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SELECTIONS

FROM THE

NATIVE NEWSPAPERS

Published in the NORTH-WESTERN PROVINCES & OUDH

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QUARTERLY LIST OF NEWSPAPERS.

No.	Name.	Locality.	Name of publisher.	Circulation.
	ENGLISH.			
	Monthly.			
1	Central Hindu College Magazine.	Benares	Manager, C. H. C. Magazine...	...
2	Hindu Dharm Shikshak ...	Cawnpore	Hindu Religious Association...	...
3	Káyasth Samáchár ...	Allahabad	Munshi Durgá Prasád ...	250 copies.
	Twice a month.			
4	Agra Commercial Messenger	Agra	Pandit Nand Kishor Sharmá ...	200 „
	Weekly.			
5	Express	Lucknow	Munshi Siddiq Ahmad ...	600 „
	Twice a week.			
6	Advocate	Lucknow	Gangá Prasád Varmá ...	1,100 „
	Thrice a week.			
7	Hindustán	Kálákánkar (Partábgarh) ...	P. N. Chatterjee	125 „
	Daily.			
8	Indian Daily Mail ...	Lucknow	S. N. Mukerji	700 „
	ANGLO-URDU.			
	Monthly.			
9	Muhammadan Anglo-Oriental College Magazine.	Aligarh	Mr. L. Tipping	400 „
	Weekly.			
10	Aligarh Institute Gazette	Aligarh	Muhammad Mumtáz-ud-din ...	...
	URDU.			
	Monthly.			
11	Al Islám	Allahabad	Hakim Ahmad Husain ...	750 copies.
12	Árya Bandhu ...	Meerut	Dr. Rám Chandra... ...	500 „
13	Árya Patra	Bareilly	Shivabarat Lál	1,000 „
14	Árya Samáchár ...	Meerut	Anglo-Vedic College Committee	500 „
15	Hamdard-i-Qaum Vaishya	Meerut	Raghubir Singh	575 „
16	Lucknow	Lucknow	Mahádeva Prasád	100 „
17	Magazine-i-Hind ...	Meerut	N.-W. P. Trading Company, Ld.	...
18	Mazhar-ul-Islám ...	Moradabad	Qazi Mazhar Qayúm ...	100 copies.
19	Muraqqa-i-Alam ...	Hardoi	Hakím Muhammad Ali Khán...	300 „
20	Oudh Review ...	Lucknow	Rámji Dás Bhárgava ...	500 „
21	Safír-i-Qaisar ...	Meerut	Muhammad Nasír ...	150 „
22	Vaishya Hitkárí ...	Meerut	Mohan Lál	850 „
23	Zamíndár-wa-Káshtkár ...	Bijnor	Muhammad Khalil-ur-Rahman	300 „
	Twice a month.			
24	Akhbár-i-Imámia ...	Lucknow	Mir Abid Ali	340 copies.
25	Khurshed-i-Nánpárá ...	Nánpárá (Bahraich) ...	Maulvi Yahiya Ali... ...	200 „
26	Mukhbir-i-Hind ...	Meerut	Muhammad Fázil ...	250 „
27	Muraqqa-i-Tasawwar ...	Fatehpur	Babu Jai Dayál	...
28	Rais-i-Hind	Meerut	Munshi Jang Bahadur ...	...
29	Roznámcha-i-Qaisarí ...	Allahabad	Muhammad Hasan ...	500 copies.

Quarterly list of newspapers—(continued).

No.	Name.	Locality.	Name of publisher.	Circulation.
	Thrice a month.			
30	Kanauj Punch ...	Kanauj (Farrukhabad) ...	Bhaggu Khán	400 copies.
31	Kárasmah	Lucknow	Maulvi Muhammad Yáqúb	150 „
32	Mufíd-i-Km	Agra	Qádir Ali Khán	45 „
33	Zarif-ul-Hind ...	Meerut	Munshi Muhammad Sábit Ali...	...
	Weekly.			
34	Agra Akhbár... ...	Agra	Khwájá Siddiq Husain ...	240 copies.
35	Ain-ul-Akhbár ...	Moradabad	Muhammad Munawwar Husain	150 „
36	Akhbár-i-Álam ...	Meerut	Abdul Hakím	150 „
37	Al-Bashír	Etáwah	Muhammad Bashir-ud-din ...	475 „
38	Anjuman-i-Hind ...	Lucknow	Lálá Bishun Lál	500 „
39	Azád	Lucknow	Sajjád Husain	100 „
40	Cawnpore Gazette ...	Cawnpore	Harnám Singh	500 „
41	Colonel	Moradabad	Pandit Banwári Lál ...	200 „
42	Dabdaba-i-Sikandari ...	Rámpur	Muhammad Husain Khán ...	245 „
43	Etáwah Punch	Etáwah	Maulvi Saiyad Sádiq Husain...	...
44	Gauhar-i-Hind ...	Najibabad (Bijnor) ...	Shiva Náráyan	200 copies.
45	Hindustání	Lucknow	Gangá Prasád Varmá ...	500 „
46	Jám-i-Jamshed ...	Moradabad	Qázi Jamshed Ali ...	100 „
47	Káyasth Hitkári ...	Agra	Ahmad Husain	275 „
48	Liberal	Azamgarh	Qudrat Ali Khán	275 „
49	Maiyar-i-Azam ...	Moradabad	Khudá Bakhsh	275 „
50	Nasím-i-Agra ...	Agra	Bireshwar Sanyál ...	125 „
51	Nasím-i-Hind ...	Fatehpur	Muhammad Karim Bakhsh ...	150 „
52	Nizám-ul-Mulk ...	Moradabad	Qázi Fahim-ud-din ...	200 „
53	Oudh Punch	Lucknow	Sajjád Husain	200 „
54	Police News	Meerut	Muqarrab Husain Khán ...	600 „
55	Rafi-ul-Akhbár ...	Benares	Saiyad Ghulám Husain ...	...
56	Rahbar	Moradabad	Pandit Pratáp Krishna ...	500 copies.
57	Riyáz-i-Faiz	Pilibhít	Munshi Dál Chand ...	...
58	Rohilkhand Gazette ...	Bareilly	Abdul Aziz	350 copies.
59	Sahifa	Bijnor	Muhammad Faiz-ul-Husain ...	250 „
60	Shahna-i-Hind ...	Meerut	Ahmad Hasan Shaukat ...	360 „
61	Sitára-i-Hind ...	Moradabad	Pandit Banwári Lál ...	200 „
62	Surma-i-Rozgár ...	Agra	Itrat Husain	200 „
63	Tafrih	Lucknow	Rámji Dás Bhárgava ...	800 „
64	Tohfa-i-Hind	Bijnor	Sakháwat Husain ...	400 „
65	Urúj	Bijnor	Naím-ul-lah	300 „
	Twice a week.			
66	Riyáz-ul-Akhbár ...	Gorakhpur	Saiyad Riyáz Ahmad ...	400 copies.
	Daily.			
67	Oudh Akhbár... ...	Lucknow	Munshi Shiva Prasád ...	650 copies.

Quarterly list of newspapers—(concluded).

No.	Name.	Locality.	Name of publisher.	Circulation.
	URDU-HINDI.			
	Monthly.			
68	Ját Hitkárí	Agra	Hoti Lál	600 copies.
69	Mashar-ur-Zirát ...	Meerut	Abdul Hamid	100 „
	ARABIC-URDU.			
	Twice a month.			
70	Ar Riyáz	Lucknow	Maulvi Abdul Ali ...	600 copies.
	HINDI.			
	Monthly.			
71	Bhárat Sudashá Pravartak	Farrukhabad	Lálá Náráyan Dás ...	300 copies.
72	Devanágri Gazette ...	Meerut	Pandit Gauri Datt ...	150 „
73	Hindi Pradíp	Allahabad	Bálkrishna Bhatta ...	150 „
74	Jásús	Gahmar (Gházipur) ...	Gopál Rám	1,000 „
75	Kánya-Kubj Hitkárí ...	Cawnpore	Pandit Gur Dayál Shukul ...	1,000 „
76	Máthur Vaishya Sukhdáyak.	Fatehabad (Agra)... ...	Lálá Jwálá Prasád ...	...
77	Nátya Patra	Allahabad	Rádhá Mohan	200 copies.
78	Rasik Mitra	Cawnpore	Manohar Lál Misra ...	500 „
79	Sanádhyopkárak ...	Agra	A Committee of Sanádhya sect of Bráhmans.	400 „
80	Sanátan Dharm Patáká ...	Moradabad	Pandit Rám Swarúp ...	160 „
81	Saraswati	Allahabad	Babú Chintámani	600 „
82	Shri Gopál Patriká ...	Lucknow	Bishambhar Náth... ...	...
83	Shri Rájrájeshwari Patrika.	Lucknow	Pandit Jwála Prasád Sharma and Badri Nath Varmá.	...
84	Sudarshan	Benares	Babu Dewaki Nandan ...	200 copies.
85	Ved Prakásh	Meerut	Pandit Tulsi Rám	400 „
	Twice a month.			
86	Almora Akhbár ...	Almora	Munshi Sadánand Sanwál ...	200 copies.
87	Bhárat Prakásh ...	Moradabad	Pandit Banwári Lál Misra ...	70 „
88	Rájpút	Agra	Rájpút Madhyastha Sabhá ...	1,300 „
	Weekly.			
89	Árya Mitra	Moradabad	Suraj Prasád	400 copies.
90	Bhárat Jíwan ...	Benares	Rám Krishna	1,500 „
91	Khichri Samáchár ...	Mirzapur	Mádho Prasád	Very small.
92	Oudh Samáchár ...	Lucknow	Babu Dhyán Singh ...	...
93	Prayág Samáchár ...	Allahabad	Rám Gopál	350 copies.
	Daily.			
94	Hindustán	Kálákankar (Partábgarh) ...	Pandit Bachnesh Misra ...	214 copies.

I.—Political and Foreign.

1. The Hindi *Hindustán* (Kálákankar), of the 3rd January, urges that, as even the prolonged siege extending over two years, to which the Mahsuds have been subjected, has had little effect on them, they should be removed from their country and made to settle down as cultivators near the Jamrao Canal and in Lower Sind, as has been suggested by a correspondent of the *Pioneer*. This measure was quite successful in the case of the Jakrani tribesmen, who were as turbulent marauders as the Mahsuds. In 1845 Sir Charles Napier removed them to the neighbourhood of Jacobabad, which soon effected a change in their character.

A suggestion regarding the emigration of the turbulent Mahsuds to Sind.

Hindustán, 3rd January, 1903.

2. The following extract is taken from an article headed "Our Present Political outlook," contributed by Mr. Tej Bahadur Sapru, M.A., LL.B. to the *Káyasth Samáchár* (Allahabad), for December last:—"The one great feature of our political situation is that there is an absolute unanimity between the Government and the people, so far as the principles and theories of administration go. There is no opposition whatever between the two—with respect to the end which the former should have in governing this country. But when you come to examine the means adopted by the former to arrive at that end, you at once begin to realize that there is a world of difference between the two. In theory we are supposed to enjoy the utmost liberty, and the fullest measure of rights. There is no ambition which an Indian is forbidden to cherish, there is no aspiration which he may be prevented from realizing, and there is no injustice which he may not seek to get redressed. He rests under no religious disability, and his political status is in theory, as high as that of any Englishman. The late Queen's Proclamation, rightly looked upon by the Indians as their Magna Charta, has broadened the horizon of their hopes to an extent which scarcely leaves anything to be desired. Lest the Proclamation might be considered to be of no binding obligation upon the ruling class, successive Governors-General have repeatedly declared that nothing can be a greater violation of duty than to break those solemn pledges of the Sovereign to the people of this country, either in spirit or in letter. Whenever there is any occasion presenting itself for laying down any broad propositions of administration, we may be sure that they are conceived in a spirit which breathes the greatest sympathy with and solicitude for this country. And yet in spite of all these professions, in spite of all these assurances, it is as plain as the broad daylight that there is a great deal of criticism to which our Government is subjected from day to day. Read any Indian newspaper and you will come across some scathing criticism upon this action or that of the Government. The entire Congress movement is an organised protest against the wrong application of those basal principles. One would naturally expect that a Government situated like ours would not disdain to weigh and consider the criticism levelled against it. But if there is one thing more than another which characterises our Government from the highest down to the lowest Anglo-Indian official, it is a spirit of that *a priori* belief in its infallibility which places it not unoften in predicaments of great difficulty. Ordinarily the life of an average Anglo-Indian official in this country is the life of a recluse. His insular habits, his overweening confidence in his own superior powers, his devotion and attachment to that great Fetish—*the Prestige*—naturally tend to shut out many sources of information which would be of the greatest service to him in tackling the difficult problems of administration. To the uneducated Indian he is something of a mysterious being whom he may see from a distance, but whom he may never hope to approach. To the educated Indian he is scarcely less of an enigma—at once the representative of a culture and power which he has learnt to admire at the feet of his school-master or Professor, and of a system of Government which presents the strangest of contradictories in theory and practice. The tallest amongst us, men whom we look upon as our leaders by reason of their learning, or wealth, must hide their 'diminished heads' in the awe-inspiring presence of the lowest of that political hierarchy. The result of this state of things is manifest. In ordinary times, there is nothing easier than to imagine that the country is thriving materially, and that all cries of poverty and destitution are the outcome of a feeling of dissatisfaction, which has grown in proportion to the increasing concessions which have been made to us. In

Present political outlook for natives.

Káyasth Samáchár, December 1901.

extraordinary times when one would expect a display of all those administrative faculties, which it is the right of the public to expect from their rulers, one is treated to spectacles which leave no manner of doubt that either the ruling class has been living in blissful darkness, or that it is incapable of looking at things in the dry light of reason. The scenes that were enacted in Bombay and Poona, when 'sedition' and disaffection were on the top of the tongue of almost every Anglo-Indian official, are instances in point. It is by no means my intention to justify the strong language used by some of the Deccan papers, but what seems to me to be the worst trait of that little but significant episode is, that the Government should have so far lost the equilibrium of its reason that it should have felt itself constrained to resort to methods of repression, which were sure enough to create dissatisfaction and discontent, where the adoption of a conciliatory attitude would have produced results of a totally different character. And yet I make no doubt that a policy of confidence and trust, has been, after all these unpleasant experiences, found to be the only policy which can ensure success in combating against the plague. It is not that there is not enough of saving common sense in our rulers, but the only pity of it is that it does not come into play till it is too late. The wisdom which cometh after the event has, it is to be hoped, explained to the Government the ludicrous element of the policy which in a moment of thoughtlessness and alarm, it adopted in Bombay and elsewhere under the delusion that sedition was stalking over the country like some ominous ghost. One would naturally expect that after this disillusion the Government would have the frankness to undo the mischief which the very existence of reactionary laws on its statue-book may at any time do to the cause of popular Progress, but perhaps, considerations of *Prestige*, and the dread of acknowledging a blunder are too strong to be overcome."

KAYASTH SAMACHAR, December, 1901.

National Congress.

3. The *Kayasth Samáchár* (Allahabad), for December, says:—"The resolve, therefore, on the part of the Congress leaders to relegate out of the programme all those topics which have already been amply discussed and on which a strong public opinion has been created—for instance the topics dealt with, from year to year, in the so-called 'Omnibus' Resolution—and to limit the field of discussion to the few vitally important problems relating to the economic and material condition of the country, is one which will commend itself to the good sense of all thoughtful and educated people. In thus giving more attention to problems affecting the masses and not only the educated classes, the Congress would give a quietus to the silly charge sometimes levelled against it by uninformed and irresponsible critics, that the Congress mainly tries to secure loaves and fishes for the educated community and is heedless of the well-being of the masses whom it professes to represent. We, therefore, notice with pleasure that at the forthcoming Calcutta session the questions of land assessment, economic survey of the country, taxation and public expenditure, separation of the executive from the judicial functions, extension of the jury system, police reform, the preservation and revival of our industries and the development of our indigenous resources, will be given preference over subjects like the employment of Indians in the higher and minor Civil Services, or the Army. Beyond devoting considerable time to the discussion of the new economic problems, the Congress is going to widen the field of its operations by holding as an adjunct, a grand Industrial Exhibition, representing the hand and machine manufactures of the whole country. All this is a move in the right direction, but yet a great deal more is needed before the Congress can be transformed, from what it now is into a real and living organism for carrying on constitutional agitation and for improving the condition of the people. The Committees of the Congress, both in England and in India, will have to be reorganized, they will have to be maintained as all-the-year-round active and vigilant institutions to carry on the beneficent work of the Congress, and the Congress will have to create a literature in support of its *propaganda*, before the movement can really be effective for the purposes for which it was called into existence.

ADVOCATE, 2nd January, 1902.

Session of the Indian National Congress held at Calcutta.

4. The *Advocate* (Lucknow), of the 2nd January, says:—"One more session of the Indian National Congress, and that for the seventeenth time, has come and gone. The managers and promoters, the delegates and visitors, and the leaders and the rank-and-file, met together in the metropolis of British India and held

three consecutive meetings on last Thursday, Friday and Saturday, to formulate the grievances of the people and suggest remedies or submit prayers to the Government of India. For the first time in its history, the Congress sought to remove one grievance, not of the people for whom it speaks, but of its critics, against itself. That petition-makers do not make a nation was not unoften thrown at the face of the Congress in order to rouse it to some practical action in addition to the usual oration indulged in every year during the Christmas week. The Congress made a move in the right direction by holding an Industrial Exhibition, followed, all of a sudden and without warning, by an Industrial Conference on Sunday last. This last affair was got up at a moment's notice, probably because the session of the Congress could be finished by Saturday evening, the 28th December. The proceedings of this one-day session of the Conference on a subject second only in importance to what should engage the earnest attention of patriotic Indians must be reserved for future notice. The Exhibition itself was a splendid success. Being the first of its kind in connection with the Congress, we hope and trust that it is not the last, but will mark the beginning of a new departure of the utmost practical benefit to the industries of the country and be the forerunner of a long list of such exhibitions. Every subsequent Congress session is expected to attach this important appanage to itself. And to ensure sale of our indigenous wares and give ready information regarding our industries, we should suggest to our Calcutta friends the advisability of making the unsold exhibits the nucleus for the establishment of a permanent commercial museum on the lines of what is done in Philadelphia, U. S. A. If every industrial exhibition, in connection with the Congress to be held hereafter, be the means for founding such an institution in every province, the cause of industrial improvement will surely be much better advanced than by tons of speeches, however fine and eloquent, and by bushels of resolutions, however brilliantly worded. It is not too late to begin work on these lines at Calcutta. We hope ours will not be a cry in the wilderness.

Two representative aristocrats were this time at the head of the Congress session. Mahárája Jogadindranath, Roy Bahadur, of Natore, a scion of the old house of the celebrated Rani Rashmani, a landed aristocrat, was the Chairman of the Reception Committee; and Mr. D. E. Wacha, one of the brilliant representatives of the intellectual aristocracy of India, guided the deliberations of the Congress as its President. The Chairman, in his welcome address, paid a fine tribute to his three eminent predecessors in that chair, namely, Rajá Rajendralal Mitter, Mr. Monmohan Ghosh, and Sir Romeschandra Mitter, in order all the more to show his unworthiness for the honour accorded to him by the Reception Committee. Reference to the demise of Mr. Ranade and Victoria the Good was simply unavoidable as declaration of homage to the King-Emperor. The Mahárája made the slow but sure development of the national sentiment the burthen of his song, leaving a review of the political events of the year closed to be ably and better done by the President himself. Mr. D. E. Wacha's inaugural speech was an exhaustive criticism of what happened during 1901. The list of obituaries noticed by the Chairman was repeated by the President; and Mr. Wacha added those of Mr. Mckinley and Sir Sheshadri Iyer, the last of whom added lustre to the noted list of statesmen produced by modern India,—whose death before the establishment of the Tata Institute is a distinct loss not only to Mysore but to the whole of India. As was quite natural, Mr. Wacha confined his attention to the famine that may be slowly passing away, but disappears in one place to show its bony head in another, and to its necessary corollary, the sad economic condition of the country. As to the main subject of famine, Mr. Wacha has very ably emphasised, if not started, the theory that in India at the present time our famines are not so much of grains as of *money* wherewith to buy food. It is a patent fact that famine in one or more parts of the country is generally accompanied by plenty in some other part. The stock of food grains throughout the country is not exhausted, and even the stricken districts are not without some stock. But that people die in thousands in spite of the nearness of food-stuff is because they are without the means to buy it. Aid from different countries for the famine-stricken comes in the shape of money and rarely in grains. This is one more proof of what the people really stand in need of. That drought is invariably followed by famine shows also on what slender means the people subsist. A little delay in the rains fills them with despair, and even a few days' lateness in harvesting makes

them go without food—which they hardly have in full even in good years. Then again, if absence of a good agricultural outturn spells famine, England must be under a permanent famine which she is not, though she buys two-thirds of her food from abroad. So then famines in India, says Mr. Wacha, are the results of economic causes that are fully under the control of man, and therefore of the human institution, known in this country as the Government of India. As the Indian Famine Union very nicely puts it in its memorial to the Secretary of State, the relief measures of the Government to combat famine successfully do not stand so much in need of amendment and improvement as it is incumbent upon the Government to adopt measures to prevent altogether the occurrence of famines. And as no sane man can advise the Government to sit in judgment on the laws of meteorology or the periods of sun-spots, the inquiry recommended and prayed for refers necessarily to the economic condition of the country. Such a survey has now become an imperative necessity for the Government at least, if not for the people. We know full well the causes of the increasing poverty of India; but as the remedy lies in the hands of the rulers our knowledge is but a source of unavailing mortification to us. Hence we hope and trust that Lord Curzon may be moved to appoint a commission of official and non-official members to institute an exhaustive inquiry into the condition of the people, if only Mr. Digby's book can be proved to contain nothing but a tissue of elaborate falsehoods. Otherwise, we would strongly protest against any further expenditure of public money on such shows as commissions and committees.

It was given out at first that the number of subjects for consideration by the Congress would be but few. As fate would have it, the actual list is anythingbut modest. And we are only sorry for it. The temptation to speechify, and that once a year and before the assembled flower of educated Indians, is perhaps too strong to be resisted. And every blessed young man who had once heard his own voice applauded and had necessarily fallen in passionate love with it, wanted an opportunity to exercise the art of public speaking. Not less than fifteen resolutions covering about twice as many subjects were moved, seconded, supported and passed. We need not and should not tire our readers with a repetition of what to them may seem stale subjects—which have, however, their importance in that they yet remain unheeded by those in power. It is needless to reiterate the arguments used for the extension of permanent settlement in the provinces outside Bengal, the separation of judicial from executive functions in one and the same officer, the necessity of police reform, the condemnation of the currency legislation, the curtailment of military expenditure, the reorganization of the medical service, the establishment of agricultural banks and the prevention of the drain in the form of 'Home Charges' by larger employment of Indians in the public services. As to the continuation of the Congress work itself, at the Calcutta session, where the prominent leaders were almost all present, it was decided to keep the British Committee of the Congress as it is, and to continue the weekly publication of *India*, guaranteeing Rs. 32,000 by the sale of 4,000 copies throughout India, the balance to be met by a special delegation fee of Rs. 10 to be paid by each delegate, in addition to the usual fee now paid, from the next session. It does indeed seem rather hard upon the delegates who come all the way to attend the sessions of the Congress to pay more for their irresponsible countrymen who have the money but not the will to pay for the sake of their fatherland. But, in this matter of sacrifice they only follow in the footsteps of great men in all climes and countries. But for the vicarious sufferings of some men, no country can rise in the scale of humanity and civilization. Such will also be the case with India. That they have done their duty and at a great sacrifice will ever remain the unfailing source of solace to the delegates in their hours of trial and sorrow. As was expected, some amount of attention was bestowed by the Congress on the economic problems of the country. The famines were traced to their causes, and remedies suggested for the State to work them out. On the formation of the Imperial Cadet Corps the Government of Lord Curzon were congratulated. As to agricultural improvements, both the State and the landed aristocracy were exhorted to adopt improved methods of cultivation as obtain in Belgium, Holland, Germany and the United States. On technical education the Congress prayed for the introduction of a more elaborate and efficient scheme than the system in vogue, having regard to the poverty of the people and the decline of indigenous industries, and the necessity for reviving them and introducing new industries. As to education in general which in all

its divisions is receiving the earnest and careful attention of His Excellency the Viceroy, the Congress prayed for a thorough and careful investigation and requested no changes to be wrought that do not recognise existing conditions and are not in conformity with Indian public opinion. We confess we are sadly disappointed in the deliberations of the Congress on education and industries. The Lahore Congress appointed two committees, educational and industrial, to advise the Congress on these two topics. Four months after the Punjab session, a letter was sent to the members of the Industrial Committee to formulate a scheme as to how the Committee was to proceed with its work. How many members replied and how their answers were disposed of, we are not in a position to know, much less to say. The Education Committee was born only to die as its twin brother who flickered into life but for a day or so. Lala Har Kishan Lal was appointed Secretary to both the Committees. In the proceedings of the Congress just over, we do not so much as even see any mention of the above Committees: they were at least entitled to a decent obituary notice. Mention or no mention in *formâ pauperis*, one of them has died to live in the Industrial Exhibition and the Industrial Conference. As to the other, the maker of man and nation, of trade and commerce, of arts and industries, the Congress has done nothing to improve it; necessarily it went out of existence unwept and unsung. Our hearty sympathy with the Congress makes us the most unsparing critic of it. In this matter the Congress could do something more practical.

Panna Commission.

5. The *Shri Gopál Patriká* (Lucknow), of the 1st January, referring to the Panna case, observes that the Baroda Commission was composed of three Europeans and three natives, but that both the members of the Panna Commission are Europeans. Again, Mahárája Mulhar Rao was not deprived of power until the final decision of his case, but Mahárája Madhava Singh has already been removed from the *gaddi* while he is still under trial. Ordinary Europeans are tried by their peers; nay, even natives in some districts are tried by juries. But the Mahárája of Panna has been denied this privilege, which is enjoyed even by a beggar in the street in British India. Thus the arrangements made by Lord Curzon for the trial of the Mahárája cannot be viewed with satisfaction by the public, and are not calculated to raise the native princes in public estimation. When a British peer is accused of an offence, he is tried by British peers only. It is to be regretted that Lord Curzon did not appoint any able native ruling chiefs to try the Mahárája of Panna.

Shri Gopal Patriká, 1st January, 1902.

Lord Curzon's reply to the request of Brahmans in Manipur for the exemption of their lands from revenue assessments.

6. The *Shri Gopál Patriká* (Lucknow), of the 1st January, says that the Brahmans in Manipur made a very reasonable request to Lord Curzon on the occasion of his late visit to that State. Their request was that, as no revenue was levied from them by the Hindu Rajas for the lands held by them, no revenue might be assessed on them under British administration. But the reply which His Lordship gave was an unsatisfactory one and not worthy of a just and sympathetic ruler like Lord Curzon. His Lordship said that the exemption of all Brahmans from land revenue assessments would greatly affect the revenues of the State and render fresh taxation necessary; but that their Mahárája might deal with them as he liked on his attaining his majority and ascending the *gaddi!* According to the *Bhárat Mitra* His Excellency is not justified in dealing with the Brahmans in Manipur, which is under British administration only for a time, in such an unfair and illiberal manner, when the revenue-free lands held by Brahmans in British territories have not been interfered with. The editor hopes that the Viceroy will reconsider the matter.

II.—General Administration.

Oudh Punch, 26th December, 1901.

Lord Curzon and India.

7. The *Oudh Punch* (Lucknow), of the 26th December, reproduces from the *Black and White* Magazine, dated the 17th November, a cartoon in which a dead tiger is represented as lying at Lord Curzon's feet. The editor of the *Oudh Punch* observes that whatever may be the meaning of the cartoon according to the English Magazine, it will not be amiss to interpret it in this country as follows:—The dead

tiger represents India, and His Lordship is endeavouring to revive it by his vigorous policy and animating speeches. If his efforts are successful, India will congratulate herself on her good luck and will be a lasting memorial to His Lordship.

INDIAN DAILY MAIL, 3rd January, 1902.

Mr. Digby's Prosperous British India.

8. The *Indian Daily Mail* (Lucknow), of the 3rd January, says:—"It affords us very great pleasure to note that Mr. William Digby's new book which gives an unvarnished account of the condition of India is being appreciated by the English newspapers and members of the cultivated classes in Great Britain. Mr. Digby's book is an epoch-making book about India. The Under Secretary of State for India is reported to have said that the India Office simply ignore the serious indictment against the British administration of India, which is contained in the publication. It may affect to do so, but it cannot really do so. The Secretary of State will have either to refute the damaging allegations or to so modify his policy towards India that in future it may be impossible to bring those allegations against England. We do strongly believe that Mr. Digby's book is big with the fate of India in not a small degree. Its effect will be perceptible not in the immediate future, but after some years. We offer our best thanks to Mr. Digby for the service he has rendered to India by writing his Prosperous British India. A time will come very soon when it will be the duty of all India to show her appreciation of Mr. Digby's services to our country in a tangible and substantial form."

BHÁRAT JIWAN, 30th December, 1901.

Mr. Digby's Prosperous British India.

9. The *Bhárat Jiwan* (Benares), of the 30th December, says that some foreigners are accustomed to declare that India is becoming more and more prosperous under British rule, but that they are labouring under a serious misapprehension. Mr. Digby, who is wellknown to public fame, has clearly exposed this fallacy in a book he has lately published. He has shown that the average daily income per head of population in this country, which was two annas in 1850, fell to one and a half annas in 1883 and again to three quarters of an anna in 1900! Under such circumstances persons who still talk of the growing prosperity of India should think twice before indulging in such allegations.

HINDUSTÁN, 1st January, 1902.

Refusal of the Calcutta High Court to enroll Mr. Pennell as a Barrister.

10. The English *Hindustán* (Kálákankar), of the 1st January, says:—"From one of our contemporaries we gather that Mr. Pennell has again sailed for home, as the High Court at Calcutta have refused his enrolment as a Barrister. We think this is laying it on a bit thick. Because a man had been so bold and foolish as to fall out with his superiors in the Executive Service for some supposed principle or grievance—right or wrong—that would be no reason to debar him from practising as a Barrister; and it is tantamount to saying that he is not gentleman enough to uphold the etiquette and traditions of the Bar. This is surely prejudging the case. In his dealings as a Civil Servant it could never be laid to his charge that Mr. Pennell had done any dirty act. At the outset it might be said that he had banged his head against a stone wall, and his fault was temper and a desire to kick over the traces of the Executive Coach on matters of principle, which to his thinking were not consistent with justice and liberty. That he had erred nobody will deny, but not without some cause for annoyance and provocation. We think he should have been given one more chance, because if Mr. Pennell had misbehaved himself, it was quite open to the High Court at Calcutta to disbar him without much ado."

INDIAN DAILY MAIL, 3rd January, 1902.

Introduction of the gold sovereign into India.

11. The *Indian Daily Mail* (Lucknow), of the 3rd January, says:—"India is a poor country, and we hold that it was a mistake on the part of the Government to introduce the gold sovereign. The Government thought this coin would be popular, but it appears that there is no chance of its becoming so. The authorities have given it a fair trial and found that the gold sovereign cannot have a very large circulation in India, so as to justify its uninterrupted coinage. A knowledge of this fact has led to the shelving of the question of the establishment of a mint at Bombay for the coinage of sovereigns. The failure of creating a demand for the gold sovereign in India is, to our mind, a proof positive of the general poverty of this country."

12. The *Express* (Lucknow), of the 2nd January, echoing the *Pioneer*, writes as follows:—"The Sessions Judge of Allahabad on Saturday delivered his judgment in the case in which a number of natives, mostly gharry-wallas, were charged with committing a violent assault upon half a dozen European soldiers. Mr. Gill described the offence as outrageous, and, in each case where the identification was clear, he imposed exemplary sentences, two of the men being punished with four years' and three others with two years' rigorous imprisonment. The language used by the Sessions Judge regarding the nature of the crime was studiously moderate; it seems to have been a premeditated, brutal, and, in the Judge's estimation of the evidence, entirely unprovoked attack upon peaceable, orderly and defenceless men. The misfortune is that more of the ruffians who took part in it—they are said by some of the witnesses to have been about forty in number—could not be identified. We have the best authority for saying that this is not the first offence of the kind which has been committed in Allahabad, but it is the only one in which it has been possible to bring any of the offenders to justice. It looks very much as if a large class of men have come to the conclusion that those in authority are ready to presume the guilt of the soldiers in all affairs in which soldiers are concerned, and that attacks upon soldiers can be committed with impunity. If that is the case, the sooner they are disabused of this idea the better, and we hope Mr. Gill's judgment may serve that end."

Assault on European soldiers by carriage drivers at Allahabad.

EXPRESS, 2nd January, 1902.

13. The *Káyasth Samáchár* (Allahabad), for December last, publishes an article on Sir Charles Elliott and his administration of Bengal by Babu Satya Chandra Mukerjee, M. A., B.L., from which the two following passages are reproduced:—"Sir William Muir selected him, after a brief spell of service in the regular line as Collector of Fatehgarh and Commissioner of the Meerut Division, to be the Chief Secretary to the North-Western Provinces Government. It was in this capacity that he introduced the system of judging the work of all officers by the rule of percentages which has since exercised such a baneful influence over the administration of justice. A police officer is not to be considered a good and smart subordinate unless he has worked a large percentage of cognizable cases reported in his circle to successful conviction. A subordinate Magistrate was not thought much of, if the percentage of his convictions and commitments affirmed and upheld by the Sessions Judge of the Division did not stand very high. And so with all other departments. Those who are engaged in any capacity in the actual work of district administration know very well how this rule works out practically and what abnormal results it has occasionally led to. As a Secretariat man Mr. Elliott looked upon this rule of percentages as a counsel of perfection, and his idea was that the true test of anything was always the test of figures, which invariably told its own tale and could not be manipulated even by the most artistic handling. This rule of percentages has since been introduced into other parts of British India and Burma, and only those who are of the people or have lived amongst them and shared their joys and sorrows can know to what extent it has influenced the daily life of the people by keeping the *naksha* perpetually before the eyes of the police officers and of the subordinate Magistracy. The immediate result of it is that the District Superintendent of Police and the District Magistrate often exercise a silent but a potent influence for convictions, an influence which the subordinate Magistrates are almost powerless to resist and which in small stations it requires even the Sessions Judge to have a stiff backbone to resist."

Sir Charles Elliott.

KÁYASTH SAMÁCHÁR, December, 1901.

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"But even for statesmen coming out after the middle age of life with that broadminded sympathy native to statesmen in a free country, the association and the traditions of the Indian services prove too strong and the cardinal principles of Government laid down by our Gracious Sovereign, whose recent death we all deplore, in her ever-memorable proclamation are honored more in their breach than in their observance. Our present sovereign during his progress through this country in the seventies detected with the keen glance of the born statesman the growing estrangement between the rulers and the ruled and brought this subject to the notice of his August Mother on his return. There immediately sprang up in the Presidency towns associations where the Europeans and Indians could meet

each other freely and on equal terms. Those associations are long dead. The forms were there, but never the reality. Brilliant abilities and the most conscientious industry avail a ruler nothing without a genuine sympathy with the people, and Sir Charles Elliott is one more instance of a man who might have been able, with his splendid talents and capacity for work, to engrave his name in the hearts of the people, but who is remembered by the present generation as an erring, rigid, and unsympathetic official, and whose name like those of others of his class will soon pass away and be buried in oblivion."

Káyasth Samáchár, December, 1901.

Economic aspect of British rule in India.

14. The *Káyasth Samáchár* (Allahabad), for December last, publishes a long article headed "The economic aspect of British rule in India,—No. I," by Mr. C. Y. Chintamani, late editor of the *Indian Herald*, Madras, from which the following passages are reproduced:—England's rule is so deeply appreciated by all educated Indians, the numerous blessings conferred by her upon our dear and beloved motherland so gratefully recognised by them in time and out of time, and the permanence of her overlordship so ardently desired by them as alone contributing to the lasting peace and prosperity of India, that any unfavourable verdict passed by them upon that rule deserves the serious and thoughtful attention of our rulers both here and in England, as one unavoidably and regretfully arrived at by the only thinking section of the people, who also happen to be the most intelligent and loyal of all His Majesty's subjects in India, a section indeed whose very existence depends upon the safety of British Indian rule and hence not likely to attack that rule only out of malice, hatred or any other evil intention. That the educated portion of the community is the most intelligently loyal of all cannot be questioned: it is a fact admitted by Government itself more than once. So experienced an Anglo-Indian statesman as Sir Bartle Frere said so long ago as 1861: "And now wherever I go I find the best exponents of the policy of the English Government, and the most able coadjutors in adjusting that policy to the peculiarities of the natives of India, among the ranks of the educated natives." And in a despatch to the Secretary of State dated 8th June 1880, the Government of India itself says: "But the people of India accept British rule without any need for appeal to arms, because we keep the peace and do justice, because we have done and are doing much material good to the country and the people, and because there is not inside or outside India any power that can adequately occupy our place ..... To the minds of at least the educated among the people of India—and the number is rapidly increasing—(the despatch goes on) any idea of the subversion of British power is abhorrent, from the consciousness that it must result in the wildest anarchy and confusion." And what must really be said to be more important than even the Government of India, even the Anglo-Indian *Englishman* newspaper wrote last year in praise of "the unsuspected wealth of loyalty" among the educated people. The ground having been cleared thus far about the purity of motives of the educated Indian critics of Government and of their anxiety for the permanence of British rule in India, it has to be mentioned at the very outset, that in their deliberate judgment the bright side of British Indian rule is confined only to the intellectual and moral revolution that has been effected by English education and the Western institutions introduced into this land, but that on the economic side "England has done the greatest material injury to India during the last one hundred and fifty years," as their most universally trusted leader Mr. Dadabhai Naoroji rightly declared before the Welby Commission. Under English rule the poverty of the masses has increased to an appalling extent, the national industries have been mostly killed and the very few remaining are in the process of undergoing that operation, the wealth of the country has been subjected to a ceaseless drain to England, the sons of the soil are not admitted to any fair share of the higher branches of the public service and not given any part or share in the administrative or legislative machinery of Government, the administration is carried on, on too costly and extravagant lines for a poor Asiatic country to bear, and land and other taxes are so heavy as to constitute a crushing and oppressive burden on the slender shoulders of the poor peasantry. No wonder that famine and pestilence have become the normal conditions of the land and millions upon millions of my innocent and peaceful countrymen are dying of starvation and the effects thereof. And the poverty of our people is of a peculiarly terrible kind, for, as the late Duke of Argyll said: "We know indeed of poverty and

destitution, more or less temporary, in European countries. *But of chronic poverty, of permanent reduction to the lowest level of subsistence such as prevail only too widely among the vast populations of rural India, we have no example in the Western world.*" (The italics are mine.) At the time of the English conquest the state of affairs was not at all like this ; for if so, it is but charitable to assume that that nation would never have taken the trouble to conquer a pauper country. Even then poets were not wanting to sing of India's wealth, and one of them, James Montgomery, thus wrote about this fabled land of wealth :—

"Blow, ye breezes, gently blowing,
Waft me to that happy shore
Where, from fountains ever-flowing,
Indian realms their treasures pour."

Yes. Pour their treasures the Indian realms accordingly did into the lap of England, and pour them they were made to with a vengeance, with the disastrous consequence that to-day the ever-flowing fountains have become hopelessly dry.

Nor are educated Indians alone in holding that the economic effects of English rule are disastrous to the best interests of the people. Sagacious British and Anglo-Indian statesmen and administrators were themselves convinced that the results of the unnatural system of England's rule could not be otherwise than what they actually are. Sir John Shore said in 1787 that " there is reason to conclude that the benefits are more than counterbalanced by evils inseparable from the system of a remote foreign dominion." Lord Cornwallis wrote in 1790 of " the great diminution of the current specie " and of " the langour which has thereby been thrown upon the cultivation and the general commerce of the country." Mr. Montgomery Martin wrote in 1816 of " so painful a picture of human poverty, debasement, and wretchedness." Mr. Saville Marriot's opinion in 1836 was that " the country was in a state of prosperity under the native rule when compared with that into which it has fallen under the avowedly mild sway of British administration," and " that this country is verging to the lowest ebb of pauperism." Mr. Frederick John Shore, of the Bengal Civil Service, was even more emphatic still. He said in 1837 that " the grinding extortion of the English Government has effected the impoverishment of the country and the people to an extent almost unparalleled," that " the fundamental principle of the English had been to make the whole Indian nation subservient, in every possible way, to the interests and benefits of themselves," and that " the British Indian Government has been practically one of the most extortionate and oppressive that ever existed in India."

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We have seen how one after another everybody who is anybodyin matters relating to Indian administration had to make the damaging confession before the whole civilised world that so far as the material condition of the people of India is concerned, the experiment of governing a large Asiatic dependency on Western lines and solely through an alien agency has been a gigantic failure, involving in that failure the destruction and ruin of millions on millions of lives and families. And no wonder that from an economic point of view British Indian rule has been such a monumental and heart-rending failure, for as John Stuart Mill, the greatest of English political philosophers, placed it on record : " The Government of a people by itself has a meaning and a reality ; but such a thing as Government of one people by another does not and cannot exist," except as " one people may keep another as a warren or preserve.....a place to make money in, a human cattle farm to be worked for, the profit of its own inhabitants."

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"After Sir William Hunter proclaimed to the world the distressing fact that ' fully forty millions of people in India habitually go on insufficient food,' Government ordered an enquiry into the economic condition of the people of the North-West Provinces and Oudh with a view to discredit Sir William's statement, but notwithstanding the most careful warning that the condition of the people should be painted only in roseate hues, the bitter truth was too much for some of the conscientious officers who had to conduct the enquiry ; and though called upon to bless, like Balaam, they only cursed and more than confirmed the statement of Sir William Hunter."

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"This would give not more than two annas' worth of ornaments at most per head per year. And to me it is simply inexplicable how any man or body of men that has or have any pretensions to sanity can still persuade himself or themselves to speak and write of Indian prosperity! No doubt the Government of India and the Secretary of State are interested in hiding the ugly fact of the ruinous results of England's statesmanship in India from the fierce gaze of the British electorate, but still I simply for the life of me cannot understand how any one belonging to such an eminently justice-loving nation as the British, could allow himself to be so hopelessly blindfolded as always to indulge in the most meaningless and silly prattle about India's 'wonderful recuperative power.' I can only exclaim in the language of their own scriptures: "... because they seeing, see not; and hearing, they hear not, neither do they understand. And in them is fulfilled the prophecy of Esaias, which saith, By hearing, ye shall hear, and shall not understand; and seeing, ye shall see, and shall not perceive: for this people's heart is waxed gross, and *their* ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes and hear with *their* ears, and should understand with their heart, and should be converted and I should heal them.' It might admirably serve the rhetorical purposes of Sir Henry Fowler to exclaim that he declined 'to drag the magnificent constitution of the Government of India in the mire of party politics:' but will not our rulers open their eyes before it will be too late and the whole structure will come down with a crash? Will it be given to us to say at no distant date, again in the language of the same immortal book, 'But blessed are your eyes, for they see: and your ears, for they hear?'"

KÁYASTH SAMÁCHÁR, December, 1901.

Difference of opinion between the *Indian Daily Telegraph* and the *Káyasth Samáchár* regarding the characters of natives and Englishmen.

15. The *Káyasth Samáchár* (Allahabad), for December last, says:—"In the issue of the journal for July last, we reproduced a note which had appeared in the *Indian Daily Telegraph* of Lucknow, traducing the character of the Indian peoples, and casting most unmerited aspersions on them. It appeared to us that the statments in the note were based on very slender basis, that the authority relied upon—that of the late Mr. Steevens of the *Daily Mail* fame—was untrustworthy, and that the inferences drawn were inconclusive and tainted with prejudice. We therefore analysed the statements made in our contemporary's note and had little difficulty in showing that the remarks of our contemporary were due to false generalisations, based on materials wholly untypical of the entire Indian community, and we placed before our readers not only our own reasons for challenging the statements made by the *Telegraph*, but also some observations of leading and distinguished Anglo-Indian administrators—like the late Sir William Sleeman and Mr. Bennett—in support of our position. Both the notes—the *Telegraph's* own and ours—were reproduced by our contemporary and so far there was nothing to object to; but then the *Telegraph* quoted a few lines from another note of ours, which appeared in the same issue of this journal, and placed these lines immediately after the two notes referred to above. The lines in question, reproduced by the *Telegraph*, were the following:—'Britishers have two set of moral notions and two sets of ethical standards by which to regulate their dealings. When dealing with races whom they regard as equally advanced with themselves in material civilization, they no doubt exercise, or feel compelled to exercise the virtues of 'Truth,' 'Justice,' and 'Honesty'—but it is otherwise when they are dealing with what they call 'the inferior races.' Then they lay to their hearts the soothing unction that the people they are dealing with are not on a sufficiently high moral and intellectual level to justify the exercise on their part of those good and rare virtues, and they quietly betake themselves to 'the good old rule, the simple plan,' to quote the lines of Wordsworth, 'that he should take who has the power, and he should keep who can.' The *Telegraph* did not specifically state, why it quoted these lines which appeared in a separate note altogether, on a topic entirely different from the one covered in our contemporary's note and ours, but we believe the idea underlying the reproduction of these lines in juxtaposition to the two notes on the character of the Indian people was to show that, whereas we had charged the *Telegraph* with false generalisations as to Indian character, as based on slender and flimsy materials, we ourselves had been guilty of the same serious indiscretion in writing in such general terms of the alleged inconsistency in British character. Now, in the first place, assuming for the sake of argument, that our generalisations—in the

passage quoted—as to British character are based on incorrect or insufficient data or that our inferences are wrong or perverse, still no impartial critic but will admit that the charge brought by us against British character is one which is by no means half so serious or heinous as that levelled by the *Telegraph* against the Indian character. To say that a people have two different standards of regulating their dealings, one for themselves and their equals and another for their inferiors may not be complimentary, but surely it is nothing compared to a charge like that brought by the *Telegraph*, in which it was said that our people, even in dealings amongst themselves, are grossly corrupt and dishonest, without any moral consciousness or sense of right and wrong and that such corruption 'permeates all strata of society.'

The question, however, is not whether our remarks are less serious or heinous than those of the *Telegraph's* but whether we have or have not good and sufficient grounds for basing the charge which we brought against the British character. We maintain that we have ample materials before us, supplied in the writings of eminent British writers and historians themselves, on which we were justified in basing our observations as to the dual character of the British people. Read any history of British colonization in America, Africa, or Australia and you will find ample corroboration of the remarks made by us. Watch the present dealings of the Britishers with the peoples who are not on the same level of material civilization with themselves and you will find strong confirmation of our statement. The fact referred to by us is writ so large in the annals of the British Empire that even he who runs may read, and Britain's dealings with India—though, on the whole characterized with great fairness as compared with her dealings with other peoples—are no exception to the rule. Mark the great difference between the treatment meted out by the Mother Country to the self-governing colonies which can make their power felt and that accorded to poor, dumb, long-suffering India. Would Canada, South Africa or Australia stand for a moment the treatment that is accorded by the British Treasury to India in matters financial? Would the colonists give a moment's peace to Mr. Chamberlain if the Canadians or Australians were treated at all approaching that to which the Indians have been subjected for years past in the British South African Colonies? There can be but one answer. It would however be breaking a butterfly on a wheel to cite further instances, dating from Clive's historic jugglery with Omichand. We have every day instances occurring in support of the statement made by us and the latest to hand would do just as well as any other. In its issue of the 16th October last the *Pioneer*, in noticing the prospect of a large number of Indians succeeding in the examinations for the Indian Civil Service, thus unburdens its mind for the behoof of the *Telegraph* and all others who may be inclined to doubt our statements. 'The English democracy,' says the *Pioneer*, 'is, after all, essentially conservative and in its most sentimental moments is highly practical. It enjoys the luxury of feeling that it is liberal to all, but when it once perceives that it is a question between concession and possession, the practical consideration will surely carry the day. If the success of the Indian candidates at the London examination developed to such an extent as to suggest the passing of the service into Indian hands, we may be pretty sure that some rule would be adopted, putting an *arbitrary* limit to their number, *the nation saving its conscience by the invention of one of those specious formalæ, which bring down upon us from our neighbours, not always so unjustly as we strive to think, the reproach of hypocrisy.*' It is not for us to discuss here whether the attitude of John Bull's mind has been rightly apprehended by the *Pioneer*, but the passage we have italicised, though smacking of cynicism is but wholly faithful, as a description of the British character when dealing with subject or inferior races. The lines are full of refreshing candour, which might well be imitated by other Anglo-Indian journals, and if the *Telegraph* had but approached the discussion of the subject in the spirit of cynical frankness, we would have been saved the trouble of reading this lesson to our Anglo-Indian contemporary.

Dr. Weldon on the spread of Christianity in India.

16. The *Káyasth Samáchár* (Allahabad), for December, says :—"It is after all for the best that Dr. Welldon should have resigned the high and exalted office of the Metropolitan of India. Much as we regret it that His Lordship's decision to resign the Metropolitanship should have been due to continued ill-health,

Káyasth Samáchár, December, 1901.

still we cannot but regard it as providential that His Lordship should have had to sever his connection with India. The *legitimate* duties of the office which Dr. Welldon held, evidently offered too narrow a scope for the exercise of that combative spirit of ecclesiasticism with which His Lordship is so amply endowed. Dr. Welldon is blessed with an energy of no mean order and with an ambition to propogate Christianity in a spirit suited to a church militant. Ever since he set foot on the soil of India, some three years back, Dr. Welldon has been propounding views and opinions which have clearly militated against the spirit of strict neutrality in matters religious, to which the Government of this country is pledged and committed, so much so, that his gross aspersion to the effect that the people of India could not be loyal to the British throne, unless and until they had passed through the process of baptism, had to be openly refuted and repudiated by Sir Antony MacDonnell, on the occasion of his laying the foundation-stone of the Hindu Boarding House, in July last. Apart, however, from his views as to the religions of India and the people who profess them, Dr. Welldon's views in general on questions theological and ecclesiastical clearly mark him out as one who in the Bishop's loose and long cassock and girdle feels but uncomfortable and who would much rather prefer the short and tight jacket of a modern 'Empire builder.' To the learned Bishop, Christianity is synonymous with the extension of the domain of British prowess and political influence over the four quarters of the globe, and with the political subjection and subjugation of the so-called 'Native' races to British rule and European civilization, which latter, in his opinion, is solely the outcome of Christianity. In this view, however, Bishop Welldon does not stand alone; on the contrary, unless we are greatly mistaken, a very large number of those who go out to preach the gospel of Christ hold views similar to those professed by Dr. Welldon. We remember to have heard a popular Christian preacher declare that the marvellous inventions and discoveries of the Nineteenth Century were solely due to the beneficent, progressive and civilization-fostering spirit of Christianity, and he referred triumphantly, by way of irrefutable proof, to the fact that all these inventions and discoveries had taken place in Christian countries and were not to be found in such parts of the world as were still groping in the dark and had not yet received the benefit of the radiance and the effulgence of 'the Light of the World.' The learned missionary of Christ did not however enlighten his heathen audience why all these inventions and discoveries—if they really owed their existence to the beneficent spirit of Christianity—had for a period of eighteen hundred years been in the process of incubation and why Christianity did not call them into existence at a much earlier period in its history, so that mankind might have been so many hundreds of years all the better for them? Why were all these glorious contrivances and appliances withheld from mankind up to the end of the eighteenth century, except it be solely for adding laurel after laurel to the brow of the Nineteenth Century? Were the hundred years known as the 'Nineteenth Century,' specially favoured by God, like the Israelites of old? Why were the Christian spirit and influence lying dormant—if not s ill-born—for full eighteen centuries before they burst forth in the Nineteenth Century with steam-engines bicycles, motor-cars, bioscopes and phonographs? We would be glad indeed to have an answer to our question."

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The Europeans have always believed in 'Europeanism,' which is synonymous with what is known in the cant of the day as 'the white man's burden.' That is a phrase which we would not care to explain, as all of us understand what that means, and such is the popularity of the 'white man's burden' theory in these days, that missionaries of Christ are as zealous supporters of that doctrine as any others. Bishop Welldon never took care to conceal his opinion that he subscribed *in toto* to the views propounded by Mr. Rudyard Kipling in his famous poem which has given currency to the phrase, and, for aught we know to the contrary, there are thousands who while professing to walk in the footsteps of Christ, share the views of the Kipling school. So long, however, as Christians, whether missionaries or laymen, profess and act on the 'burden' theory, they need not be surprised at the attitude of the people of India towards Christianity. Scarcely a month passes when you do not hear from some part of the country or other of a poor Indian being ill-treated, beaten or kicked to death by a European Christian fellow-subject of his. This treatment is not necessarily confined to menials or low

class people, but extends even to members of the higher classes of the community; and what is most regrettable is that the perpetrators of such outrages are not always soldiers and men of their type, but sometimes men of education and position in His Majesty's Services, men who would feel insulted at the least insinuation of their being anything but 'gentlemen.' Just at present, for instance, the Bengal papers are full of the account of an assault committed by a Captain on a respectable Indian gentleman, holding the position and rank of a Deputy Magistrate, because the latter wanted to get into the railway compartment in which the Captain was occupying a seat. So long as the European—under which name we include all the white races, for instance, the American, and the Australian, &c.—does not give up his prejudice against brown and dark colour, all references to the Sermon on the Mount and homilies on the Fatherhood of God and the Brotherhood of Man, would be but cries in the wilderness. The Christian preacher, to whom we have referred above, in the course of a lecture delivered in this city last week, actually took the trouble of impressing upon us the obvious physiological fact that a drop of blood from a white man's body if analysed would be found to contain the very same elements as a drop from the body of a brown or a black man. Surely we did not need that to be told. What we would like to know is the difference between the results of the analyses of the white man's skin and the dark man's skin, for it is not the blood, but the skin that has always been in this world the cause of estrangement, prejudice, and ill-will between the white and the dark races, and from the effects of which even democratic and republican America has not yet been able to shake itself off, to judge from the vehement storm which lately was raised, when the new American President, Mr. Roosevelt, asked a cultured and distinguished negro gentleman to dine with him. In view of these facts we quite agree with the following thoughtful and pertinent observations of our esteemed contemporary—the *Indian Nation* of Calcutta, and heartily commend them to the earnest attention of our Missionary friends. 'Christians', says the *Nation*, 'do not apparently understand their own interests, when they seek the conversion of the natives of this country to Christianity. Surely the company of 'niggers' in eternal heaven will be an unspeakable and endless infliction, if it cannot be borne for a few days in a hotel or for a few hours in a railway carriage. It is not until white Christians have secured reserved compartments in heaven, that it can be prudent for them to give a passport to 'natives' to some rejected corners of that region by teaching the Gospels.'"

A National Literature for Hindustan.

17. *The Káyasth Samáchár* (Allahabad), for December last, publishes an article headed "A National Literature for Hindustan: A Rejoinder" by Mr. Manohar Lal Zutshi, B. A., from which the following extracts are taken:—"But the next question to be answered is this: Will the Hindu and the Muhammadan writers combine together to make Urdu the one common literary language of Hindustan? Mr. Gupta answers the question in the affirmative. But does he really think that 'circumstances are already tending in this direction'? Have those forces which kept the two literatures apart ceased to work? Do the pro-Urdu agitation on the one side, and the activity of the Nagri Pracharini Sabhas on the other, really point to any such amalgamation? No one who has watched the signs of the Times with some care and seen the abnormal development of the Hindu-Muhammadan question in Upper India would agree with Mr. Gupta. The Urdu literature is too far gone in one direction to be bent in another. The utmost that we can hope for is that the two literatures will peacefully flourish side by side, each helping in the growth and communal development of its own people. To think that the Hindus would leave their own indigenous literature aside and join the Muhammadans in order to produce a common Hindustani literature by their combined literary activities is as extravagant as to hope that the Muhammadan minority would voluntarily recognise its true position and merge itself in a common Indian nationality within a reasonable distance of time. Both wishes are no doubt very good and pious, but unfortunately there is very little chance of their being ever realized.

KÁYASTH SAMÁCHÁR, December, 1901.

I know that the denial of Mr. Gupta's conclusion gives rise to another very important question: Will the Urdu and the Hindi literatures flourish side by side or will one of them perish in the struggle? Now this again involves the

question of the comparative merits of the two literatures, and as to whether Hindi is strong and robust enough to withstand the competition with its younger Court-bred rival. All lovers of Urdu, I know, fondly cherish the vain hope that Hindi will not be able to compete with Urdu. But the hope does not seem realizable. In the first place, Hindi is the older of the two. It dates its historical existence from the tenth century and is a natural product of the ancient Prakrit. In the second place, it is pre-eminently the language of the people of Hindustan and its literature is essentially religious, written for the people by authors sprung from the people. In the third place, it has already borne the brunt of the struggle not unsuccessfully and in spite of all those discouragements to which the literature of a subject people is liable, it has continued to flourish and its votaries may be reckoned by thousands, from Chand Bardai in the tenth to the supporters of the Nagri Pracharini Sabhas in the twentieth century. And the Hindi literature itself in spite of its many drawbacks is not so poor as Mr. Gupta would have us believe.

* * * * * * *

"It is because I believe that Hindi language and literature are destined to live and influence the teeming millions of Hindus who inhabit Upper India that I would fain appeal to my educated countrymen to take up seriously Hindi literary work. For good or for evil India has been placed under English rule, and Hindi literature like everything else is bound to be influenced by the highly developed and robuster literature of the West. Bengali, Marathi and Gujrati have been already enriched, they have assimilated and digested many of the elements of European literary culture. It is not for Hindi to lag behind. The language of Kabir and Tulsi Das is certainly capable of the highest development; it is only waiting for the hand of the master, who, recognising the exigencies of the Time, would mould it to the requirements of the age and make it the vehicle of our noblest thoughts and highest aspirations. But the appearance of such a literary genius will be indefinitely postponed unless my educated countrymen begin to cultivate Hindi seriously and in large numbers."

SHRI GOPAL PATRIKA, 1st January, 1902.

18. The *Shri Gopál Patriká* (Lucknow), of the 1st January, says that it would appear that the Indian Famine Union have submitted a memorial to the Secretary of State, suggesting that select natives and Englishmen may be deputed to make a thorough inquiry into the condition of the inhabitants of some villages in those provinces where famine has been constantly prevalent, as to how each cultivator is tiding over his difficulties, how and when his sufferings began, and so forth. The Union urge that experienced and sympathetic officials should be located in famine-stricken districts who should make a point of improving the condition of the people. The recommendations of the Union are very sensible and reasonable, and should be taken into consideration by the Secretary of State.

Indian Famine Union.

ROZNAMCHA-I-QAISARI, 1st January, 1902.

19. The *Roznámcha-i-Qaisari* (Allahabad), of the 1st January, reproduces an article from the Lahore *Watan*, in which the writer, even granting the contention of the *Civil and Military Gazette*, that the revenue assessments on land during the time of the Moghal Emperors were heavier than those of the present times, urges that during the reign of Akbar the land assessments were the only tax levied from the agriculturists, that Aurangzeb introduced the poll-tax which fell only on a section of the community, but that the revenues raised at present from poppy cultivation, salt, abkari, stamps, provincial and local rates, forests, registration, water-rates and customs were unknown in those days. Besides contributing to all these forms of taxes to the extent of at least 50 per cent. of the total amount of revenue raised from these sources, the landowning classes have to bear the cost of the maintenance of village chauikdárs, the land survey at the time of revision of settlement, the construction and repair of houses for patwáris, the mutation of names, and so on. The cost of litigation is especially heavy, under British rule, while justice was to be had free under the Moghal kings. Aurangzeb was extremely severe on judicial officers, so that if they were found tripping once in their decisions, they were summarily dismissed with disgrace. Even bribery was not so rampant before as it is now. Another charge on the agriculturists of the present day is the supply of certain provisions to the camps of touring officers. Men are also impressed for carrying the luggage of these officers. The *Roznámcha*, commenting upon the above article,

Condition of the agricultural classes in India at the present time.

observes that the land assessments under the just British rule are undoubtedly scandalous. The portals of the law courts are being practically closed against the seekers of justice on account of the increasing law charges. The people openly complain that justice is not to be had at any court without price, and that officers go out on tour during the cold weather chiefly for their own amusement and recreation. The tahsíl peons forcibly take earthen pots from the village potters for the use of the camps of the touring officers (without paying any price), and the followers of the latter use four pots where they could well do with only one. Grass-cutters, wood-cutters, milkmen, shop-keepers and others are freely laid under similar contributions. Government itself does not like to take anything from the people without paying for it; but the practices followed by its officials, as detailed above, are downright oppression. The editor heard a peasant complaining that the villagers are made to supply articles in the same way even for the Lieutenant-Governor's camp. It is a pity that people should thus come to consider the Lieutenant-Governor to be a tyrant, on account of the misbehaviour of his subordinate officials. There is no gainsaying the fact that the burdens laid on the shoulders of the native cultivators and landholders under British rule press hard on them, and it remains to be seen when this matter will be realized by the authorities. If the matter is not attended to even during the time of Lord Curzon, there is little hope of its receiving attention afterwards.

20. The *Roznámcha-i-Qaisari* (Allahabad), of the 1st January, says that the New Tenancy and the Revenue Bills for these Provinces have created a great sensation both among the landholders and tenants. Government thought that these Bills would lead to an improvement in agriculture, but it was mistaken. Now the tenants find great difficulty in obtaining a loan, which is calculated to make their position still worse. Government desired to check litigation between landholders and tenants, but it overlooked the fact that the village patwári was the greatest mischief-maker and chiefly responsible for a great deal of the existing legislation. He is free to make what entries he pleases in his village papers. He is not required to furnish any papers to the landholders or tenants, and he does not even show them any papers unless his palms are well greased. He pays a portion of his salary to the kanúngo of his circle, and makes what entries he pleases in the papers with impunity, and is thus in a position to fleece both the landholder and tenant freely. Some, or rather most of the Tahsíldárs and Deputy Collectors are so inexperienced and blockheaded that they do not know how to deal with land matters and depend entirely on the patwaris for guidance. The patwári not only extorts bribes for himself, but also for his superiors, *viz.*, Kanúngo, Naib Tahsíldár and Tahsíldár. Some law or rule should certainly be framed to check the patwari in his malpractices. He should be required to keep the landholder and tenant fully informed of the entries he makes in the land records, so that he may no longer be able to deceive them in any matter. The writer trusts that the new Lieutenant-Governor, who has such a wide experience of these Provinces, will not fail to pay due attention to the matter.

Roznámcha-i-Qaisari, 1st January, 1902.

A suggestion for exercising some check on the entries made by the patwaris in the village records.

21. *Al Bashír* (Etáwah), of the 31st December, says that the editor will be glad if any persons will kindly undertake to inform him of the number of those Musalmán Tahsíldárs and Police Inspectors who were recommended by the District Officers, for Deputy Collectorships, but were not given those posts by the Government of Sir Antony MacDonnell, and also of the number of Hindu Police Inspectors who were recommended and promoted to the same posts. The editor desires to criticise these matters strongly.

Al Bashír, 31st December, 1901.

Promotion of Musalman Tahsildars and Police Inspectors to Deputy Collectorships during the régime of Sir Antony MacDonnell.

22. A correspondent of the *Roznámcha-i-Qaisari* (Allahabad), of the 1st January, complains that a Tahsíldár in the district of Etah is greatly addicted to the use of *chandu*, so that, under its influence, he sleeps during the whole of the day and holds his court from about 7 P. M. to 12 in the night. The treasury also remains open till midnight, and his "creatures" charge as much as 12 annas for a court-fee stamp worth 8 annas, on the ground of supplying the stamp at a late hour in the evening. He thus plays the róle of a Muhammadan Nawab, indeed, even under British rule: the pargana officer, the Commissioner and the new Lieutenant-Governor should take notice of the matter.

Roznámcha-i-Qaisari, 1st January, 1902.

Complaint against an unnamed Tahsildar in the Etah district.

Police News, 1st January, 1902.

Alleged use of Government money by cashiers at the tahsil treasuries in the United Provinces.

23. The *Police News* (Meerut), of the 1st January, referring to the deficiency discovered in the Government money remitted by the cashier at the Dataganj tahsíl to the head-quarters treasury at Budaun, and the consequent imprisonment of that official and dismissal of the Naib Tahsíldár in charge of the tahsíl treasury, observes that, according to a popular rumour, the cashiers at the various Government treasuries, and even in banks in the United Provinces, make a dishonest use of Government money in their custody. The style in which these cashiers live and their social position give colour to the rumour. Considering their responsibility they are allowed very small salaries, and they can hardly be expected to be honest. An enquiry should be made into their conduct, and their salaries suitably increased.

Shri Gopál Patriká, 1st January, 1901.

Difficulties which people have to encounter in obtaining payments from the Civil Courts in Oudh.

24. The *Shri Gopál Patriká* (Lucknow), of the 1st January, complains that persons who have to receive any payments from the Civil Courts in Oudh are not only exposed to a world of trouble, but have also to spend ten per cent. of the amounts before the money reaches their hands. This is the case with those people who have frequent dealings with the courts and are known to the court officials. Other persons, of course, have to encounter still greater difficulties. They are required to have themselves identified before the court officials and at the treasuries by petition-writers or pleaders, and also at the bank. No doubt these precautions have been introduced owing to the misbehaviour of some persons, but honest persons should not be punished for the faults of others. The authorities should devise a simpler method for payments being made to people from the Civil Courts.

Roznámcha-i-Qaisari, 1st January, 1902.

Defalcation of bhusa in the Municipal cattle-shed at Agra.

25. The *Roznámcha-i-Qaisari* (Allahabad), of the 1st January, publishes a communicated article, in which the writer complains that the defalcation of some 400 (*sic*) maunds of *bhusa* (straw) is reported to have been discovered in the Municipal cattle-shed at Agra, regarding which an enquiry is being made "in the usual way." It remains to be seen who is made to disgorge this missing *bhusa*; but as it was not Government property, due attention is not likely to be paid to the matter. This is the second or third complaint of defalcation in Municipal property, and the authorities should now put a stop to it.

Hindustán, 1st January, 1901.

Important questions requiring the attention of the people during the present year.

26. The *Hindustáni* (Lucknow), of the 1st January, observes that, instead of reviewing the events of the past year it will be far better to point out, from the experience of that year, what the people should do during the present year. The industrial Exhibition lately held at Calcutta under the auspices of the National Congress should rouse patriotic natives to induce their countrymen in all parts of the country to start new shops of indigenous manufactures, and thereby give a stimulus to native industries. The King's Coronation is drawing apace, and the people will do well to submit a joint address on behalf of the whole of India to His Majesty, praying him to move the Government to adopt such measures as will prevent the frequent occurrence of famines and remove poverty, which are their chief grievances at the present day. The people should also avail themselves of the opportunity for expressing their honest opinions on the various important questions, such as education, irrigation, agricultural banks, &c., that are engaging the attention of the Government of India. The Civil Procedure Code is under revision. It is to be hoped that the contemplated amendments will be made in a manner which will not place any new impediments in the way of the people in obtaining justice.

Nátya Patra, 1st January, 1902.

Magh Mela, Allahabad.

27. The *Nátya Patra* (Allahabad), of the 1st January, says that formerly the management of the Magh Mela at Allahabad was generally placed in the hands of non-Hindu officials, who had little or no sympathy with Hindus and paid little or no regard for their religious feelings, which was disagreeable to Hindus. During the years when the fair was under the management of Munshi Liákat Husain, late City Inspector of Police, the local authorities were fully convinced of the evil effects of that practice. Since then only Hindu officials have been placed on duty at the fair, though

occasionally some Muhammadan officials have been deputed without the knowledge of the higher authorities. The editor has always exposed this irregularity. Last year Mr. Campbell, Joint Magistrate, was in charge of the fair. He committed this mistake that he gave the Christian missionaries a place in the principal street, but relegated the Hindu religious preachers to an out-of-the-way place. This year also the management of the fair has been entrusted to a Joint Magistrate. The authorities would do well to depute only Hindu officials to the fair and see that proper places are assigned to all the religious preachers. Moreover, the four Hindu members of the Municipal Board, who are associated with the management of the fair every year, should give their attention to the suggestions of the editor. On the other hand, if Government has abandoned the good practice of deputing no other than Hindu officials to this religious fair, this fact should be notified. In that case the editor would hold his tongue and say nothing about the fair.

III.—Legislation.

28. The *Urúj* (Bijnor), of the 28th December, stating that the North-Western Provinces Tenancy Bill and the North-Western Provinces and Oudh Revenue Bill have received the assent of the Governor-General in Council, observes that in spite of the continued opposition of the whole of these Provinces, Sir Antony MacDonnell, the late Lieutenant-Governor, adhered to the fundamental principles of his original Bills. He was a ruler of a peculiar nature, and followed a queer policy. He made a show of giving the people ample time and opportunity to consider the Bills and submit their objections; but he never accepted them, and made such remarks in reply to them at public meetings as simply astonished his audience. They could not understand how such a high officer could speak in that way to their face. What was worse still was that he not only brushed aside the objections raised, but also made the provisions in the Bills to which exception was taken, still more severe. Thus he encouraged the people to object, and then punished them for doing so! Sir Antony has verily sowed the seed of great dissatisfaction among the respectable land-owning classes by passing the Bills, and it would not be true loyalty on the part of the editor to conceal this fact from Government. The Government of India would do well to call for a report on the working of the provisions of the new Acts after they have been in force for a reasonable period, and have them modified, if necessary.

Urúj, 28th December, 1901.

The North-Western Provinces Tenancy Act and the North-Western Provinces and Oudh Revenue Act.

IV.—Railway.

29. The Hindi *Hindustán* (Kálákankar), of the 3rd January, on the authority of its Muzaffarpur correspondent, who lately had occasion to travel from Bankipur to Muzaffarpur by the Bengal and North-Western Railway *viá* Dighaghát and Pahlejaghát, between which a steamer plies, complains that passengers have to wait more than an hour at Pahlejaghát before they are able to resume their journey, and are exposed to great inconvenience from the inclemencies of the weather. The Railway authorities should build a shed there for their use and also see that the trains are more punctual than at present. The writer found the third class carriages greatly over-crowded, and third class passengers seated in goods wagons. Moreover, the arrangements for the supply of water on that line during the hot weather are always unsatisfactory.

Hindustán, 3rd January, 1902.

Grievances of passengers on the Bengal and North-Western Railway.

V.—Local and Miscellaneous.

30. The *Nátya Patra* (Allahabad), of the 1st January, complains that it would seem that *mallâhs* (boatmen) at Kankarhaghát in Allahabad do not help people in throwing their dead children or cattle into the Jumna until they have been paid Rs. 2, Re. 1, or at least 8 annas for each child or animal. The blackmail levied by them presses hard on the poorer classes. The District Magistrate should give his attention to the matter.

Natya Patra, 1st January, 1902.

Alleged levy of blackmail by boatmen at Kankarhaghát in Allahabad.

Allahabad:
The 7th January, 1901.

PRIYA DAS, M.A.,
Government Reporter on the Native Press for the N.-W. P. and Oudh.

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SELECTIONS

FROM THE

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I.—Political and Foreign.

Indian Daily Mail, 11th January, 1902.

Invitation by Lord Curzon to only a few native princes to attend the Coronation in London.

1. The *Indian Daily Mail* (Lucknow), of the 11th January, says:—"Every Indian who takes any interest in his country's public affairs was almost amazed to learn, sometime ago, that not all but only a few of the Feudatory Princes were invited to attend the King's Coronation in London in June next. Lord Curzon has explained that considerations of space and accommodation have necessitated the limitation of the number. This plea excites laughter in every Indian circle. It is hard for any Indian seriously to believe that the King of Great Britain and his capital city are unable to provide for the accommodation of more than nine of His Majesty's Indian feudatories. Lord Curzon has been extremely ill-advised in restricting the number of invitations to our Princes. His Lordship should have known that even if a general invitation were made, hardly more than a dozen at the outside could have gone over to London, and the authorities in that town ought to have found means to arrange for their accommodation. The limitation of the number has naturally led to heart-burning among our Princes and to consequent general dissatisfaction. This is not the first time that Lord Curzon has betrayed a wrong conception of the position and feelings of the Indian Princes: it was sufficiently indicated when His Lordship laid down that no Prince should leave his State for any foreign country without the permission of the Government. Everybody here feels that the position of the Indian Princes has been much lowered during the present Viceroyalty."

Liberal, 8th January, 1902.

A suggestion to require the Railway Companies to carry passengers free for a week on the occasion of the Proclamation Assemblage at Delhi in 1903.

2. The *Liberal* (Azamgarh), of the 8th January, referring to the suggestions made by another newspaper to commemorate the Proclamation of the King-Emperor's Coronation in 1903 in India, *viz.* (1) holding a universal exhibition, (2) observing a week as general holiday throughout the country, and (3) establishing an industrial school in every district, and an industrial college in every division, says that these suggestions are well worthy of the attention of the authorities. But if Government induced all the Railway Companies to carry passengers free during the Proclamation week, the concession would immortalize the happy event.

Advocate, 9th January, 1902.

Alleged undue interference of Residents and Political Agents in the affairs of Native States.

3. The *Advocate* (Lucknow), of the 9th January, says:—"Nothing pains Indian princes so much as an encroachment on the little remnants of sovereignty left to them by the Paramount Power. And yet the Politicals are not satisfied with exercising control over the foreign affairs of Native States—their legitimate duty—and with even interfering in the internal administration of such States; most unwarrantably they seek every opportunity to deprive the Chiefs and Princes of the shreds of sovereignty they are most thinly clothed with. For some time past the Kathiawar Chiefs have been pestered with advice and suggestions to part with their control over the ports in territories having any seaboard accessible to foreign trade. These insidious encroachments have in Guzerat gone further than is generally known. And even Lord Northcote was led into the toils of the Politicals to openly refer to the subject and speak on it in his recent tour. His Lordship went the length of deprecating the unwillingness of the Chiefs to part with their immemorial rights in the ports. His Excellency expressed sanguine hopes of their agreeing to the proposal. It is indeed very difficult for a man in the position of a ruler to realize the pangs and sufferings of a vanquished potentate so as to leave him in the enjoyment of a few rights of a King. A careful observer cannot fail to mark the slow and silent disregard of the conditions of the treaties that define the duties and relations of the Paramount Power on the one hand, and of the Chiefs and Princes on the other, in spite of the professions of friendship by high officials."

Hindusthán, 5th January, 1902.

Import of arms from British India into Native States.

4 The Hindi *Hindusthán* (Kalákánkar), of the 5th January, approves of the orders of the Government of India, empowering the Political Agents and Residents to grant licenses for the import of arms and cartridges from British India into the Native States, on the ground that this arrangement will facilitate the import.

II.—General Administration.

Advocate, 9th January, 1902.

Mr. Weir, M.P., on India.

5. The *Advocate* (Lucknow), of the 9th January, says:—"To a representative of the *Indian Daily News* Mr. Weir gave some idea of the opinion that he has formed on a few leading problems of the day. From Bombay he made a detour through Baroda, Jeypur, Delhi, Agra, Cawnpur, Lucknow and Benares on his way to Calcutta. As the Boer War has so much undone the good name of the British soldier, and the Chinese imbroglio so much raised the reputation of the Indian sepoy, the attention of every member of the ruling race, and particularly so of Parliament, must be directed to the defences of the Empire and the men who are to fight for it. In India and abroad so far as the East is concerned, the sepoy is the living bulwark of the Empire, and as such Mr. Weir visited a great number of the military stations on the line of his route, and one of the things that impressed him most was the manner in which the native British troops were housed. Finding that these troops were so badly accommodated, Mr. Weir made it his business to visit several of the Native States, and to inspect the native troops belonging to the Mahárajas of Jeypur and Gwalior, as well as those of the Gaikwar of Baroda. He discovered that the provision made for housing native troops in these States was infinitely better than that provided by the Indian Government. He considered that many of the buildings in which the native troops under the Indian Government had to live were worse than pig sties or cattle-sheds. The British soldiers were properly housed, but in the majority of cases the accommodation provided for the natives was a disgrace to the Government. He was told and got confirmation from a recent event, that Indian troops must very largely be depended upon for the safety of the Empire. Distinguished military officers had more than once said so. If that were the case, and he thought it to be so, he contended that one of the first steps to be taken to induce them to remain loyal was the immediate consideration of schemes for improved housing accommodation. The present remuneration of the native soldier was from seven to nine rupees a month, out of which he had to provide his food also, whilst the native officers were paid on a similarly low scale and housed abominably. Nothing, Mr. Weir maintained, was more likely to cause dissatisfaction and engender a feeling of discontent amongst the native troops than the treatment they were receiving at the hands of the Government. He did not believe that either the Viceroy or the Secretary of State for India at home could be aware of the present lamentable condition of life the native soldiers had to put up with, or he felt sure they would take steps to put matters on a better footing. It would no doubt be contended by many people in India that the native soldier would not be comfortable in any better place than the mud huts usually provided for him: but those who held such views should visit Gwalior, where they would find the native soldier contented and happy in well-constructed barracks originally built for British soldiers and used by them up to 1886."

* * * * * * *

"If the sepoy is the bulwark of defence in India, the peasant is the mainstay of the Government. He had also some share in the attention bestowed by Mr. Weir on India and her affairs. Prevention of famine is now the one great problem with the rulers; and provision against the freaks of nature has been taken as the first item in the list of measures necessary for the purpose. Mr. Weir seems to have instituted a comparison between the irrigation works of Native States and those of British India; and he has reserved the good word for the former. In his interview he referred to what has been done at Jeypur by an officer who had 25,000 famine-stricken people under his control in 1899-1900. He asserts that splendid results were obtained there, and holds that similar schemes should be carried out in other affected parts of India. This singularly corroborates what we wrote in our last issue about the irrigation schemes prepared by an Indian gentleman. The particular spot referred to by Mr. Weir was only two miles in length, but formed a veritable oasis in the desert and looked more like a beautiful English garden than a piece of irrigated Indian land. Sir Collin Scott Moncrieff's Commission is expected to suggest such practical schemes.

Mr. Weir's observations did not end here. He marked also how life to an Indian is made miserable on account of certain State regulations and arrangements. The corruption among, and outrages by the police were complaints that he

heard almost everywhere ; and he was not at all surprised at it, seeing that the pay of the men was so low as eight rupees a month. He thought it was indeed a matter of small wonder that the police should so oppress and blackmail the people. In their sojourns men of Mr. Weir's position hardly come in contact with District Superintendents of Police or their Assistants. If they could meet such officers and pump them dry, there would be a surprising revelation about the legal and general knowledge of these myrmidons of the law. In India where the railways are the best and almost only means of locomotion, the treatment of the people there forces itself on the attention of tourists. Even for his personal safety so as to prevent himself from being knocked down on a railway platform or being run over, Mr. Weir had to make very great use of his eyes. He saw dusky natives running about the platforms, with irregular bundles on their heads and hands, being thrust into compartments already filled with the regulation number of passengers: and he must have shuddered at the thought of the fate of such living luggages during the season of dry and steamy heat. He therefore considered that the present system of overcrowding natives in railway trains was also a scandal, and ought not to be allowed. He complained further that the difficulty and annoyance of the people as well as travellers increased much owing to the non-acceptance of currency notes of all circles at par. He was decidedly for the abolition of the restriction. In these columns we have more than once shown how this restriction inconveniences traders and travellers and how even the very credit of the Government suffers on this account. The credit of the State should, in the opinion of the people, be the highest in the land, and any swinging of the pendulum this or that side, lessens the confidence of the people in all measures of Government. Mr. Weir had a word against the telegraph arrangements at railway stations, private messages through which travel exceedingly slow, at a speed sometimes less than that of trains. Complaints are easier made: but remedies are difficult to suggest, the more so for a tourist who has been but a few days here."

ADVOCATE, 9th January, 1902.

The *Daily News* on Mr. Dadabhai Naoroji's "Poverty and un-British Rule."

6. The *Advocate* (Lucknow), of the 9th January, says:—"The *Daily News* passes a very fair criticism on Mr. Dadabhai Naoroji's noted book, *Poverty and un-British Rule in India*. In the course of the notice, the London contemporary draws a nice picture of the England of fair pledges and promises and of scanty performance of the same. 'Mr. Naoroji's labours on behalf of India richly deserve,' observes the *Daily News*, 'a permanent record, and this volume, which contains a selection of his writings and speeches during the last quarter of a century, is therefore to be heartily welcomed. It is a storehouse of information for students of Indian economics, and it is something more than that. Mr. Naoroji is an unfaltering friend of England, and he shows his friendship by insisting, in season and out of season, on the high professions and the generous promises which this country has extended to India. The England that Mr. Naoroji admires is the country whose sentiments were clothed in noble language in the Proclamation of 1858, the country of disinterested motives, the champion of liberty and justice, the pioneer of a civilization which was to unlock the gates of a new era for our Indian fellow-subjects. The England, he criticises, is the country that has insisted on ruling India as a conqueror instead of a trustee, that has reduced her to bitter and ever-increasing poverty by piling burdens on her back, grievous and heavy to be borne, and drained away her wealth by the methods of the absentee landlord."

INDIAN DAILY MAIL, 8th January, 1902.

Appointment of Mr. Nowroji Dadabhai Allbless as a Chief Magistrate of the Hampton Police Court.

7. The *Indian Daily Mail* (Lucknow), of the 8th January, says:—"The appointment of a Parsee gentleman, Mr. Nowroji Dadabhai Allbless, as Chief Magistrate of the Hampton Police Court is significant. While in India an Indian Magistrate is not considered fit to judge white men, but in England, Indians are welcome to act as Judges over white men! Mr. Allbless is an M. A. of the London University and a barrister-at-law. He is not a Civilian. We have in India many England-returned natives as much qualified as, or better qualified than he to act as Magistrates, but they are not trusted with the duty of judging white men. We should like Indians of Mr. Allbless' type, or even Indian Covenanted Civilians taking up appointments in Great Britian as Magistrates, for that will bring home to the minds of the authorities the anomaly of Indians not being entrusted with

powers in India which they are allowed freely to enjoy on the British soil. We congratulate Mr. Nowroji Dadabhai Allbless on his appointment, and hope that he will so acquit himself as to bring honour and credit to the Indian name."

Rejection of Mr. Pennell's application for enrolment as an Advocate of the Calcutta High Court.

8. The *Indian Daily Mail* (Lucknow), of the 5th January, says :—"We are sorry to note that Mr. Pennell's application for enrolment as an Advocate of the Calcutta High Court has been refused, and that Mr. Pennell has already left for England. The public ought to be informed of the grounds on which Mr. Pennell's application has been rejected, so that they may judge if the rejection was justified by the rules that govern the admission of Advocates into our Courts. We trust Mr. Pennell will make the orders about his rejection public. The departure of Mr. Pennell immediately after the rejection of his application is especially to be regretted as it gave the Indian public no opportunity to demonstrate their feeling of gratitude to the hero of Noakhali. We doubt not but Mr. Pennell will agitate his grievances in England, specially this last one, and we trust he will have them redressed, and return to India triumphant. He ought to be among us and among the workers in the cause of practical requirements of India."

INDIAN DAILY MAIL, 5th January, 1902.

Mr. Pennell's intention to appeal to the Privy Council against the rejection of his application for enrolment as a Barrister by the Calcutta High Court.

9. The *Indian Daily Mail* (Lucknow), of the 8th January, says :—"We are pleased to know that Mr. Pennell has not abandoned his idea of practising as a barrister at the Calcutta High Court. It is because he has a strong desire to make Calcutta his home that he has left India so soon after the rejection of his application for permission to practise at the Calcutta High Court. Mr. Pennell has gone to England with the object of fighting out his case in the Privy Council. Immediately on his arrival in London, he will file an appeal to the Privy Council. We hope that the highest Court of Law will do justice to Mr. Pennell which he so richly deserves. We trust we shall soon have the pleasure to welcome Mr. Pennell back to India as a permanent resident, and we may say also as a zealous worker in the cause of that important reform for the sake of which he has sacrificed so much."

INDIAN DAILY MAIL, 8th January, 1902.

Need for an exercise of greater supervision over the police in the United Provinces to check corruption among them.

10. The *Riyáz-ul-Akhbár* (Gorakhpur), of the 8th January, referring to the proposed increase in the salaries of police constables and Sub-Inspectors in Mysore, says that though the grant of adequate pay is calculated to keep an official honest, still there is great need for an effective supervision being exercised over the police by the district and other officers. There is lack of good supervision over the police in the United Provinces, and until this defect is removed, the extortion of bribes by the police will not be stopped.

RIYAZ-UL-AKHBAR, 8th January, 1902.

Employment of Muhammadans in Government offices.

11. The *Mukhbir-i-Hind* (Meerut), of the 31st December, received on the 5th January, referring to the comparative backwardness of education among the Muhammadans of the United Provinces, owing to various causes, such as their religious prejudices against English education, financial condition, &c., says that what is still more to be regretted is that even those Muhammadans who have received English education do not readily obtain employment in Government offices. Government ruled some time ago that *one-fourth* (*sic*) of the appointments in the various official bureaus should be given to Muhammadans, but their claims are generally overlooked, so that few Muhammadans are to be found in the public offices, and the result is that Muhammadans are again becoming disinclined and unwilling to give English education to their children. Government would, therefore, do well to issue a circular letter calling upon all its officers to see that Muhammadans are admitted into their offices according to the proportion mentioned above.

MUKHBIR-I-HIND, 31st December, 1901.

Dakaities in the United Provinces.

12. The English *Hindusthán* (Kálákankar), of the 10th January, in publishing the Government observations on the Report of the Administration of the Police of the North-Western Provinces and Oudh for 1900-1901, expresses the following opinion under the head of dakaities:—"It is very surprising to learn that even now dakaities are committed in the old *Sarkari Raj*, and for this reason the inexperienced police officials should

HINDUSTHÁN, 10th January, 1902.

be removed from the dakait-infested districts. The best way of eliminating these dakaits would be for Government to take the landed-proprietors into their confidence, and to punish and take to task those who take *chauth* from them. This is an old *nawábi* system, and during those days some landed-proprietors were notorious for encouraging and protecting dakaits who gave one-fourth of their booty to their *protegés*. It would be impossible for dakaits to exist in this benign English *Raj*, if they were not either backed up by the landed-proprietors or connived at by the police."

TOHFA-I-HIND, 4th January, 1902.

Management of the Shah Najaf Endowment at Lucknow.

13. A correspondent of the *Tohfa-i-Hind* (Bijnor), of the 4th January, states that Hakim Muhammad Raza, deceased, late *mutwalli* (trustee) of the Shah Najaf Endowment at Lucknow, played ducks and drakes with the income of the Endowment, and even incurred many debts. On his death Government placed this endowment also under the management of Saiyid Muhammad Jawwad, Secretary of the Husainabad Endowment, subject to the control of the Commissioner. The Shah Najaf Endowment has since then been most satisfactorily managed by the Saiyid, who is a very competent and able Deputy Collector. Certain persons claiming to be relatives of the founder of the Shah Najaf Endowment have recently filed a petition, praying that the endowment may be placed under their management, by virtue of their relationship with the donor. Some of these claimants are minors, some *parda-nashin* ladies and some involved in debts, and hence disqualified to hold charge of the endowment.

III.—EDUCATION.

HINDUSTHÁN, 7th January, 1902.

Industrial Education Committee.

14. The Hindi *Hindusthán* (Kalákánkar), of the 7th January, referring to the recent visit of the members of the Industrial Education Committee to Cawnpore, observes that of the gentlemen consulted by the Committee, some expressed themselves for, and others against, the establishment of technical and industrial schools. The encouragement of a purely literary education alone will not do now. The natives, who receive such education, only hanker after posts in the public offices. The growing impoverishment of the country is chiefly due to the decline of the indigenous industries. It is, therefore, necessary to make a point of rehabilitating such industries. Technical schools should be established in the various towns, where the principal local industries should be taught.

SHAHNA-I-HIND, 8th January, 1902.

A suggestion for the grant of vacation to the Muhammadan school at Meerut during the month of Ramzan.

15. The *Shahna-i-Hind* (Meerut), of the 8th January, complains that the Qaumi (*i.e.*, national) school at Meerut is not closed during the month of Ramzan, and thus both the teachers and students have to read the stories of wild beasts, in which the English school text-books abound, even during that sacred month. These books do not treat of God and his Prophet, nor do they make a reference even to the Heavenly Father and his only Son. Surely the students should read the Qoran and repeat the name of God at least during the month of Ramzan, while they spend the rest of the year in reading such nonsense.

IV.—RAILWAY.

BHÁRAT JIWAN, 6th January, 1902.

A suggestion for reserving one or two carriages in railway trains for high caste Hindus.

16. The *Bhârat Jiwan* (Benares), of the 6th January, expresses satisfaction that the introduction of railways has provided great facilities for travellers, and that the railway authorities are very anxious to consult the convenience and comfort of passengers. One third-class carriage is reserved for native females who are thus able to travel with becoming privacy. Poor Europeans who cannot afford to travel first or second class have a third class compartment reserved for their exclusive use. There are waiting rooms and passengers' sheds at every station, and arrangements have been made for the supply of food and water to passengers. But it is to be regretted that the high caste Hindus have some inconvenience in railway travelling. If a shoemaker, sweeper or other low caste man happens to be seated on the same bench with them in a compartment, they cannot drink water, however thirsty they may be. It would be well if one or two carriages were reserved for them.

V.—Local and Miscellaneous.

17. The *Zarif-ul-Hind* (Meerut), of the 1st January, says that formerly the pond known as the *Surajkund* at Meerut was always full of water, so that it served as a splendid resort for the townsmen seeking recreation. The editor, who has been abroad for the last twenty years, has recently returned to the town, and regrets to find the pond dry: now it receives water occasionally from the canal. The want of water in the pond deprives the townsmen of a place of recreation, and the editor earnestly asks the Vice-President of the Local Municipal Board to see that the pond is always kept full of water, with two or three small boats floating on it for the use of pleasure-seekers. This will afford a good pastime to the people and be a source of fresh income to the Municipal Board as well. To the right of the Guzri Bazar road, there is a lane leading to Chawk Sheikhan. A drain running along this lane is open at its turning point, which causes many a passer-by to tumble down at night. Some stone slabs should be placed on the drain to prevent such accidents.

Zarif-ul-Hind, 1st January, 1902.

Need for filling a pond with water and covering a portion of an open drain with slabs at Meerut.

18. The *Bhárat Jiwan* (Benares), of the 6th January, says that a fire broke out in the shop of one Muhammad Hanif, who sells match boxes, in the Benares city, on the 1st idem at 8 P. M. The Police Sub-Inspector Mela Singh at once appeared on the scene with a fire-engine, and telephoned to the Manager of the Water-Works for the immediate supply of water. But there was delay in the supply of water, and the result was that the shop in question and a number of other shops were destroyed by the fire. The police were, however, able to save a lot of goods from a neighbouring shop. But for the promptitude of the police the whole of the Chauk-bazar might have been destroyed by fire. Since the construction of the water-works, people have discontinued keeping a ready store of water, ropes and buckets at their houses, and many persons have even closed their wells. Lately there were fires at Bisesarganj and at Tulsi Babu's dispensary, and on those occasions, too, there was delay on the part of the Manager of the Water-Works in supplying water. The local authorities should warn the Manager to be on the alert and to avoid delay in supplying water on occasions of fires.

Bhárat Jiwan, 6th January, 1902.

Alleged delay in the supply of water from the Water-Works at Benares on occasions of fires.

Allahabad:
The 14th January, 1902.

PRIYA DAS, M.A.,
Government Reporter on the Native Press for the N.-W. P. and Oudh.

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SELECTIONS

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I.—Political and Foreign.

Advocate, 12th January, 1902.

Blockade of the Mahsud country.

1. The *Advocate* (Lucknow), of the 12th January, says:—"The blockade continues. It tightens its grasp every day. It hits hard the Mahsuds who are being raided instead of raiding. Sixteen thousand troops have surrounded their country except in the west where rise high ranges of hills snow-capped at this season. Thus an escape over them is cut off. The Darwesh Khels are ever ready to pay off old scores. The result is that the Mahsuds find themselves in a tight place. But one thing in their favour is that they get over the effects of reverses as a duck does over those of water after a dive. The blockade cannot go on for years together. It must be raised one day. And what then? The hereafter is a hard nut to crack. Some have suggested the formal annexation and occupation of the country. We are glad to learn this opinion does not find favour with the India Office. On this the *Pioneer* writes thus:—

"'The Secretary of State has laid down, and Lord Curzon's Government has accepted, the principle that administrative responsibilities are not to be extended on the border. All such extensions inevitably involve an increased strain on the Military and financial resources of the Empire, and the three hundred million men of India have interests which must not be sacrificed for the sake of the few hundred thousand of the frontier. Besides there is no political or strategical purpose to be served by annexation. The country between the Tochi and the Gomal valleys is useless from a military standpoint: no passes lead through it to the westward, and no enemy from a distance is likely to overrun it. It is a poor country, the people depending mainly on their flock and herds, and cultivating only just sufficient land to meet their own wants. Finally, even if we advanced our present frontier, we should have precisely similar troubles on the new border line. All the Government need desire is to secure the peace of the borderland and the safety of the routes which have Bannu and Dera Ismail Khan as their starting points on the Punjab side.' This is exactly what Indian public opinion has been urging upon the Government since the departure made in the Lawrence policy about the frontier. If the same line of work is insisted upon the entire border, the best that could be made out of a bad job will be done by Lord Curzon."

Oudh Akhbár, 18th January, 1902.

Amir Habib Ullah Khan and the *Targib-ul-Jehad*.

2. The *Oudh Akhbár* (Lucknow), of the 18th January, referring to the trans-frontier intelligence, according to which the present Amir of Kabul has presented Mulla Najm Uddin Hadda with all the works of his late father, among which is the book entitled the *Targib-ul-Jehád*, says that, to the writers knowledge, this book was never received by the Indian Press. As the name implies, the book probably contains inducements for waging *jehad*. But it is not likely that the late Amir would compile a book reviving the question of *jehad*. This book was probably written at the time when the North-West frontier was, so to speak, ablaze with disturbances. If this is the case the author could not possibly have inculcated *jehad* in peaceful places. At all events if the book contained distinct inducements for *jehad*, Amir Habib Ullah, who has the reputation of being a judicious and far-sighted ruler, would not have given a copy of it to a man like Mulla Hadda. His Highness who is acknowledged to be the king of Islam in Afghanistan and its neighbourhood, however, should make it a point of occasionally issuing and distributing such pamphlets as will check the spilling of innocent blood. It is not known what rights are enjoyed in Afghanistan by the Mullas which enable them to excite so much religious fanaticism among the masses there, as has been done by them more than once during recent years.

Oudh Samáchár, 14th January, 1902.

Hostility of the Australians to the Indians.

3. The *Oudh Samáchár* (Allahabad), of the 14th January, says that, in a previous issue, the editor pointed out how bitterly hostile Australia, Cape Colony and other British Colonies are to the natives of this country. Here is a fresh instance of their hostility, which shows how far these white colonials can demean themselves. A new Bill has been introduced into the Australian Parliament which provides that no postal contract shall be given unless white labour only is employed on the steamers carrying the mails! What could be a greater proof of the ill-will of the Australians towards the Indians? The editor refers to the

protests entered against the measure by the P. and O. Company and the Bengal Chamber of Commerce, and hopes that Lord Curzon will address the Secretary for the Colonies on the subject, advising him to veto the Bill. It would seem that no less than 70,000 Indians are employed on the various steamers.

4. The *Indian Daily Mail* (Lucknow), of the 17th January, says:— "About the most significant of the Congress cartoons issued by the *Partibash (Prativási)* newspaper is that which represents the Astronomer falling into a well owing to his gazing at the stars, while he ignored the condition of the ground on which he stood. Attending to the heavens, despising the earth, proved disastrous to one who was of the earth. The Congress is of the earth, but it has the weakness of attending too exclusively to the heavens. It demands high and mighty privileges and concerns itself with questions of Imperial policy, but in the matter of the bread of the people, their comfort and security, the ground is slipping from under its feet. Numerous examples might be given of this indifference to immediate interests. We offer one that occurs to us at this moment. School books, especially for vernacular schools, have been for years a source of income, in some instances of livelihood, to several of our countrymen. Under the system now introduced in Bengal, that source is about to be choked. English publishers are in the field now with vernacular Readers. But the subject is apparently too insignificant for the Congres politicians!"

Indian Daily Mail, 17th January, 1902.

National Congress accused of indifference to the immediate interests of the people.

5. The *Naiyar-i-Azam* (Moradabad), of the 12th January, referring to the preliminary Muhammadan political meeting held at Lucknow in October last, says that the third resolution passed by the meeting was to the effect that it should be deeply impressed on the minds of the Muhammadans in India that their well-being and safety entirely depend on the stability and permanency of British rule in this country. This resolution was a perfect truism, and was not intended simply to flatter the Government. Were the British people to withdraw from India, the Muhammadans, who are inferior to the other community (Hindus) in numbers, wealth and education, would find it difficult even to save their lives. Were it not for the special attention paid by Government to the claims of Musalmans, not a single Muhammadan would be found in the Legislative Councils, the Municipal and District Boards, the High Courts, or the University Senates. As regards the question as to why the Musalmans have not yet been granted all those privileges which Government has conferred on other communities, the editor would attribute this to the utter silence of the Muhammadans in the matter.

Naiyar-i-Azam, 12th January, 1902.

Resolutions of the preliminary Muhammadan political meeting held at Lucknow.

II.—General Administration.

6. The *Roznámcha-i-Qaisari* (Allahabad), of the 15th January, says that the editors of the Anglo-Indian newspapers are a queer lot of fellows. Hardly a year passes without an alarm being raised by them as to the manifestation of a spirit of rebellion among the natives. The memory of the Mutiny of 1857 is still so greatly rankling in their hearts that the least deviation of a bird from its usual course of flight is enough to startle them. As soon as they smell a rat, they raise a howl as to there being something seriously wrong. A few years ago some trees in certain places were found daubed with mud and the Anglo-Indian Press at once considered these mud marks as a sign of another mutiny. Recently some thieves entered the house of an Insurance Company at Calcutta, and instead of taking away anything, they left a gun on a table and bolted. An Anglo-Indian paper looks upon this incident as highly ominous, and thinks that the lives of Englishmen are no longer safe, as if they were mere bubbles and would collapse at a mere touch.

Roznámcha-i-Qaisari, 15th January, 1902.

False alarm of danger to the lives of Englishmen raised by an Anglo-Indian paper at Calcutta.

7. The *Indian Daily Mail* (Lucknow), of the 12th January, says:—"A Chief Commissionership is a fit stepping-stone to a Lieutenant-Governorship. Mr. H. J. S. Cotton, Chief Commissioner of Assam, has filled almost all the high offices which in the past has proved a ladder to climb to the throne of Belvedere. Yet, it is given out as an event of the immediate future that Mr. Cotton will be allowed to retire without being raised to the Lieutenant-Governor-

Indian Daily Mail, 12th January, 1902.

Approaching retirement of Mr. H. J. S. Cotton, Chief Commissioner of Assam.

ship of Bengal. Mr. Cotton has however an additional claim to that situation, and that is his immense popularity with the people of Bengal: that a popular official should be superseded and shelved is an anomaly which is possible in British India. Can anything be more derogatory to the method of British administration in India? Lord Curzon is not an Anglo-Indian bureaucrat, nor has it been possible for his Lordship to be tainted by the bureaucratic virus that surrounds him. We put it to Lord Curzon: will he permit this flagrant piece of unstatesmanship to be perpetrated during his regime? The supersession of Mr. Cotton by any official in the Lieutenant-Governorship of Bengal will be an intolerable jobbery. We hope His Excellency the Viceroy will avert such an administrative scandal."

ADVOCATE, 12th January, 1902.

Sir James Digges LaTouche and the Hindi Resolution of his predecessor.

8. The *Advocate* (Lucknow), of the 12th January, says:—"His Honor the Lieutenant-Governor has taken the very first opportunity to pronounce his policy about the controversial court character question in terms about which there can be no mistake. By his assurance that he will support the measure of reform introduced by his predecessor he has removed all chances of any misgiving about his attitude. By correctly interpreting the wishes of his predecessor, he will remove all unfounded fears and apprehensions of the opponents of the measure who consider the Hindi Resolution to aim at giving preference to Hindi over Urdu, while nothing of the sort was intended. Every reasonable person ought to feel satisfied with the attitude taken up by Sir James Digges LaTouche, which is frank and, we must say, dignified. Supporters of the Hindi characters do not want anything more. They prayed the Government that Hindi characters should not be treated as dead letters in these Provinces but that they should receive a status in the province where they are mostly written. An official status has been given to them and now hundreds of thousands of our boys reading in the village Patshalas can be sure of one thing, *viz.* that the knowledge of the Hindi characters will not continue to be valueless as far as their relations with Government are concerned. They can now approach Government with petitions written in those characters and have Government orders in the same. Nothing more was wanted. The action taken by Government will afford sufficient impetus to primary education. As to the language, neither Persianised Urdu nor Sanskritised Hindi is our court language: it is Hindustani, a mixture of both, the language which is spoken by the people and is intelligible to both the urban and the rural population. It is this Hindustani language to the development of which the efforts of both Hindus and Muhammadans should be devoted. The Nagri Pracharini Sabha, which is doing excellent work, would do well to confine its efforts to the creation of a literature in Hindustani. The high-flown idiomatic Hindi is not to be deteriorated but kept separate from Hindustani, in which the masses of the people have to be trained and brought up, and in which it will be the policy of Government to extend primary education. The thanks of the public are due to Sir James Digges LaTouche for a clear enunciation of Government policy on a disputed point at so early a stage of his administration. Let us hope that there will be no mistake about his attitude in the matter, and that he will receive public support in carrying out the policy of his predecessor on a question which had roused not a little racial feeling, due to pure misunderstanding and unfounded apprehensions, and which every sincere well-wisher of his country wishes should die at the earliest possible opportunity." [The *Hindustáni* (Lucknow), of the 15th January, expresses similar views on the subject.]

OUDH AKHBAR, 15th January, 1902.

Sir James Digges LaTouche on the Hindi-Urdu question.

9. The *Oudh Akhbár* (Lucknow), of the 15th January, says that the misunderstanding which arose in connection with the Hindi Resolution passed by Sir Antony MacDonnell will now be removed by the speech which Sir James Digges LaTouche recently delivered at Benares in reply to the address of the Nágri Prachárini Sabha. His Honor declared that he was not prepared to go beyond his predecessor's Resolution on the subject, and that the court language must continue to be Urdu. He told his audience that the cause of Hindi would not be furthered unless the people themselves used it largely among themselves, and that Arabic and Persian words which have been adopted into vernacular,

could be replaced by Sanskrit words only when the latter came into popular use. His Honor's remarks regarding the spread and improvement of a language are quite true: the change of a character being much easier than that of a language.

Lord George Hamilton's opinion regarding Mr. Digby's book called "Prosperous India."

10. The *Advocate* (Lucknow), of the 16th January, says:—"There is nothing strange in the attitude of the India Office towards Mr. Digby's book "Prosperous India." A copy of the book with a letter was sent to Lord George Hamilton who, in reply, says that he does not attach any more importance to Mr. Digby's indictment of 1901 than he did to a similar production which emanated from him during the General Election of 1885. When warnings in the shape of famine, continuous scarcity, increased death-rate by epidemic diseases, have not opened the eyes of the Satrap of the India Office, a book, however ably written, cannot open them. Nothing short of a disaster will awaken them from the slumber for which they are making every preparation." ADVOCATE, 16th January, 1902.

Suggestions for the improvement of agriculture.

11. The *Hindustáni* (Lucknow), of the 15th January, says that the last Congress passed a most important Resolution in which it urged upon Government the need for adopting all those measures for improving agriculture in this country, which have been found useful in America, Russia, Holland, and other European countries, and carrying out the recommendations made by Dr. Voelcker some years ago. Both the rulers and the ruled in India are at one in the matter of agricultural improvement, which will benefit both. Government is as much worried with the repeated recurrence of famine as the people themselves, and hence both desire that the fertility of the soil should be improved by all means. But it is a pity that, while, on the one hand, native cultivators are unable to make any improvements owing to their ignorance and poverty, Government, on the other, is negligent in the matter. True, there exist Departments of Agriculture and Commerce in all the provinces, but they in no way serve to promote the cause of agriculture: their principal business is simply to see that village papers (land records) are kept up in proper order, so that the zamindars may not be able to deceive Government at the time of future settlement. Similarly few cultivators have derived any benefit from the experimental farms established in the various provinces. The measures recommended by Dr. Voelcker for the improvement of agriculture, too, have been hanging fire. Nothing has been done excepting the sanction of the appointment of a Director of Agriculture. As regards the question of instructing the peasantry in the improved methods of agriculture, only a few English Primers have been compiled, but they recommend reforms which have proved unsuccessful by general experience. It is quite possible that steps for increasing the means of irrigation may be taken in accordance with the recommendations of the Irrigation Commission which is now conducting its inquiries. The people, however, should not continue to depend on Government for the improvement of agriculture. They should put the shoulder to the wheel and carry out the recommendations of Dr. Voelcker in their own way. Improved implements of agriculture should be obtained at once, and companies similar to that established at Bombay, to conduct agriculture on scientific principles, should be started in other provinces also. Babu Moti Lal Ghose, editor of the *Amrita Bâzâr Patrika*, prepared a memorandum and laid it before the late Congress, in which he urged that machines should be sent for from Europe, which Europeans employ in sowing linseed and thereby reap a very good crop; that Egyptian cotton should be cultivated in this country so that finer cotton goods may be manufactured here; that the cultivation of Bombay tobacco, of which good cigars like the Havanah ones can be made, should be extended. The people should certainly strain every nerve to improve their agriculture, the only industry in which they can have no fear of competition with foreigners. When any cotton mills are started in this country, the cotton lords of Manchester at once agitate for the levy of an excise duty on their products, and severe factory laws are enacted to regulate new factories, while special facilities and concessions are given to foreign imports, which discourage local manufactures and native enterprise. A number of Khoja Muhammadans have lately started a match factory in Ahmadabad; but the Indian Railway Companies discourage the extension of the use of these HINDUSTÁNI, 15th January, 1902.

matches in the country, by invariably charging freight for a hundred maunds even if a consignment does not exceed ten or one maund in weight, while the consignments of foreign matches are charged the freight which is actually due according to weight! If this is not downright tyranny, then what is it? But such difficulties and discouragements are not to be encountered in respect of agriculture, the European merchants not being in a position to compete with their Indian confrères in agricultural products; and hence the natives, especially the educated classes, should do all in their power to improve the agriculture of their country. Agricultural books have been prepared in Bengali and Gujrati, so that the cultivators themselves can read them. Similar books should be prepared in the vernacular of these provinces for the benefit of the peasantry.

HINDUSTHÁN, 15th January, 1902.

Suggestions made for the benefit of cultivators.

12. The English *Hindusthán* (Kalákánkar), of the 15th January, says:—"In order to improve the breed of cattle in the United Provinces, it is requisite that good bulls should be imported, and crossed only with the best cows, their service being given to the cultivators free of cost. These bulls should be of a breed similar to the local cows. The Agricultural Department should also supply good seed to the cultivators at something less than the market rates, which has been done for the last two years in the Lucknow and Partábgarh districts. Landowners should also assist their tenants in this way.

The using of manure as fuel is an almost universal practice among Indian cultivators, and tends to impoverish the soil. In order to remedy this state of affairs, fuel trees should be planted, and landlords should make it a rule that for every tree cut down in their estates, two should be planted in its place, and should also make concessions to their tenants on condition that all cowdung be, as far as possible, used as manure.

Cultivators are slow in adopting new improvements, and landlords might hire out to them improved agricultural implements, or at least make arrangements with capitalists to supply them on hire. These implements should be worked at first by persons who understand them, so that the cultivators may learn how to use them, and point out any unsuitability to local requirements, and possibly suggest modifications and improvements."

HINDUSTHAN, 13th January, 1902.

Hindusthán on the Government observations on the Police Administration Report of the United Provinces for 1900-1901.

13. The English *Hindusthán* (Kalákánkar), of the 13th January, in commenting on the Government observations on the Report of the Administration of the Police in the North-Western Provinces and Oudh for 1900-1901, says:—"The seventh paragraph runs as follows:—

'In the opinions on the subject of dakaiti expressed by the Inspector-General in paragraph 7 of his report, Sir Antony MacDonnell fully concurs, and he looks to the District Magistrates concerned to exercise a closer scrutiny on the grant of Arms Licenses, and to take suitable measures to obtain a closer surveillance over bad characters in those districts in which dakaiti has been particularly rife in recent years. The question raised by the Inspector-General of appointing an experienced Assistant Superintendent for certain districts of the Agra and Meerut Divisions may be separately referred.'

Here comes again the question of the grant of Arms Licenses. It cuts both ways. If the Lieutenant-Governor, Sir Antony MacDonnell, means to still further curtail the grant of Arms Licenses, then he may be hurrahed and said to have achieved a similar popularity amongst the natives as he bears actually amongst his fellow-civilians. But, if on the other hand, he has considered the necessity of increasing the grant of Arms Licenses, then we most heartily welcome his decision, on this subject. The fact of the matter is this:—

'*Na har zan zanas to na har mard mard; Khudá panj angushta yaksán na kard.*'

(Every woman is not a woman and every man is not a man; God has not made the five fingers of human beings alike) that, according to the authority we have quoted, every man, every nationality and every section should not be judged alike. According to the following Persian proverb different traits (tricks?) and principles should be adopted on different occasions.

EXAMPLE.

'*Na har jái markab tawán tákhtan, ki jáhá sipar báyad andákhtan.*'

(At every place it does not become one to assault at the point of the bayonet or lance of the cavalry, but at some places it behoves one to run away having thrown away one's arms).

Therefore in the dakait-invested tracts more Arms Licenses should be granted, and *Chauth*-receiving and immoral landed-proprietors should be hampered in their efforts to encourage dakaiti.

At the same time those who are opposed to dakaiti, but in want of proper support cannot come forward to oppose the dakaits and thereby face the police conniving at such immorality. must be encouraged, so as to put a stop to dakaitis. We may be permitted here to quote an instance, and that is this:—

There was a long and broad jungle, and some of its denizens played havoc in the neighbouring villages of the forest. Consequently the monarch of the civilized world decided upon to strike a blow at the asylum of these immoral intruders, and gave a contract to some wood-cutters to cut down the trees and reclaim the forest. The contractor invented iron hatchets with similar handles, and the jungle laughed at him, saying that he could not destroy it (Because it was impossible to cut down so many trees by means of iron handles.) But the contractor finding his men unable to work hard with iron handles, replaced them with wooden ones. Then the jungle cried and said that it was done for, because it was assaulted by wooden handles of its own sort or species.

Therefore it is highly desirable that to the iron bâton of the police a wooden handle should be attatched, so as to exterminate the dakaits on the principle of setting class against class, or as the French say:—*A bon chat—bon rat, i.e.*, set a thief to catch a thief.

The 8th paragraph runs as follows and we entirely agree with it:—

'The proportion of convictions to discharges in dakaiti cases exhibited an improvement on the returns of 1899, the percentage of convictions being respectively 31·1 to 19·2, but it is still below a satisfactory proportion.'

The 9th paragraph runs as follows:—

'If dakaitis increased, robberies, on the other hand, seem to have declined during the year. A fair measure of success, except in Budaun and Aligarh, was obtained against harbourers.'

We are sorry to find fault with the opinion of His Honor the Lieutenant-Governor; because it is no criterion to say that the offence of murder has abated, but that of culpable homicide is on the increase. We should rather see all the offences of the world abolished than rejoice at the diminution of one class of crime and be silent at the increase of another."

Hindusthan on paragraph 18 of the Police Administration Report in re mukhiyas.

14 The English *Hindusthán* (Kalákánkar), of the 17th January, makes the following comments on paragraph 18 of the Police Administration Report *in re mukhiyás*:—"The feature of the appointment of *mukhiyas* is a very important one. Its introduction in these Provinces was very welcome indeed; but its organization was not very well chosen and the nomination of the *mukhiyas* was most objectionable and imprudent. Surely, at first, it seemed that by introducing the rural element into the Police Department, the Government, in its great wisdom, intended to take the rural public into its confidence; but alas! this new reform dwindled into insignificance and the *mukhiyas* were selected from those classes of the people who were little better than the *chaukidárs*, and in some cases, they were even inferior to the village police. This procedure disgusted the respectable people, and they all severed their connection sooner or later from the position of *mukhiyaship*. This induced us to write fully on the subject, but as there is very little space available in this issue we will show some specimens in some of our subsequent issues. The Rája Ram Pal Singh of Kalákánkar has taken much interest in this matter. He did not only put questions at the Provincial Council, but he also well impressed the late Lieutenant-Governor with the righteousness of his principles and arguments on this subject, so much so that His Honor Sir Antony MacDonnell was pleased to ask him to express his opinion on the constitution of these *mukhiyas*. The fact of the matter is that we

HINDUSTHAN, 17th January, 1902.

require that the Government should create some independent feeling amongst the dumb millions of India, who are said to be subjected to ill-treatment by the Police. But the fact of the matter is this, that they willingly yield to any man who, whether rightly or wrongly, shows that he is a Government servant with some authority. Why, even now, with all the prohibitions of the Government, the *rasad* is taken, with some honourable exceptions, arbitrarily, and when there is a military regiment passing through a place, there is every sort of *zabardasti* exercised; and even it has been seen, in our own *Raj* (estate), that on some occasions, the officials of the tahsil were beaten and assaulted."

ROZNÁMCHA-I-QAISARI, 15th January, 1902.

Bribery among the officials in the Muttra district.

15. The *Roznámcha-i-Qaisari* (Allahabad), of the 15th January, complains that bribery is more prevalent both in the interior, and at headquarters of the Muttra district than in any other district in these Provinces. No person can have dealings with a court without paying a bribe. No tenant or landholder can obtain a copy of any paper from a tahsíl without paying something over and above the (legal) cost. Let any officer who will not believe this, visit a tahsíl in disguise and see for himself how matters stand. The local authorities, however, do not seem to take any steps to check the evil.

ROZNAMCHA-I-QAISARI, 15th January, 1902.

Complaint against the practice of summary dismissal of appeals by Revenue Courts.

16. The *Roznámcha-i-Qaisari* (Allahabad), of the 15th January, says that the new Tenancy and Revenue Acts of these Provinces are so severe that they have caused great dissatisfaction among the peasantry towards the British Government. The writer has often overheard ignorant villagers complaining that Government surrounds and beats them and wishes to pauperise and ruin them by setting them by the ears; that it was not advisable to live under British rule now, but that they were sorry there were no foreign territories in the neighbourhood into which they could escape with their life and honour (unscathed). Is it not a great hardship that a person should have to pay court-fee at the rate of Rs. 7½ per cent, even in filing an appeal to a higher Revenue Court, and the latter dismiss it summarily without paying due attention to it? Is this not a regular loot carried on at the portals (tribunals) of justice in broad daylight under British rule? Why should not the court-fee charged to the appellant be returned to him when justice is not done to him? Such ideas are calculated to create disaffection in the hearts of the ignorant villagers, and the authorities would do well to take steps for refunding, at least, half the amount of the court-fee paid by an appellant, in the event of his appeal being summarily dismissed.

ROZNAMCHA-I-QAISARI, 15th January, 1902.

Need for reforming the Copying Department of the Collector's office at Allahabad.

17. The *Roznámcha-i-Qaisari* (Allahabad), of the 15th January, says that the public have cause to be greatly dissatisfied with the Copying Department of the Collector's office at Allahabad. This Department should be placed under the control of an experienced officer, who should make a point of checking the dishonest and improper practices there. The editor once before drew attention to the evil in vain, and expresses a hope that the new Lieutenant-Governor will endeavour to remedy it.

ADVOCATE, 16th January, 1902.

A complaint against the Munsifs at Akbarpur in the Fyzabad district and at Benares.

18. The *Advocate* (Lucknow), of the 16th January, says:—"We have received several complaints against the Barrister Munsifs of Akbarpur (Fyzabad) and Benares. If these complaints have not reached the ears of the High Court and the Judicial Commissioner, we pity the sources of information of these tribunals as to the working of their suborbinate Courts. Will the Government be pleased to enquire whether it is a fact that the average of cases dismissed owing to the absence of the parties or decided *ex-parte* in the Munsifs' Courts at Benares and Akbarpur has increased since the present incumbents have taken charge of their office. If so, what is the reason?"

INDIAN DAILY MAIL, 17th January, 1902.

A complaint against the Munsifs at Akbarpur in the Fyzabad district and at Benares.

19. The *Indian Daily Mail* (Lucknow), of the 17th January, says:—"It is whispered that the average of cases dismissed owing to the absence of the parties or decided *ex-parte* has been on the increase in the courts of the Munsifs at Benares and Akbarpur since the present Barrister Munsifs have been in office. If the *canard* is true, the Munsif sahibs must be easy-going."

20. The *Prayág Samáchár* (Allahabad), of the 9th January, says that plague is very prevalent in some quarters of the Allahabad city, and that consequently many persons have left their houses, shifting to other places. The District Magistrate, who is the milk of human kindness, does not interfere in any way. The patients are at liberty to live where they like and to make their own arrangements for their treatment. The people are therefore highly thankful to him.

Plague at Allahabad.

Prayág Samáchár, 9th January, 1902.

21. The *Prayág Samáchár* (Allahabad), of the 16th January, complains that S. P. Roy and other doctors who were old medical practitioners at Allahabad, have left the town, their departure creating uneasiness among the people. The Municipal Board should entertain a doctor, *hakim* or *vaidya* in every ward to look after the patients.

A suggestion regarding the appointment of a medical practitioner in every ward of the Allahabad Municipality to look after the plague patients.

Prayág Samáchár, 16th January, 1902.

22. The *Prayág Samáchár* (Allahabad), of the 16th January, says that the management of the Magh Mela at Allahabad is generally entrusted to the Tahsildár and other Government officials there for the time being, but that the work being new to them, they make mistakes. It would be well if some able and trustworthy Municipal Commissioners were put in charge of the fair.

Management of the Magh Mela at Allahabad.

Prayág Samáchár, 16th January, 1902.

23. The *Prayág Samáchár* (Allahabad), of the 16th January, complains that *ekka* and carriage drivers are to be found secretly touting for pilgrims at the railway station on behalf of Pragwals, who give them a share of their profits, and urges that these drivers should be strictly watched by the police and the servants of the Pragwal Committee appointed for the purpose. Any drivers found misbehaving themselves should be excluded from the railway compound and their licenses suspended for the Magh Mela. Moreover, no Prayagwal or his servants should be allowed to visit the station for the purpose of touting. Pilgrims are simply looted by greedy Pragwals, but being strangers they quietly submit to their spoliation. The City Inspector of Police and the Magistrate should give their attention to the matter.

Ekka and carriage drivers accused of touting for pilgrims at the Allahabad railway station on behalf of Pragwals.

Prayag Samáchár, 16th January, 1902.

24. The *Prayág Samáchár* (Allahabad), of the 16th January, complains that the Octroi *chaprásis* at the Allahabad railway station harass even those passengers who have no new articles with them, and do not let them go until they have greased their palms. These *chaprásis* should be secretly watched. Again, the octroi duty which already pressed hard on the people has lately been still further increased. Hitherto the duty was levied on goods imported by traders according to the purchase prices entered in the invoices, but from the beginning of this year the duty is levied according to the *sale* prices. What is still worse is that no octroi forms have yet been printed, and that consequently the traders do not know how the duty is calculated, and are detained nearly the whole day at the Octroi office to their great inconvenience. New forms should be printed as soon as possible.

Levy of blackmail by Octroi chaprasis at the railway station and the levy of octroi by the Allahabad Municipal Board on imports according to the sale price.

Prayág Samáchár. 16th, January 1902.

25. The English *Hindusthán* (Kalákánkar), of the 17th January, says :—"A correspondent informs us that there is some excitement in Cawnpore because a large number of natives from another district, who had a permit to visit the Memorial Well, arranged themselves on the steps of the marble enclosure and had their photograph taken. He does not tell who witnessed the act, nor what the soldier on guard has to say about it."

Visit of some natives to the Memorial Well at Cawnpore.

Hindusthán, 17th January, 1902.

26. The *Advocate* (Lucknow), of the 16th January, says:—"We are not amongst those who find fault with the missionaries that with every famine they proselytize a number of Hindu and Muhammadan boys and girls, and that during the last famine they added to their number 75,000 children, who, in the course of another decade, will make an addition of, say, 30,000 new Christian families. We think that the work

Disposal of famine-stricken orphans.

Advocate, 16th January, 1902.

of the missionaries, whatever might be their motives, is of a philanthropic nature. We are ourselves apathetic. If we do not possess a feeling heart and do not form organizations to save famished children from death by starvation: if we are so caste-ridden as not to feel for the so-called lower classes—we must have at least the fairness to acknowledge the debt of gratitude in which Christian missionaries place us by bringing money from far-off lands, with a view to rescue India's homeless children from death by starvation."

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"We do object to the Government's handing over orphans to the religious institutions of people professing a faith different from that to which the orphans belong. We deplore the policy of the Government and its hesitation to maintain non-denominational orphanages for homeless remnants (survivors ?) of the famine. But if the Government cannot change its policy and cannot undertake the responsibility of continuing to feed orphans after the famines are over, it is bound to keep some information about the orphans whom it hands over to different institutions. It is scandalous that married women should be handed over to philanthropic institutions to be removed to far-off places in the belief that they have lost their guardians and friends, and when the latter come forward after the ravages of famines to claim them they should have to invoke the help of the law for their restoration. Such mistakes would be impossible if the Government were to comply with the terms of the Resolution passed by the last Social Conference."

The editor here republishes the Resolution of the Conference urging the establishment of orphanages throughout the country and appointing a committee to forward a memorial to Government for the supply of a statement of the poor orphans in charge of the various philanthropic bodies to the Conference and the publication of the statement, and then observes :—

"The request made, as we have observed, is so simple that there ought to be no difficulty in complying with it. Fathers and guardians of girls and boys should be given every opportunity to find their dear ones after the famine is over, and this is not possible without a complete list of the orphans with full particulars of their address. If such a list were prepared, much heart-burning and misery which leads now and then to litigation would be removed."

ROZNAMCHA-I-QAISARI, 15th January, 1902.

Dakaitis in Moradabad, Farukhabad and Aligarh districts.

27. The *Roznámcha-i-Qaisari* (Allahabad), of the 15th January, observes that dakaitis are said to be frequently committed in the districts of Moradabad, Farrukhabad and Aligarh. What has become of all the much-vaunted pluck and bravery of the police ? Verily the police are afraid to face the fire-eater. It reflects great discredit on the police indeed if they fail to bring the offending dakaits to book. Government claims to protect the lives and property of the people through the police, but if the latter are unable to put down dakaits, their usefulness is disproved. The local authorities, the Inspector-General of Police, and Government should take steps to remedy the evil.

JAM-I-JAMSHED, 5th January, 1901.

Suggestion for constructing a market for the sale of vegetables and grass in a suitable locality at Moradabad.

28. The *Jám-i-Jamshed* (Moradabad), of the 5th January, says that, in addition to all those places where grass, fodder and vegetables were exposed for sale long since at Moradabad, a number of female gardeners had for sometime past come to take their seat by the side of the Asálatpura road and sell vegetables there to the great convenience of the public. But these vegetable-sellers have lately been ordered to leave the locality on the ground of their causing obstruction on the road. Grass-sellers too are assigned no suitable site near the Sambhali Darwaza Bazár, where they find an easy sale for their grass. Wherever they take their stand with the load of grass on their heads in the bazár in question for selling their article, they are forced to leave the place by police constables. It is, therefore, extremely necessary that some suitable locality may be fixed for the sale of vegetables and grass, so that both the public may have convenience in making their purchases, and the Municipal Board derive an income. There lies a triangular piece of ground unutilized in front of the *Gulshehid Naka*, and a market, for which the locality is well suited, may be constructed there for the use of both vegetable and grass sellers, where the latter may conveniently sell their articles on payment of rent to the Municipal Board.

III.—Education.

29. Hindi *Hindusthán* (Kálákankar), of the 15th January, referring to the orders issued by the Commander-in-Chief of the Army in England, at the instance of the Incorporated Association of the Headmasters of Schools, to the General Officers Commanding Districts for promoting elementary military training in the Secondary Schools, expresses approval of the measure, and urges that military training should be also introduced into the schools in this country. The editor is glad to notice that arrangements have lately been made to give such training to the teachers in the schools in Behar at Dinapore, and urges that the reform should be extended to the United Provinces and the Panjáb, where warlike Rajputs and Muhammadans are to be found in larger numbers.

Hindusthán, 15th January, 1902.

Military training in schools.

30. The *Oudh Akhbár* (Lucknow), of the 14th January, publishes a communication from a Hakim Mukhlis-ud-Daula, who says that he does not agree with the editor's views, as expressed in the *Oudh Akhbár* of the 27th December last (*vide* paragraph 13, page 832 of the Selections No. 52 of 1901) regarding the attitude of Sir Antony MacDonnell towards Munshi Athar Ali, vakíl at Lucknow, and the Nadwat-ul-Ulma. It was rumoured that Sir Antony was displeased with the Munshi owing to his connection with the Nadwat, and this rumour was confirmed by some words which were uttered by the late Lieutenant-Governor at an interview with him. Being a quiet, good-natured and true Musalmán, he did not like to give publicity to the matter, but thought it expedient to emigrate to Hyderabad, sacrificing the income he derived from his practice as a vakíl. Sir Antony MacDonnell was a strong ruler, and an absolute arbiter of the destinies of the people in these Provinces. No person durst oppose him. Movements were set on foot to oppose his legislative and certain other measures, but it is well known how far these movements were successful. An idea of the nature of his administration may be gathered from the comments made on some of his proceedings by the press. The Nadwat is a body of pious, learned and loyal Muhammadans, whose object is to promote the welfare of their co-religionists and who have proclaimed by beat of drum that they have nothing to do with politics. If the writer's memory does not fail him, the Deputy Commissioner and the Commissioner of Lucknow attended a meeting of the Dar-ul-Ulum or school, established by the Nadwat, some years ago. They had thus a good opportunity for acquiring an insight into the proceedings of the Nadwat. Had they found any thing objectionable, they would have warned the supporters of that movement. The principal object of the Nadwat is simply to advance secular progress among the Muhammadans under the just and benign British rule, with due regard to their religious beliefs and prejudices, and their loyalty to the powers that be. Such a movement is entitled to sympathy and support from the authorities. Sir Antony MacDonnell should have cherished a good opinion about it, but he did not do so for reasons best known to himself. It is to be hoped that Sir James Digges LaTouche, who has already acquired a reputation for shrewdness and justice, will make a point of acquainting himself with the aims and objects of the Nadwat. His Honor is then sure to lend a helping hand to that association.

Oudh Akhbár, 14th January, 1902.

Sir Antony MacDonnell, Nadwat-ul-Ulma and Munshi Athar Ali, Vakil.

31. The *Roznámcha-i-Qaisari* (Allahabad), of the 15th January, says the native proverb expressing a wish that God may not give nails to the fingers of a bald person is perfectly true. There are self-conceited and wilful Europeans who, if they happen to be pitchforked into high offices, put forward some mischievous scheme or another calculated to throw the whole of the Indian Empire into a convulsion. Dr. Welldon, the late Metropolitan of Calcutta, proposed to the Government of India that the study of the Bible should be made compulsory in all the schools in this country, a proposal that would have turned the whole of the Indian Empire topsy-turvy, though the British Government might, by dint of its strength and prowess, have survived the shock. India is full of so many extremely fanatic and foolish tribes that they would not stick at even overturning the Throne, if they once got provoked and excited. Dr. Welldon did not content himself with mooting his hobby in India alone, but going to England (on leave) ventilated that question there as well, counting upon the religious zeal of his

Roznámcha-i-Qaisari, 15th January, 1902.

Dr. Welldon's suggestion regarding the introduction of the study of the Bible into schools in India.

countrymen. But Sir Lepel Griffin, who is an experienced retired Anglo-Indian officer, and fully understands the necessity for Government retaining the good will of the people of India, condemned his wild scheme in a manner which quite silenced him. Verily, though the people of India are helpless, and not in a position to do anything, still if only a quarter of the entire population became blinded with religious zeal, and girded up their loins, they would be able to teach a good lesson to the Metropolitian and other Christian Missionaries. It is a pity that, while Christian Missionaries accuse the followers of Muhammad of spreading Islam by the sword, they themselves are adopting similar measures *sub rosâ* to propagate their own religion. The introduction of a compulsory study of the Bible in accordance with Dr. Welldon's recommendation would be viewed by the people as tantamount to spreading Christianity, by the sword. However, the present Viceroy deserves to be thanked for acting judiciously and justly in the matter.

IV.—Railway.

Indian Daily Mail, 12th January, 1902.

Mr. Robertson, the Railway Commissioner, and native passengers.

32. The *Indian Daily Mail* (Lucknow), of the 12th January, says:—"It is indeed a fortunate circumstance that Mr. Robertson, the Railway Commissioner, is not at all biased against the question of the convenience of native railway passengers. Wherever he has gone, he has lent an attentive ear to true representations made to him by natives on the subject. He will be soon in Calcutta, and it is proposed that representative Indians should meet him in a conference on the subject. We hope the proposal will be carried out. We should however very much like to see public bodies in the various provinces forwarding to Mr. Robertson clearly written memoranda, describing all the inconveniences the native passengers have to suffer in travelling by the railway. We are lucky enough in having in him an independent British Commissioner in the Indian Railway Commission, a friend and a sympathizer, and we should not be idle in making the best possible use of this circumstance."

V.—Local and Miscellaneous.

Nasim-i-Agra, 15th January, 1902.

Unsatisfactory condition of the roads At Agra.

33. The *Nasim-i-Agra*, (Agra), of the 15th January, complains that the condition of the roads at Agra is most unsatisfactory. The roads are full of holes, so that persons driving along them are exposed to severe joltings, and the payers of the wheel-tax are greatly dissatisfied in consequence. The sanitary and lighting arrangements are also in need of greater supervision.

Bhárat Jiwan, 13th January, 1902.

An appeal to the people to use native manufactures.

34. The *Bhárat Jiwan* (Benares), of the 13th January, says that educated and sensible natives are fully conscious that the impoverishment of their country is chiefly due to the heavy drain of wealth in the shape of purchase of foreign goods, and advise their countrymen to use native manufactures. But they are told in reply that the people cannot help using foreign goods, inasmuch as the things they require are not manufactured in this country. But the Industrial Exhibition held in connection with the late annual session of the National Congress at Calcutta, has dispelled this illusion. Although the exhibits were collected only in the short period of a month, they were numerous enough to convince the spectators that the people could supply almost all their wants locally if they liked. Now it is the duty of every son of India to vow not to use other than native goods, and he will soon find his country growing more and more prosperous every day. The well-to-do natives who have been sleeping, as it were, the sleep of the Seven Sleepers, should arise and have their eyes wide open. Their poorer countrymen cannot get even sufficient vegetables to eat. The Managers of the Exhibition were right in putting up the appeal "Remember thy country in all thy purchases" written in large letters, at conspicuous places at the Exhibition. The native traders in every town should keep Indian manufactures for sale at their shops, so that the people could easily get things they might require.

Allahabad:
The 21st January, 1902.

PRIYA DAS, M.A.,
Government Reporter on the Native Press for the N.-W. P. and Oudh.

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SELECTIONS

FROM THE

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I.—Politics.

(a)—Foreign.

1. The *Indian Daily Mail* (Lucknow), of the 22nd January, says :—"We are really very sorry to observe that Mr. Chamberlain is still obstinate. We had hoped that the unrest that is felt among a large section of the British people on account of the prolongation of the Boer War would have some pacifying effect on Mr. Chamberlain. But we have been woefully deluded. The Colonial Secretary is still fully under the spell of Imperialism, and consequently as defiant as ever. His Birmingham speech shows that England will persist in its present policy in South Africa and will not conclude peace with the Boers. John Bull, however, has begun to murmur: but soon the time will come when this murmur will no longer be so soft as it is now, but develop into a roar, then where will be Mr. Joseph Chamberlain and his supporters? From the attitude assumed by Mr. Chamberlain we are led to the conclusion that there is no hope of the Boer War being terminated, as long as the Salisbury-Chamberlain Ministry lasts. We, therefore, naturally wish that the Rosebery-Bannerman Ministry would soon come to power and put an end to the most unjust and insensate war of modern times."

Mr. Chamberlain and the Boer War.

Indian Daily Mail, 22nd January, 1902.

2. The *Hindustáni* (Lucknow), of the 22nd January, referring to Lord Rosebery's late speech at Chesterfield, and to the attitude of certain Boer leaders towards the British Government in connection with the war, says that it is no use discussing now as to which party was the aggressor and which should make overtures for peace. Those persons, who themselves and their relatives being at a safe distance from the scene of the war, might view with indifference the long lists of killed and wounded British soldiers: but no person, who has the least sympathy for human creatures, can help praying for a speedy termination of the war. It is earnestly to be desired that better counsels will prevail with the leaders of both parties, that they will abandon false notions of prestige, and bury the hatchet. The Coronation of King Edward VII comes off only five months hence. Will the coronation ceremony be held in one part of His Majesty's Empire, while blood is being spilt in another part? The shrewd Conservative Ministers should devise some means of ending the hostilities as soon as possible, so that South Africa too may partake of the universal rejoicings at the time of His Majesty's Coronation. It was lately given out by certain newspapers that His Majesty himself had expressed a wish that the war should be terminated before his coronation. Of late no war has cost so many lives and so much money as the South African war. The war has already lasted three years, and God forbid that it should last another year, and that when the rejoicings over the King's Coronation are being held in the British Empire, the cries of the wounded and of the relatives of the killed may be heard in any part thereof.

Boer War and the King's coming Coronation.

Hindustáni, 22nd January, 1902.

3. The *Shahna-i-Hind* (Meerut), of the 16th January, referring to the prolongation of the Boer war which has already lasted for more than two years, says that at one time news is received that so many Boers have been captured, and so many killed at such a place, that the war is fast coming to a close, and that the British flag will float over the whole of South Africa ere long, but that it is soon followed by another regarding the entire destruction of a British regiment by the cunning Boers, and the urgent necessity for the despatch of more troops to the scene of the war. When a mistake is committed at the outset of an undertaking, it becomes very difficult to correct it. The fact is that England does not possess a sufficient number of troops. If she had been able to despatch an army two hundred thousand strong at the commencement of the war, the Boers could not possibly have been able to resist such an overwhelming force. But the British Government considered the enemy weak and despicable, and took to sending troops to South Africa by instalments of ten or fifteen thousand troops at a time, whom the Boers made short work of as soon as they arrived, and thus becoming emboldened by their temporary successes they have determined to sell their lives as dearly as possible. Besides, the Boers do not require all those elaborate commissariat and transport arrangements which are required to be made by the British Government for its delicately brought up and pampered soldiers. According to an Oriental proverb, while setting out

Boer War and the approaching Coronation of His Majesty King Edward VII.

Shahna-i-Hind, 16th January, 1902.

for hunting a fox, preparations should be made for hunting a tiger. But the British Government acted contrary to this proverb, making preparations for hunting a fox while undertaking to hunt a tiger. Although the Boers are "our" enemies and ill-wishers and "we" would like to see them "buried alive in the grave," yet it must be admitted that they are a very brave people, the like of whom are hardly to be met with on the surface of the earth. Who else could continuously wage war for two years against a powerful Government like the British Government which has so many resources at its command, and on whose world-wide empire the sun never sets. Mr. Krüger's declaration that the Boers will continue to fight even when they have been reduced to five is being fully verified. According to the Secretary for the Colonies the number of the Boers still in the field is 12,000, and in view of Mr. Krüger's declaration the war is not likely to come to a speedy end. The Asiatics, who have much faith in omens and auguries, consider the Boer War as the hand-writing on the wall owing to the death of Her late Majesty Queen-Victoria during its course. The editor therefore most loyally submits that at the approaching coronation of His Majesty King Edward VII, the opportunity may be taken to make peace with the Boers, and forgive them, granting them political liberty to such an extent as may not be inconsistent with the prestige of the British Government. It would be much better if some other Power mediated in the affair. The Boers too are certainly tired of the war, and the occasion of His Majesty's Coronation will afford a most suitable opportunity to come to terms with the Boers, even murderers having a chance of being pardoned on such a happy occasion.

INDIAN DAILY MAIL, 24th January, 1902.

Assam tea-planters and the Boer War.

4. The *Indian Daily Mail* (Lucknow,) of the 24th January, says:—"Our friends the tea-planters are very enthusiastic about the Boer War. As true Britons they exult over the prospect of the extension of their dominion in distant parts of the world. Who knows that the Transvaal may be the means of supplying room for colonization to the sons and grandsons of these gentlemen who plant teas in the wilds of Assam and make their thousands. So they went many of them to South Africa with Lumsden's Horse. Is it not, therefore, very cruel on the part of the Government in England that it should propose to enhance the duty on tea? We can very well imagine why the news should prove distracting to the tea-planters and merchants in India, and why they should think of entering a vigorous protest. But the Salisbury Government have sense enough to see that it will have to raise money for the War, and that money must be raised by means that might not be distasteful to the people of England. Hence the proposed enhancement of duty on tea. It will be a test of the loyalty of the tea-planters."

HINDUSTHÁN, 24th January, 1902.

Construction of a railway from Baghdad to the Persian Gulf by the German Anatolian Railway Company.

5. The English *Hindusthán* (Kalákánkar), of the 24th January, says:—"If the latest news by Reuter is to be relied on, then clearly 'The cat is out of the bag.' A Turkish Irade has been issued authorizing the German Anatolian Railway Company to construct a railway from Baghdad to the Persian Gulf; and it is also said that the proposal to fix the terminus at Koweit has been abandoned for political reasons. Herein lies the sequel of the threatened disturbances in the region of Koweit which we have lately had, when the Chief of Busrah attempted by all manner of means to attack Koweit with the help of Turkish soldiers and ships. But this was averted by the British Cruisers going into action and threatening to open fire. Of course, when a reference was made in the matter, the Sublime Porte avowed *sublime* ignorance of the doings of the Vali and Local Chiefs. In making these observations we would draw the attention of our readers to our leaderette and editorial notes in previous issues, in which we pointed out that some Foreign Power was pulling the strings and that the importance of Koweit was mixed up with the Germam scheme of railway extension from Baghdad to the Persian Gulf. Moreover, we very clearly indicated that the 'Key to the East' had shifted from the Sea of Marmora and the Dardanelles to the Persian Gulf and Koweit."

SURMA-I-ROZGÁR, 16th January, 1902.

Collection of subscriptions in India for the Hedjaz Railway Scheme.

6. The *Surma-i-Rozgár* (Agra), of the 16th January, has a paragraph which seems to be a communication from a Hyderabad correspondent or a reproduction from a Hyderabad newspaper. The writer says that the Amir (Sherif) of Mecca has sent Hasan Khan Effendi to India to collect subscriptions for the Hedjaz

Railway Scheme. The Amir gave him a letter to his Highness the Nizam, who accorded him a warm reception on his arrival. He has been a State guest for the last nine or ten months. He intends paying a visit to Bhopal. It is to be hoped that His Highness the Nizam will contribute to the Hedjaz Railway Scheme the refund, which he has received from Shah Abdur Rahim, being the surplus of the Mecca Pilgrims' Fund, and also another large amount. Indeed all Muhammadans in India should promote the good work in question by making contributions according to their means. Donations may be sent to the Turkish Consul-General at Bombay, Hasan Khan Effendi, or any one of the Committees established at various places in this country in this behalf. Persons who make contributions may give publicity to them in any newspaper.

(b).—Home.

7. The *Indian Daily Mail* (Lucknow), of the 24th January, in noticing His Majesty's speech at the opening of Parliament, says:—"The South African War was the next topic which was touched on by the King. Though the situation, to our mind, has not improved as evidenced by the fact that there are still 200,000 men in South Africa to maintain British prestige. His Majesty said that the area of the War in South Africa has been lately reduced, and industries were being resumed in the new colonies. His Majesty further said: 'My soldiers throughout have displayed cheerfulness in the endurance of the hardships of guerilla warfare, and their humanity, even to their own detriment, in their treatment of the enemy is deserving of the highest praise. The necessity of relieving the troops who most felt the strain of War afforded the opportunity of again accepting loyal and patriotic offers from the colonies, and further contingents would shortly reach Africa, from Canada, Australia, and New Zealand.' It would have been well if His Majesty had adduced evidence in favour of the humanity of troops, as doubts have been raised in some quarters. Mr. Balfour in the House of Commons said that farm-burning had been abandoned, except where military necessity existed. The debate on the address in the Commons which turned mainly on farm-burning and martial law turned the table otherwise. Though Mr. Chamberlain justified the Cape Government in *abrogating* the ordinary laws in time of emergency, is the admitted farm-burning no reflection on 'humanity?' There are many loyal and patriotic Englishmen who hold, on the contrary, that there has been more of farm and stock destroying than was absolutely necessary. Is it humanity to bring a few thousand peasant warriors to their knees and to convert their fertile country into a howling wilderness? Thomas Atkins is a manly fellow and would not be needlessly cruel to a gallant enemy. The Ministry no doubt maintains that the enemy's people have received more kindness and consideration than they were entitled to, but are there not many who honestly maintain a different view?"

Indian Daily Mail, 24th January, 1902.

Indian Daily Mail on the speech from the Throne at the opening of Parliament.

* * * * * * * *

"Reference to India naturally leads on to Afghanistan, and we are told that the Amir Habibullah has expressed an earnest desire of maintaining friendly relations between Afghanistan and India. In short, with all deference to the Throne, as loyal subjects, we feel bound to say, that the speech reads like a synopsis of articles in some party paper."

8. The *Urúj* (Bijnor), of the 14th January, says that a question arises as to whether the subscriptions inaugurated at the instance of Government officers in this country are given owing to subservience, pressure, or a pure sense of loyalty and sympathy. The Englishmen at home, with all their great wealth and patriotism, have not been able to raise fifty (*sic*) thousand pounds sterling yet for the Memorial Fund of Her late Majesty Queen-Empress Victoria, nor is there any prospect of their doing so hereafter, and the result is that the deficiency in the amount raised will have to be made good from the Government Treasury, as was done in the case of the Albert Memorial Fund. On the other hand, the reckless poverty-stricken Indians have, in spite of the maximum limit fixed for their contributions, raised a larger subscription in this country than the Englishmen have done in England. What does this mean? Is India richer than England? Is India more loyal than England? These questions are easily answered. Even the greatest

Urúj, 14th January, 1902.

Queen Victoria's Memorial Fund in England and India.

blockhead will not consider England poorer than India; and the loyalty and devotion of England's sons to the Crown cannot but be held to be of the first water. Hence either the Indians are great fools in the matter of spending money, or are under the impression that if they fail to please the officers who set a subscription on foot (by liberally contributing to it), they may suffer for their failure. If no official pressure is really exercised in such matters, but the Indians subscribe under such a false impression, this must be held to be their supreme folly. But a poor person is seldom guilty of extravagance, and hence it must be supposed that in raising a subscription, the Government officers do exercise pressure to a certain extent, otherwise Her late Majesty's Memorial Fund in India could not have exceeded that in England. It is therefore very necessary that the authorities should change their present method of raising such subscriptions and thus prevent the Foreign Powers from supposing that the display of India's loyalty in other matters too is simply due to the pressure and despotic administration of the British Government. May God grant "our" countrymen sense enough to realize how other civilized and rich nations are moderate and judicious in spending their wealth. The former should take a lesson from the latter in the matter.

OUDH SAMÁCHÁR, 21st January, 1902.

Ill-treatment of Indians in Cape Colony and other British Colonies.

9. The *Oudh Samáchár* (Lucknow), of the 21st January, says that, like the Australians, the Cape Colonists are opposed to the Indians. They call every Indian a coolie, however high his position may be, as was alleged by Mr. Gandhy in his speech at the Calcutta National Congress. The Chamber of Commerce and other public associations in this country have forwarded memorials to the Viceroy inviting His Excellency's attention to the ill-treatment of Indians in Cape Colony, Natal and other British Colonies. The Indian labourers are not allowed to work and Indian goods are heavily taxed. It is to be hoped that Lord Curzon will spare no pains to improve the position of the natives of this country in British Colonies.

ADVOCATE, 19th January, 1902.

National Congress and the police.

10. The *Advocate* (Lucknow), of the 19th January, says:—"The *Pioneer* picks up a sentence from the speech of a speaker at the last session of the Congress on Police reform and says that, while the Congressmen cried down the policemen, it was with the aid of policemen that they were able to carry on their deliberations. Such comments can only be made in the absence of authorized reports. Exception might be taken to a sentence here and to another there, but on the whole the speeches made on the Police resolution were all moderate and such to which the rank and file of the force cannot take objection. The resolution was ably moved by Mr. S. Sinha of Allahabad and supported by some fine speeches, the burthen of which was that the policeman was not so bad as the system under which he was employed by the Government. The pay of the constables and Sub-Inspectors was disproportionate to their duties and low in comparison to what their superiors got; such as to lead them at times to have recourse to blackmailing and dishonesty. Many policemen were present in and round the Pandal and they must have been satisfied with the manner in which their grievances were ventilated."

HINDUSTHÁN, 24th January 1902.

Congress session at Calcutta and the police.

11. The English *Hindusthán* (Kalákánkar), of the 24th January, echoes the *Pioneer* as follows:—

"At the recent Congress meeting in Calcutta the usual resolution was passed denouncing the police as the embodiment of tyranny and corruption. 'The police officer,' said one Orator, Babu Srish Chunder Sarbadikari, 'wields powers and authorities hardly distinguishable from a mandate emanating from the Tsar of Russia,' which 'powers and authorities' are generally used 'to advance self-interest in utter disregard of public duty at a considerable sacrifice of public interest.' And yet, as we learn from a hitherto unpublished page of Congress story, it was only the assistance of the unspeakable police that saved from imminent peril something even more dear to the Congress Babu than the public interest, to wit the Babu's skin. It seems that one of the methods employed by the Congress authorities to raise funds was to enroll students and school boys as 'volunteer' attendants on payment of a fee of

Re. 1 a head. (It was originally intended to charge Rs. 5, but this was afterwards reduced to Re. 1.) They were given red scarves as badges of office and carried flags, much to the scandal of the orthodox Hindus, whose protests on this point have been voiced by the *Bangabasi*. Twelve hundred volunteers in all are said to have been enrolled, much to the advantage of the Congress exchequer. But the Calcutta schoolboys had the vaguest idea of discipline. They admitted their personal friends without payment, and persisted in occupying seats reserved for the delegates. These proceedings at length exasperated the elders, who notified to the 'volunteers' that they were disbanded. The boys hotly resented this interference with the liberty of the subject, and notified in their turn that if the threat of disbandonment were carried out, they would burn down the *pandal*. As that structure was composed of bamboos and matting with a thatched roof, the threat could easily have been carried out. The Congress leaders at once took alarm, and applied in most urgent terms to the police for protection. This was at once granted, a special guard of some 30 constables being sent as a reinforcement to the men already on duty. So the *pandal* was saved from the destruction, and the various resolutions were carried, including the one specially denouncing the iniquities of the police. It would be desecration to look upon the Congress in the light of an entertainment; but on this occasion the schoolboys must have had their rupee's worth."

12. The *Urúj* (Bijnor), of the 14th January, observing that the Hindi Resolution of Sir Antony MacDonnell had caused an unpleasant rupture between the Hindus and Musalmáns, and that, excepting Mr. Hamid Ali Khan, Barrister-at-Law, and his one or two able and staunch comrades, all others who had vehemently opposed this resolution in the first instance, lost their zeal in a short time, is glad to notice that the new Lieutenant-Governor, Sir James Digges LaTouche, has made the matter quite clear in his reply to the address of the Nagri Prachárini Sabha at Benares. His Honor distinctly told his audience that he would not go beyond what his predecessor had done in respect to the use of the Nagri characters in petitions and summonses and that the court language would continue to be Urdu. But the late Lieutenant-Governor has also made the Departmental Examination for Junior Officers very difficult by requiring the candidates to translate from Urdu into Hindi and *vice versá*, though there exist no authorized standard works showing the difference between those two languages. It is to be hoped that Government will pay attention to this question also at an early date.

Urúj, 14th January, 1902.

Sir James Digges LaTouche and the Hindi-Urdu question.

13. The *Oudh Akhbár* (Lucknow), of the 24th January, states thatsignatures were obtained in large numbers on the memorial, which the Urdu Defence Association has prepared against the Hindi Resolution for submission to the Government of these Provinces, at many places on the occasion of the late Id.

Oudh Akhbár, 24th January, 1902.

Signatures obtained on the memorial of the Urdu Defence Association on the occasion of the late Id.

II.—Afganistan and Trans-Frontier.

14. The *Surma-i-Rozgár* (Agra), of the 16th January, says that the hospitable invitation, sent by Amir Habibullah Khan to that notorious mischief-maker, Mulla Hadda, shows that His Highness is a great admirer of his. But he was really deserving of chastisement for his mischievous attempts to kindle a fire on the frontier. A grand darbár will be held at Kabul on the Nauroz, corresponding with the 21st of March next, in honour of the accession of the Amir to the *masnad*. Special prayers will be offered on the occasion according to the old Muhammadan custom, Mulla Hadda officiating as the Chief Imam. The Mulla being in a weak state of health, the Amir has sent an elephant with trappings to fetch him to Kabul. The *Pioneer* considers the attitude of the Amir towards the Mulla as an inauspicious one and reminds the Amir of the serious disturbances created by him in 1897 and that he gave a fatwa *in re* the *Jehad* question against the Muhammadan law. No *jehad* is lawful without the sanction of the Muhammadan King, but he waived this condition. Abdur Rahman Khan was shrewd enough to give a wide berth to such persons.

Surma-i-Rozgár, 16th January, 1902.

Amir of Kabul and Mulla Hadda.

RIYAZ-UL-AKHBAR, 20th January, 1902.

15. The *Riyáz-ul-Akhbár* (Gorakhpur), of the 20th January, says that considering the events which occurred on the North-West frontier some years ago, Mulla Najm Uddin Hadda is a very dangerous personage indeed. But now as the late disturbances are things of the past, the present Amir perhaps thought there could be no harm if he rendered honour to the *atáliq* (tutor) of his younger days. With this view he invited him to Kabul, sending an elephant for his conveyance. The *Pioneer* has commented on this action of the Amir in a friendly spirit. What has still more attracted the notice of the Press is that His Highness has presented the Mulla with copies of all the works of his late father among which is *Al-jehad* also. The Anglo-Indian Press noticed this book during the lifetime of the late Amir himself, giving vent to apprehension. Consequently the book was soon after consigned to oblivion by Abdur Rahman Khan. Whether the Government of India addressed His Highness on the subject or not is not known. If this book, together with others has been now presented, to the Mulla by the new Amir, no bad opinion should be formed of His Highness simply on that account. It is quite possible that the book reached the hands of the Mulla when the late Amir was alive. Besides, the Mulla could not be expected to obtain any fresh information from the book, nor could the book produce any effect on him. The lesson already taught him (by the British Government) is enough to make him forget the book *Al-jehad* for ever. The editor disapproves of the Anglo-Indian Press attaching any great importance to such trivial matters as the presentation of the book to the Mulla. Being fully alive to the strength and resources of the British Government, the Amir will always remain friendly and loyal to it.

The present Amir and Mulla Najm Uddin Hadda.

III.—NATIVE STATES.

BHARAT JIWAN, 20th January, 1902.

16. The *Bhárat Jiwan* (Benares), of the 20th January, says that during his autumn tour in 1900 His Excellency the Viceroy visited Gujrat, Cutch, Kochin and Travancore and carefully inspected all the seaports in those Native States. Since then the Foreign Department of the Government of India have expressed a desire to occupy these seaports. Lord Northcote has suggested to the Native Chiefs in Gujrat that they may entrust the British authorities with the duty of collecting customs in their seaports. But the Chiefs are not disposed to part with their control over the seaports. There can, however, be no doubt that sooner or later the Paramount Power will carry out the project. The fact is that the Government of India desires to fortify these seaports to prevent a foreign invasion by sea.

Desire of the Government of India to occupy seaports in Native States.

IV.—ADMINISTRATION.

(a)—*Judicial and Revenue.*

AGRA AKHBAR, 21st January, 1902.

17. The *Agra Akhbár* (Agra), of the 21st January, states that in connection with the case of Lalli Jas Kuar *versus* Thakurani Pitam Kuar and others, pending in the court of Babu Rajnath Prasad, Subordinate Judge at Agra, Abdul Aziz and Lal Singh, agents of the defendants, filed an application on the 7th idem, before the District Judge, complaining that it was rumoured that the Subordinate Judge had accepted a bribe from the plaintiff, and praying that the case in question might be transferred to another court. Shákal Chand, the general attorney of the defendants, deposed on oath that the Subordinate Judge sent for him recently, through one Balabh Chaube, at about 9 o'clock at night, and asked him to pay Rs. 7,000 if he wanted success for the defendants, but that he said that he could not arrange for giving more than two or three thousand rupees and came away. Under the orders of the Judge an affidavit of the defendants was filed, and the case was sent for from the court of the Subordinate Judge, and the hearing of the case postponed till further orders.

Babu Rajnath Prasad, the Subordinate Judge at Agra, accused of corruption.

NASIM-I-AGRA, 23rd January, 1902.

18. The Muttra correspondent of the *Nasim-i-Agra* (Agra), of the 23rd January, says that, on the occasion of the late visit of a Member of the Board of Revenue to Muttra in the first week of this month, the Tahsíldár made arrangements for the supply of provisions to his camp as usual. But it is rumoured that the Tahsíl jamadar took from the traders at the camp more

Alleged misbehaviour of the Tahsil jamadar in connection with the supply of provisions to the camp of a Member of the Board of Revenue at Muttra.

provisions than were actually required and attempted to send the surplus to his house at Shergarh in an *ekka*. Getting wind of this attempt on his part, the traders intercepted the *ekka* at the Holi gate and took it to the Magistrate's Court. They filed a complaint under section 384 of the Indian Penal Code against the jamadar before the Joint Magistrate, who forwarded it to the Tahsíldár for inquiry and report. The Tahsíldár made a perfunctory (*mamuli*) inquiry, and forwarded his report to the Joint Magistrate at Brindaban, who dismissed the complaint on the 17th January. The editor is of opinion that special commissions should be appointed to inquire into such complaints.

(b)—Police.

19. The *Oudh Samáchár* (Lucknow), of the 21st January, says that Sir John Lambert, who has been placed by the Mysore Darbár on special duty to inquire into the subject of police reform, recommends the pay of a constable to be raised to Rs. 15 and that of a Sub-Inspector to Rs. 150, rising to Rs. 250 a month. The darbár is agreeable to his recommendations. It is to be hoped that the Government of India will take its cue from that model Native State. The lower classes of officials cannot be expected to perform their duties satisfactorily and to have clean hands until they are paid adequately. If an official's emoluments are insufficient to meet his expenses, he cannot help eking them out by unfair means.

OUDH SAMÁCHÁR, 21st January, 1902.

Police reform.

20. The English *Hindusthán* (Kalákánkar), of the 20th January, says:—

HINDUSTHÁN, 20th January, 1902.

Hindusthán on the Government observations on the Police Administration Report of the United Provinces for 1900-1901, *in re Mukhiyas.*

"As we promised in our last issue to show some specimens of our previous correspondence, we quote our article on the subject which we wrote on the 1st September, 1899, and in which we fully explained our views. The article runs as follows:—

'We are pleased to see that Sir Antony MacDonnell's wise Government has fully realized the necessity of raising the *status* of the *mukhiyas*, and consequently it has kindly invited the Hon'ble Raja Rampal Singh's expression of opinion on the subject. Therefore, we are requested by the Rája to give a short account of his plan, and at the same time to invite the opinion of the gentlemen interested in this question, of the Allahabad group as well as those of the Lucknow group. They are further requested to send their opinions promptly, so that the Rája may be able to forward his suggestions to the Chief Secretary, before His Honour the Lieutenant-Governor moves down to the plains. The fact of the matter is that it seems that cold water has been thrown on the position of *mukhiyashíp* since it was found out that the rank of a *mukhiya* was even below that of a police constable. We know that when at first the announcement of *mukhiyaship* was made known, the Raja's Naib and Assistants of his Raj as well as his relatives and respectable zamíndárs became candidates and got appointed, but no sooner did they discover that they ranked even below a mere common constable, than they gradually began to withdraw themselves by resigning their position of the leadership of their villages: and now we scarcely find in the Raj of Rámpur any *mukhiya* who could be called a gentleman. From this example, we infer that like the *mukhiyas* of this Raj, all the respectable mukhiyas of other Rajs have withdrawn. Therefore, we consider it desirable to make the following suggestions to raise their *status*, so that it may attract the attention of some respectable persons who may be serviceable to the people of their country, and who can be relied upon by the Government. If our Government is desirous to put a stop to village corruption and to the malpractices of the police, then it is desirable that the village *mukhiyas* should be zamíndárs, guzaradárs, lambardárs, perpetual lease-holders, &c., &c., having an income not less than Rs. 100 a month after paying their rent or revenue, as the case may be. There must be not more than four *mukhiyas* within the boundary of a thána and not less than two. Each of these *mukhiyas* should have from one to two assistants, as in case they are unable through illness or by some unavoidable circumstances to attend to the work of the *mukhiyashíp*, they may depute their authority to their assistants or deputies. The work of a *mukhiya* should be to be present at every police inquiry held locally, and it ought to be his bounden duty to aid the police in promoting the ends of justice; on the other hand, he should be also made responsible for the protection of the interests of his constituents and prevent police corruption.

Let us now begin with the appointment of the *mukhiyas* and then end by the statement of their functions and duties. The Government will be pleased to divide a thána into not less than two divisions, and not more than four divisions. In each of these divisions there should be appointed some electors who should be yearly or biennially invited to assemble at the headquarters of their tahsíl, and there in the presence of the officer in charge of the tahsíl, they should be requisitioned to nominate their *mukhiya* for one year, or two, as it may be the intention of the Government. The *mukhiya* should either be allowed to nominate his assistant or deputy himself, or he should also be elected by these very electors. When this is done the *mukhiya* should get some printed form in which his duties should be enumerated, and he will act accordingly. The *mukhiya* must be allowed to write in the Nagri or in the Urdu language, whichever he prefers; but perhaps it would be much better to make him write in the language which may be spoken in the country (and that language, we are sure, must be Hindi). For the purpose of inducing respectable people to serve as *mukhiyas*, it will be necessary to raise their position and that will be this, that they should receive chairs from the officials and should be allowed to attend the *darbárs* and levées of the Lieutenant-Governor, or at least they should be considered to hold the same position as do the members of the Local and Municipal Boards of the districts. These *mukhiyas* should be considered public servants and bound to aid the police; on the other hand they should also be requisitioned to protect the rights of the public and of the individuals in their constituency against the oppression and corruption of the Police, if they are unjustly subjected to them. These *mukhiyas* must be allowed to send their reports against the Police either directly to the Magistrate of the District or through the officer in charge of the tahsíl. This will be a great check on the so much complained of corruption of the Police. The presence of the *mukhiyas* at every Police enquiry and the power of the *mukhiyas* to report against Police corruption, will surely serve as a very great deterrent to the malpractices of unscrupulous Police officers. With these explanations we invite am expression of opinion by the gentlemen of both the Lucknow and Allahabad groups to be sent directly to the Hon'ble Rája Rampal Singh."

HINDUSTHÁN, 22nd January, 1902.

Hindusthán on the Government Observations on the Police Administration Report of the United Provinces for 1900-1901 *in re Mukhiyas.*

21. The English *Hindusthán* (Kalákánkar), of the 22nd January, in continuation of its previous comments on the Government observations on the Police Administration Report of the United Provinces for 1900-1901 *in re mukhiyas*, says:—"We are rejoiced to read the last part of paragraph 18 of the orders of Government on the Report of the Police Administration for the year 1900-1901. From this we see that the *mukhiyas* will now be taken into council by the investigating officers. But we want to know the details of the nature of the elimination to which the list of the *mukhiyas* will be subjected. From the quotation we reproduced in our Leading Article of the 20th instant, it is clear that we proposed to Sir Antony MacDonnell's Government, the advisability of raising the status of the *mukhiyas*, and that in short it was something to the following effect, that instead of having one *mukhiya* for each village, their number should be curtailed; that is to say, within the boundary of one *thána* there should be two or four *mukhiyas*, or more, if it so pleases the Government. We further said that it is desirable to put a stop to village corruption and to the malpractices of the police to appoint *mukhiyas* from amongst *lambardars*, *guzaradárs*, *zamíndars* and perpetual lease-holders who may not have an income less than from rupees fifty to rupees one hundred a month. We have also suggested that each of these *mukhiyas* should have one or two assistants, so that they may replace them, during their unavoidable absence, at the place where the police enquiry is held. As we have said before it is highly desirable that the poor dumb millions of India should know what is right and what is wrong, and therefore they should be allowed to nominate their own *mukhiyas*. We see no reason why the *mukhiyas* should not be the representatives of the village communities. From what we see from the order of the Government, it seems that the appointment of the *mukhiyas* is in the hands of the District Officers, but they cannot be expected to know every villager of the country. Therefore, it would have been better, in our opinion, to have associated *Taluqdars* and other respectable landed-proprietors with the District Officers for selecting the *mukhiyas*;

if the introduction of the elective system was to be denied to the villagers to nominate their representative *mukihyas*. Now surely we feel certain that one of the best preventive and corrective measures to this long lamented Police corruption, would be to create an independent feeling amongst the villagers of these Provinces, and then they would defy the oppressive *Taluqdars* and landlords, and oppose the blackmailing of the corupt Police. We should also respectfully suggest to the Government, that the *mukhiyas*, on any account, should not be subordinated to the Police Officers; but that they should be made subordinate to the Magistrates of the Districts or the Hakims of the Tahsil, or even to the Tahsildárs, if it is intended that the corruption of the Police should be put a stop to. However, there is one point which is very knotty indeed, and that is to induce respectable persons to act as *mukhiyas*, because they will have to contrast with the Police *bina lene dene ké* (without any profit); whereas the Police are doing their duty for their loaves and fishes, without which they could not exist. In other words, we mean that by appointing *mukhiyas* as a preventive to the Police corruption, the Government is not giving or granting them any remuneration; whereas the Police are paid for doing their duty whether their work is approved or disapproved of. Under these circumstances it is necessary that some sort of inducement should be given to the *mukhiyas* to serve as such. But if the Government is not ready to grant them any kind of remuneration, it would be desirable that they should receive some sort of honour; and while the members of the District and Local Boards receive chairs and attend local darbars, why not grant the same concessions to the *mukhiyas* also? This will raise their status and then they will not be disregarded and treated with contempt by the Police constables; but nay, they will be treated with respect by the *thanadars* and their colleagues. In conclusion we fervently hope that this point will be kindly reconsidered by the present Lieutenant-Governor, if it has not already been absolutely settled by the late Lieutenant-Governor, and we will, as soon as we have finished our criticism on this matter, take the liberty of forwarding our three Articles devoted to this subject, through the Chief Secretary to the Lieutenant-Governor of these Provinces."

Hindusthan on the Government Observations on the Police Administration Report of the United Provinces for 1900-1901.

HINDUSTHÁN 24th January, 1902.

22. The English *Hindusthán* (Kalákánkar), of the 24th January, makes the following comments on paragraphs 21, 23 and 24 of the Government Observations on the Police Administration Report of the United Provinces for 1900-1901 *respectively* :—"Our experience is limited so far as the town police is concerned, but the change in the payment of the village *chaukidárs* in Oudh has produced a satisfactory result. Nevertheless, one thing is very desirable, which is that they should be relieved of the *begár* which they do for the police and police officers as well as other Government officials."

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"We do not understand why the Police Training School should have been removed from Allahabad to Moradabad: Allahabad is one of the capitals of these Provinces, whereas compared with Allahabad, Moradabad is an insignificant place. Then again as far as the superintendence of an experienced officer is concerned it was procurable at Allahabad too; because the same experienced officer who is now in charge of the School at Moradabad, might have been transferred to Allahabad if no other Police Superintendents equalled him. However, we are in favour of the Police Training School, and think it will do after some time an untold service to the Department."

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"We have nothing to say against this paragraph by which Government contemplates strengthening and increasing the Controlling Staff of the Police, but we must most respectfully point out that native police officers should also be raised to the newly contemplated appointments mentioned in this paragraph; because we are sure that without the co-operation of the Indians, the Police Department cannot be improved, and without granting some high positions respectable Indian gentlemen cannot be induced to join the service."

POLICE NEWS, 16th January, 1902.

Police and swindlers.

23. The *Police News* (Meerut) of the 16th January, describing how a great swindler of Central India, who lately travelled in Northern India, cheating a number of traders and other persons of large sums of money, in various ways, was at last brought to book by the police and relegated to jail for several years, praises the police for their skill in detection, and says that if it were not for the police, many a rogue, disguised as a gentleman, would never be checked in his nefarious practices. Sometimes these impostors pretend to be princes, and sometimes to be *sádhus* (religious mendicants), sometimes to be alchemists, &c., and prey upon the people freely. But the shrewd police officials soon find them out and, catching them red-handed, have them duly punished.

INDIAN DAILY MAIL, 24th Janpary, 1902.

Burglaries at Cawnpore.

24. The *Indian Daily Mail* (Lucknow), of the 24th January, publishes the following letter :—"SIR,—I notice in your recent issue that a 'Resident of Cawnpore' refers to a series of outrages that have taken place here lately. I endorse every word he says in respect thereto, but he has not gone quite far enough, having only enumerated a few of the numerous burglaries that have taken place there. The police records themselves will best show to what extent and for how long these outrages have been committed, but the following are one or two more cases with which I am acquainted. On the 15th June, 1901, No. 95, Civil Lines, was broken into at night, and jewellery, &c., to the value of about Rs. 500 were stolen away, besides which, articles of apparel, and leather bags were wilfully cut and otherwise damaged. The matter was reported to the police, with the usual result. In August and September, while the residents were away at the hills, a quantity of stores, house linen, and wearing apparel were stolen from the same bungalow. In March 1901, from another bungalow in Civil Lines cooking utensils to the value of Rs. 50 were stolen. The thieves were not traced out. Lately a practice of stealing sign-boards from the houses in Civil Lines has been much resorted to, and as these can be of no possible value to the thieves it is assumed that they have been stolen out of sheer mischief with the object of showing the contempt with which the *badmashes* of Cawnpore view the police. I quite agree with a Resident of Cawnpore that lawlessness of this nature should be nipped in the bud and that, as it is evident that the police are powerless in the matter, Government should take prompt and decided action in investigating the whole business. Peaceable residents ought not to be subject to such outrages, and it is to be hoped that something will be done to stop them.

(c)—Finance and Taxation.

INDIAN DAILY MAIL, 24th January, 1902.

Question of increasing the popularity of currency notes.

25. The *Indian Daily Mail* (Lucknow), of the 24th January, says :—"Sir Edward Law made certain proposals for popularising the use of currency notes in India. The Government think that if the proposals could be carried out, the result would be favourable to the improvement of its financial condition. So a conference has been sitting over the matter, the members being such officials as the Manager of the Bengal Bank, the Commissioner of Paper Currency, the Comptroller-General, the Accountant-General, and the Finance Minister himself. We do not, we must confess, quite approve of the idea of making currency notes more popular than they are already. We should think they are incapable of being rendered more popular. Then again, currency notes for large sums of money are attended with risks which people would like to avoid. Innocent men are often dragged to the Police or the Law Court to answer for the possession of stolen currency notes for which they are not at all responsible."

(d)—Municipal and Cantonment affairs.

NASIM-I-AGRA, 23rd January, 1902

A complaint regarding the drainage of the Agra streets into the river.

26. The *Nasim-i-Agra* (Agra), of the 23rd January, on the authority of a local correspondent, complains that the street drains at Agra which are flushed every day, fall into the river, which pollutes the waters of the river, and that the people find it difficult to bathe at the ghâts in consequence. The residents of the city more than once made representations to the local officials and the Municipal Board on the subject. They were told each time that no surplus funds were available for carrying out the required improvements at once, but that the improvements would be made "next year." Who knows when this "next year" will come? It would seem that a loan has been obtained from Government for improving the drainage, but that it has been proposed to devote the money to the

construction of a new tank in connection with the water-works! Such an act would be unjustifiable. To prevent the pollution of the waters of the river is more urgent than the construction of an additional tank.

(e)—Education.

27. The *Bhárat Jiwan* (Benares), of the 20th January, says that formerly the Central Hindu College at Benares was not in the good books of Sir Antony MacDonnell. But when he visited it on the eve of his retirement, he was convinced that he was labouring under a hallucination. It is a matter of satisfaction that the new Lieutenant-Governor has also taken an early opportunity to visit that institution. It is to be hoped that the powers that be will interest themselves in the college and appreciate it at its true worth.

BHARAT JIWAN, 20th January, 1902.

Central Hindu College at Benares and Government.

28. The *Khichri Samáchár* (Mirzapur), of the 18th January, complains that the poorer classes are unable to give education to their sons owing to the increase in the scale of school fees, and advises the nobility and the gentry of Mirzapur to establish a free school in that town for the benefit of such classes, calling the school the Wyndham School after their popular District Magistrate.

KHICHRI SAMACHÁR, 18th January, 1902.

A suggestion for the establishment of a free school at Mirzapur.

29. The English *Hindusthán* (Kalákánkar), of the 22nd January, says:—"The National Congress are about to request Government to start a School of Mines in India, where mining and practical metallurgy could be taught to students. It is considered that either Raniganj or Assansol would be a suitabe locality for such a school, being in the middle of the great mining districts of Bengal, where both coal and iron are worked. India abounds in mineral wealth, and a School of Mines would undoubtedly be of great value."

HINDUSTHÁN, 22nd January, 1902.

A suggestion regarding the establishment of a School of Mines.

30. The Hindi *Hindusthán* (Kalákánkar), of the 22nd January, with reference to the communication of Miss Sarla Debi Ghoshal, B. A., to the *Panjab Magazine* on the subject of reform of female education in this country, is at one with her in thinking that girls should be taught sewing, embroidery, singing, music, cooking and tending patients, in addition to the literary instruction already given them in schools. The editor also agrees with her in the matter of encouragement of the study of English among them.

HINDUSTHÁN, 22nd January, 1902.

Miss Sarla Debi Ghoshal, B. A., on reform of female education.

(g)—General.

31. The *Advocate* (Lucknow), of the 23rd January, says:—"One cannot but regret the fact that during the Viceroyalty of a man of Lord Curzon's principle of courage and sympathy, and the stewardship of such a kind-hearted man as Sir John Woodburn, such great injustice as the dismissal of Mr. Pennell should have been possible. The Governor-General cannot blame the press if it said that his courage was proved by the utter disregard of public opinion and his sympathy was reserved for officials who do not stand in need of any. Sir John Woodburn's fund of sympathy seemed also to be dried up, as in effect he is deadly opposed to the separation of judicial from executive functions in one and the same officer. The impression is sought always to be created among Indians by our rulers that the judicial system they have introduced into this country is the best of its kind in the world. A good many cases, like those of Chapra and Noakhali, have however given rise to a doubt in the Indian mind. A search is necessarily being made for a better system. Like every ordinary thing we use daily, the best judicial system seems also to have been "made in Germany." A correspondent of our local Anglo-Indian contemporary has unearthed an article that appeared six years ago in the *Calcutta Review* on the German Judicial system. The dismissal of Mr. Pennell was dictated by a sense of the discipline that should characterise the judiciary in the land. On the point the writer in the *Review* quotes from a German jurist. 'It is absolutely indispensable,' runs the extract, 'that discipline, the necessary counterpoise of permanency, should be able to recall him (the judge) to the observance of his professional obligations; to strike him with punishments; and even, if there be occasion to deprive him of those functions of which he has shown himself no longer worthy. Btu one condition is

ADVOCATE, 23rd January, 1902.

Mr. Pennell's dismissal and the discipline question.

necessary to secure the independence of justice: *The disciplinary power must not belong to Government; it must be exercised solely by the courts.*' In Prussia there is a Disciplinary Chamber of the Superior Courts, which exercises jurisdiction over all the Magistrates within the resort of the Superior Courts. Except that the hearing is not public, the procedure is the same as in ordinary criminal cases. Witnesses may be heard and the Magistrate proceeded against may employ an advocate. We need not again detail the circumstances of Mr. Pennell's dismissal. It is a known fact as to how his suspension was recommended for not handing over the records of the Noakhali case, which he had come to Calcutta to personally make over to the Chief Justice, how he was suspended for being in Calcutta without leave, how his dismissal was recommended for offences committed about a decade before, and how his name was actually removed from the Civil Service of India for reasons not to be found in the communications of Lord Curzon and Sir John Woodburn. That was indeed a parade of prestige and discipline with a vengeance."

ADVOCATE, 23rd January, 1902.

Transfers of officers and the discipline question.

32. The *Advocate* (Lucknow), of the 23rd January, says:—"If India is fortunate enough to get even a shadow of such a system as described above, the first thing necessary is that transfers should not be dealt with by the Executive Government. The article in the *Review* cites reasons for the opinion. Generally speaking, a transfer is a punishment and can only be pronounced by disciplinary procedure, however it may be necessitated by public reasons and in the superior interests of justice without any reproach to the Magistrate transferred, who has a right to a post of equal rank and emoluments. Even so a transfer cannot result from a simple administrative order; it is only possible when the necessity for a transfer in the interests of justice has been declared by a judicial tribunal. For India this will perhaps be thought as too ideal an arrangement. It means actually so much loss of authority on the part of the executive officers and so much addition to the power and position of the judiciary. Lord Curzon has the separation problem yet to solve. His Excellency has given an assurance that a pronouncement may be expected during the next autumn on the subject. Let us hope and trust that it will not only regain John Bull the lost ground, but add to it by inspiring confidence of the Indian people in his sense of justice."

HINDUSTÁNI, 22nd January, 1902.

Increase of plague.

33. The English *Hindusthán* (Kalákánkar), of the 22nd January, says:—"The Congress evidently made an important omission in not moving a resolution that Government should be called upon to suppress the plague by all the means in its power. Ever since Lord Sandhurst stopped the plague operations of the troops in Bombay about five years ago, plague has been making frightful ravages all over India, and no place that is not off a railway line is safe from its attack. It is a disease that must be stamped out, and no half measures will do. It is now on the increase and may continue to prevail for many years."

ROHILKHAND GAZETTE, 8th January, 1902.

Question of Gazetted and local holidays in public offices and courts in the United Provinces, and certain Muhammadan festivals.

34. The *Rohilkhand Gazette* (Bareilly), of the 8th January, referring to the question of Gazetted and local holidays which engaged the attention of the Government of the United Provinces last year, says that, according to the recent orders passed by Government on the subject, the number of local holidays is not to exceed seven days in the year, and a local holiday is not to be given in continuation of a Gazetted holiday for the same festival. The list of Gazetted holidays in 1902, published in December last, shows that an increase has been made in the number of holidays for the Hindu festivals of *Holi* and *Diwali*, and for the Christian festival Easter, but none in those for Muhammadan festivals, which are but a few only. The two Ids in the year are the most important festivals among the Musalmáns, and so far there have been two days' holiday on the occasion of each *Id*, one day being allowed as a Gazetted holiday and one day as a local holiday: but this is not possible under the recent orders. Hence there should be two days' Gazetted holiday for each *Id*. Moreover, the last Friday of the month of Ramzan, which has hitherto been a local holiday, should be made a Gazetted one.

V.—Legislation.

Punjab Registration of Transport Animals Bill.

35. The *Advocate* (Lucknow), of the 23rd January, says :—"What was illegal is now sought to be made legal, no matter whether it is just or otherwise. The redeeming feature is that it is looked upon by officials as a very important defence against that altogether undesigned oppression which results from doing in haste and unsystematically that which ought to be done with circumspect preparedness and with all the consideration for private rights which is compatible wtih the stern necessities of war. It contemplates the removal of defects in the procedure of officials which is neither fair to the people nor to officers themselves, who are forced to strain their authority or go beyond law. This is the purpose of the Punjab Registration of Transport Animals Bill."

Advocate, 23rd January, 1902.

VI.—Railway.

A complaint regarding the new waiting-room for native female passengers at the Aonla railway station.

36. A Sháhjahánpur passenger writing to the *Rohilkhand Gazette* (Bareilly), of the 8th January, received on the 19th idem, complains that the waiting-room which has lately been provided at the Aonla railway station for the use of (native) female passengers, is never lighted and remains dark at night. What is worse still is that ever since the advent of the new station-master, Basant Rai, the outer door of this room is kept locked at all hours of the day, not being opened even at the time of the arrival of trains, so that female passengers can neither enter nor go out of the room by the outer door, and must pass in and out by the inner one. On the 29th December last a *pardanashin* female passenger arrived by a night train at the Aonla station, and went into the female waiting-room, so that she might go out of it by the outer door, and thereby avoid coming in contact with the male passengers. The gentleman accompanying the lady requested a policeman and a ticket-collector on duty at the time to open the outer door of the room in vain, the reply being that the key was with the station master. The Traffic Superintendent should see to the matter.

Rohilkhand Gazette, 16th January, 1902.

A complaint against the Station Master of the Ghaziabad railway station in connection with the passengers' shed.

37. The *Advocate* (Lucknow), of the 19th January, publishes the following communication, dated the 15th idem, from "A Traveller":—"During the last Christmas week I had occasion to pass through Ghaziabad junction and to witness during my few hours' stay at that station, the manner in which the inspection of passengers at the platform is carried out. I have nothing to say as regards the medical examination proper, but the way in which the passengers, who have to change trains and have therefore to wait for a few hours for the corresponding train are treated is certainly open to serious objection. The use of the old Musafirkhána which is an open, capacious and well-ventilated building, has been given up, so to say ; and all the passengers are forced into a small room, apparently not more than 300 sq. yds., which is however grandiloquently called 'Booking Hall.' It is well suited for the purpose originally intended, but is in no way fitted to serve as a Musafirkhána. It has neither the water-pipe laid into it, nor sufficient room for *khwanchawálas* to sit. So the passengers, who may be journeying long distances, must sit with their hands and mouth tied. The privy is also far off from that place. Indeed all these have been located near the old Musafirkhána. Poor passengers have to suffer immensely on account of these drawbacks, which are, as I was told, due to the whim of the Station Master. All classes of passengers (excepting of course white folks, whatever may be their class) are subjected to the process of compression in that small room and thus made to incur greater risk of coming in close contact with the people from whom perhaps they are required to segregate. I think it would be well if the doors of the old Musafirkhána be protected by iron railings to enable the authorities to take the necessary precautions, and the passengers not to rot in *kachcha hawalat* (Police custody) without food and water. There was a general clamour among the passengers against the procedure followed at that station, and I have therefore taken up my pen to represent the matter to the authorities concerned, through the columns of your paper. I hope it will not go fruitless as some people there thought it would."

Advocate, 19th January, 1902.

VII.—Post Office.

Almora Akhbár, 18th January, 1902.

A suggestion regarding a reduction in the rate of commission for money-orders.

38. The *Almora Akhbár* (Almora), of the 18th January, referring to the question of reducing the commission for money-orders for less than Rs. 10 in value, observes that the present scale of commission for all money-orders is nearly as high as that for *hundis* supplied by bankers and traders. The present scale should be reduced. A reduction is especially desirable in the case of money-orders for small amounts. If a man, whose income is only Rs. 5 or 6 a month, has to remit a money-order for two or three rupees to his family, the payment of two annas as commission presses hard on him. If a person sends for a diary or a calendar worth 5 or 6 annas, he has to pay half an anna or an anna as postage and 2 annas as money-order commission over and above the price. The rate of commission should be reduced by all means: the loss of revenue caused by a reduction in the rate of commission would eventually be recouped by an increase in the number of money-orders.

Rohilkhand Gazette, 8th January, 1902.

Registration of newspapers carried at the privilege rates at the office of the Postmaster-General.

39. The *Rohilkhand Gazette* (Bareilly), of the 16th January, says that the introduction of quarter-anna postage stamps has, no doubt, put a stop to the trouble and inconvenience to which the publishers of newspapers were exposed under the old system which required postage to be paid in advance for each quarter. But still the publisher of a newspaper has to get it registered at the Postmaster-General's office every year. If he fails to have this done in time by an oversight, he is denied the benefit of the privilege rate pending the registration of the paper. The publisher of the *Rohilkhand Gazette* did not make an application for the renewal of the registration of his paper in due time, and the result is that he has had to despatch the issues of the 8th and 16th January together by packet post to the subscribers. He requested the Postmaster-General to register his paper at once, but there has been delay in his office. Either the practice of the annual renewal of registration should be abolished, or the Postmaster-General should warn the publishers in time every year to renew the registration of their papers.

VIII.—Native Societies and Religious and Social Matters.

Kárnámah, 20th January, 1902.

Return of Munshi Athar Ali from Hyderabad to Lucknow.

40. The *Kárnámah* (Lucknow), of the 20th January, says that Munshi Athar Ali, a Vakil of the Judicial Commissioner's Court at Lucknow, and legal adviser to the Talukdars' Association, returned from Hyderabad on the 18th idem. A number of gentlemen were present at the railway station to receive him. His emigration to Hyderabad (which, it has been alleged, was due to his incurring the displeasure of Sir Antony MacDonnell on account of his connection with the Nadwat-ul-Ulama) was a source of great sorrow to the residents of Lucknow. Probably he will now resume his practice and also his post of legal adviser to the Talukdars' Association.

IX.—Miscellaneous.

Oudh Akhbár, 23rd January, 1902.

Question of changing the present designation of the United Provinces.

41. The *Oudh Akhbár* (Lucknow), of the 23rd January, referring to the question of giving a new designation to the North-Western Provinces and Oudh in order to distinguish it from the newly-constituted province which has been named the North-Western Frontier Province, urges that it is not expedient to change the name of the United Provinces by which they have been known for many years past. The frontier province, instead of being called by the name at present given to it, may be called the "Curzon Province," or "the Panjáb Frontier Province."

Khichri Samáchár, 18th January, 1902.

Private visits to European officers by their office subordinates.

42. The *Khichri Samáchár* (Mirzapur), of the 18th January, says that the European Judges and Magistrates in Bengal do not see their office subordinates at their bungalows, lest the latter should talk to them about any cases and thus prejudice them. They also refuse to see police officials, vakíls and mukhtárs, when the latter have any connection with cases pending before them. The European officers in these Provinces would do well to follow suit.

43. A correspondent of the *Nasím-i-Agra* (Agra), of the 23rd January, complains that *ekka*-drivers are to be found driving up and down the streets at all times of the day in quest of passengers. This practice is a source of great inconvenience to pedestrians and likely to cause accidents. The police should see that *ekkas* and carriages wait at the fixed stands.

NASIM-I-AGRA, 23rd January, 1902.

Ekka drivers accused of driving up and down the streets at Agra in search of passengers.

44. The *Indian Daily Mail* (Lucknow), of the 24th January, says:—"Sir Charles Elliott sends the *Times* additional figures, received by him from Mr. Risley, showing the total number of Christians in India to be 2,501,808 against 1,952,704 in 1891. Sir Charles Elliott thinks the figures are enough to cause all Mission supporters to thank God and take courage. Who does not know that the increase has been due to the recurring famines?. There is no 'reason to thank God and take courage.'"

INDIAN DAILY MAIL, 24th January, 1902.

Increase in the Christian population of India during the last decade.

45. The *Riyáz-i-Faiz* (Pilibhít), of the 20th January, notices the recent cruel murder of a Rajput child seven years old by a sweeper for the sake of its ornaments, and also refers to the murder of a Brahman girl six years old last year in the Budaun district under similar circumstances, the murderer being sentenced to death. The editor urges that, in order to check such cruel murders, parents should be prohibited by law from making their children wear jewellery, the practice having nothing to do with religion.

RIYÁZ-I-FAIZ, 20th January, 1902.

Murders of children for the sake of their ornaments.

ALLAHABAD:
The 28th January, 1902.

PRIYA DAS, M.A.,
Government Reporter on the Native Press for the N.-W. P. and Oudh.

CONFIDENTIAL.] [No. 5 of 1902.

SELECTIONS

FROM THE

NATIVE NEWSPAPERS

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I.—Politics.

(a).—Foreign.

1. The *Advocate* (Lucknow), of the 26th January, says:—"When selfishness blinds a man, there is no knowing to what length he may go. This has been the case with the Hon'ble Mr. Turner, President of the Bengal Chamber of Commerce, who was chairman of the protest meeting. In the course of his speech, he said that, while the tea industry was incapable of bearing the burden of any additional duties, there was no reason why India should not take her part as some of the colonies had already done in coming to the aid of England with money as well as men for the conduct of the war in South Africa, and he accordingly suggested that the Government of India should be invited to contribute from the Imperial funds to the cost of the troops sent from India to South Africa. Fine loyalty this! at the cost of a third party! The pockets of the tea-planters, tea merchants and tea-garden owners should not be touched for the sake of the Empire, but the native 'niggers' may safely be screwed for the purpose! The audacity of the speaker passes any sensible man's comprehension and may be likened to that of the class of unmentionable beings who rush in where angels fear to tread. That is a nice policy indeed to point to a neighbour for *loot* when the Assyrian is at your door. No sane man can second such a mischievous suggestion."

Advocate on the Hon'ble Mr. Turner's proposal for making a contribution from the Indian Treasury towards the cost of the Boer War.

ADVOCATE, 26th January, 1902.

(b).—Home.

2. The *Advocate* (Lucknow), of the 30th January, says:—"The absence of some regiments of our Army from India is the cause of much disquiet to a good many Anglo-Indians here and in England: to the former not because they live in abject dread of a possible rising among the people, but because they are now awfully afraid of the Indian's pen made of the same steel of which the sword is made that has been taken away from the Indian. Mr. Caine and the Congress have availed themselves of the long absence of some troops from this country to advocate a permanent reduction in the Army to a large extent. The practical proof thus afforded of India's doing without the aid of the extra regiments gone abroad rankles very much in the hearts of the official apologists. Well might such people live in terror who see sedition and conspiracy in every meeting, writing, or speech of Indians on political affairs. What is, however, of greater concern to us as well as to the Government is the gradual restriction of the area of recruitment not due to choice but to necessity, *i.e.*, the effect of emasculation of the people. The Arms Act and the close of a military career to Indians have very much contributed towards this dwarfing of the people, physically as well as intellectually."

Employment of Indian troops abroad.

ADVOCATE, 30th January, 1902.

3. The *Indian Daily Mail* (Lucknow), of the 25th January, says:—"We are glad to notice that Mr. Digby's book is continuing to attract the attention of the press and the public men in Great Britain. The book has opened the eyes of many an open-minded Britisher, as to the real condition of things in India. We doubt not the publication of Mr. Digby's 'Prosperous British India' will be the means subsequently of opening to India the doors of prosperity. We are quite sure of such a thing coming to pass, and in anticipation of it we are ready to acknowledge Mr. Digby, as one of India's economic Saviours—one of India's most sincere benefactors. As we once said before, it is our duty in India to encourage our distinguished friend by purchasing his unique work as largely as possible. The book, we hear, will not have many patrons among the monied class—the class which is generally official-ridden—but among the class who do not sigh for official smiles. The Congressmen, the merchants and the lawyers should all provide themselves with copies of Mr. Digby's most truthful book about our dear old country."

Mr. Digby's "Prosperous British India."

INDIAN DAILY MAIL, 25th January, 1902.

4. The *Advocate* (Lucknow), of the 26th January, says:—"Those persons who depict India as the land of exile, as the land of regrets, and what not, in reference to the Englishman who chooses an Indian career, would do well to ponder over the statistics quoted by Lord Stanley of Alderley, that great friend of this country. In the columns of the *Morning Post*, the noble Lord wished Mr. Egerton in his recent article

Lord Stanley of Alderley on the high salaries paid to Civilians in India.

ADVOCATE, 26th January, 1902.

on the Civil Service of India had leaned more towards the disadvantages of the service, so as to diminish the number of candidates from England and thus help to increase those from India. Now-a-days mediocres come here to secure a fat pay and a good pension—a fortune indeed. Lord Stanley thinks that the pay of the Civilian in India is out of proportion large. The average pay of a Civilian in India is from £320 a year to begin with and about £2,000 a year after twenty or twenty-five years' service, while a few who distinguish themselves or are lucky, get double that sum or more. Compare these salaries with those of Secretaries of an Embassy or Legation taken from the Foreign Office List. The First Secretary in St. Petersburg, an expensive capital, who entered the service twenty-two years ago, gets £1,500 a year, which includes £100 a year for house-rent and £100 a year for knowledge of Russian, a much more difficult language than either Persian or Hindustani. The Second Secretary, after eighteen years' service, gets £535, £100 a year of which is for knowledge of Russian. The First Secretary in Madrid, after twenty-eight years' service, gets £800 a year, which includes £100 a year for house-rent. The First Secretary in Athens, after twenty-four years' service, gets £500 a year. The First Secretary in Constantinople, after twenty-three years' service, gets £1,000 a year, £100 of which is for knowledge of Turkish. Mr. Egerton states that, on an average, third grade Magistrates get £1,200 a year after fourteen years' service. What a contrast! Babu Surendranath Banerji, some years ago, quoted statistics to show how the pay of Colonial-Governors and British Ministers were immensely low compared to what Governors and Ministers used to get in this country then. During these years we have seen only steady addition to the pay and prospects of all responsible posts under the Governments in India with, unluckily for us, the advent of mediocres to fill them."

Al Bashir, 28th January, 1902.

Hindi-Urdu controversy, and Sir James Digges LaTouche's attitude towards it.

5. *Al Bashir* (Etáwah), of the 28th January, says that the policy of Sir Antony MacDonnell and the efforts of the advocates of Hindi on the occasion of the late census when they endeavoured to distinguish between Hindi and Urdu as two distinct languages spoken in the United Provinces, created great anxiety among the Musalmáns regarding the future fate of Urdu; but that fortunately for the Musalmáns and other residents of these Provinces Sir James Digges LaTouche soon succeeded Sir Antony as the head of this Government. His Honor is not only a statesman and a ruler of good intentions, but he is fully acquainted with the affairs of these Provinces, and hence the people were very anxious to know what policy His Honor would pursue with respect to the vexed Hindi-Urdu controversy. At the distribution of prizes to the students at the European Boys' High School at Allahabad, His Honor took the opportunity of impressing on Europeans in this country the great importance of fully acquainting themselves with Urdu, the vernacular of these Provinces. This expression of opinion on his part, giving an inkling, as it did, regarding the policy which he meant to pursue on the subject of court language, reassured the minds of the public that mischievous, prejudiced and cunning persons will not be able to deceive His Honor as they were able to do his predecessor, regarding Hindi. The address itself which the Nagri Pracharini Sabha at Benares presented to Sir James Digges LaTouche during his recent visit to that town, shows that the Hindi language and character are full of defects, which the Sabha has been trying to remove. According to the Sabha Hindi literature is very poor and requires to be enriched by means of offers of prizes and medals. There is no uniformity in the spelling of words in Hindi, nor has there hitherto been a good dictionary in that language. Scientific terms too are wanting, and they are to be newly coined and adopted. A script form of the Nagri character is also to be devised. A language which is defective in so many ways may be considered as a dead one and should not be put forward as a rival to a living language like Urdu, which is free from all these defects which characterise Hindi.

Advocate, 26th January, 1902.

London *Times* on the Indian Native Press.

6. The *Advocate* (Lucknow), of the 26th January, says:—"After a long spell of silence the London *Times* has opened its columns to special articles on Indian affairs. It is not known who is the writer of the present series. Whoever he may be, he does not possess that wide information, that sympathetic

mind and that powerful pen which made Sir William Hunter's weekly letters on Indian affairs in the columns of the *Times* an intellectual treat. The first two articles have been devoted to the examination of the position of the Indian Native Press. The writer conveys some superficial information to the average stay-at-home Briton as to how the indigenous press in India is moulding Indian public opinion and what influence it carries with the people. On that section of the English public which has shown any interest in Indian affairs, the articles will fall flat. The total number of newspapers published in India, we are told, is about five hundred, of which fifty are published in English, the rest being in several vernaculars. The combined circulation claimed for these papers is 425,000, or on an average 850 copies for each newspaper. The largest circulated papers are those published in Bengal, next comes Bombay, followed by Madras and the Punjáb, the lowest circulation being of newspapers published in these Provinces. The circulation of newspapers is undoubtedly limited, but it is making slow yet sure progress, and there is a great future before the Indian Press. As to the financial aspect of the Indian Press, the writer says :—

'The business aspect of Native journalism is not encouraging, the remuneration both of proprietors and editors being small. Apart from the few successful journals with large circulations, whose profits are counted in three figures of rupees per month, the average Native print is edited by a man of limited education on a monthly salary of from Rs. 15 to Rs. 50, or else by the proprietor, who sometimes runs his newspaper at a loss in the general interest of his press. Young men of ability and position feel no inducements to take up a journalistic or literary career. Many editors follow another calling and look after their newspapers in their spare time. Pleaders are often editors, and one Calcutta journal is owned by a syndicate of Native doctors, and primarily intended to advertise the medicines they invent. There is little journalistic fellow-feeling; the profession has no associations or clubs. These conditions account for many shortcomings of style and information, but they do not prevent the acquisition of a large measure of power and influence by the Native press as a whole.'

In England newspapers are solely conducted on mercantile principles, there being few political newspapers that are conducted simply from patriotic motives. The papers that are generally conducted on philanthrophic lines are mostly organs of the charitable bodies. To an average Englishman's business instincts it does not occur how it is possible for people to conduct political newspapers for the love of the thing and how it is possible for individuals not only to work, but invest money from their other earnings. Such papers do exist in India and are kept up with a loss to their proprietors. Of the fifty or sixty newspapers published in English by Indians, three-fourths would cease to exist if their proprietors and editors were to expect an adequate return for their small investments and labours. To say that there is little fellow-feeling between journalists is not quite true. Exhibition of personal spite which now and then disgraces the columns of the vernacular papers, is more or less to be found in all sections of the press. Speaking of the general characteristics of the press, the writer goes on to say :—

'Taken as a whole, the Native Press is not tainted with gross corruption. Its methods would certainly compare favourably with those in vogue in certain Western countries. It owes its main influence, not to the practice of blackmail and oppression, but to the political curiosity of the newly-educated classes, whose character and aspirations it faithfully reflects. The generally uniform nature of these sentiments, with which only minor variations are shared by educated Natives in all parts of India, enables us in a rough way to review the policy and opinion of the Native journals as a single whole. It would be wearisome to rehearse the long list of grievances which are the standing dishes of journalistic fare, and attention may be directed rather to the spirit and method of the discussion than to the grievances themselves. These are put forward, in the extreme style characteristic of politicians, who will never have to bear the responsibility of their opinions. There is frequent absence not only of judgment and accuracy but even of an elementary sense of fairness, in the monotonous burden of dissatisfaction and complaint. But if the Native style of criticism loses all its weight from an inveterate habit of over-statement and a reckless disregard for inconvenient facts, the same impulsive instinct adds a charm and richness to the utterances of its more generous and loyal moods. No press was ever so scurrilous in its abuse of individuals, none so warm-hearted in its capacity for hero-worship and personal devotion. The basest insinuation as to the motives of a Government for taking an unpopular step are followed the next day by the most honorific eulogies on the same body for a lenient action or a sympathetic word. The grossest calumnies on the class of Anglo-Indians are mingled with the most generous recognition of the virtues of the British nation, and the qualities which give ascendency to her sons. The writings of Indians reveal on every page the strange extravagant contrast of the Oriental mind.'

The charge as to scurrilousness and abuse of individuals is false when it is laid at the door of the whole press; that here and there newspaper-writers may be scurrilous or even guided by malevolent motives, is not at all strange. But what press in the world is free from such black sheep. The loyalty of the press is admitted. Speaking of the loyalty of the press, the writer proceeds:—

'The political creed of the great majority of Native newspapers is everywhere the same. It is based on a sincere profession of the most profound loyalty, coupled with the vaguest and most contradictory notions as to wherein the practice of loyalty should consist. The most genuine element of this feeling is a personal devotion to the Sovereign, which in the case of Queen Victoria was certainly a every strong link attaching India to the Empire, and which found expression at her death in a marvellous outpouring of sorrow and devotion by the voice of every caste and race. All were alike eloquent in their sincerity and deep emotion; but, from the lucidity and beauty of its expression, by far the most remarkable was the tribute of Bengal. A study of the utterances which appeared in the Bengali press on this occasion will explain the extraordinary hold which the Queen had won over the affections of her Indian people. If the simple peasant did not analyse his love and reverence for the great Maharáni, to the reflective Hindú, she seemed to fulfil the highest traditional type of Indian Monarchy, and the circumstances and character of her public and private life appealed to his imagination with unique force.'

The feeling of attachment to the throne and person of the sovereign is deep rooted and nothing can exterpate it except the indifference of the persons charged with the administration of the country to the weal and woe of the masses. The writer, however, thinks the loyalty of Indian newspapers to the Empire to be different from the loyalty towards the throne. How can the idea of the glory of the Empire appeal to Indians when Indians as citizens of a world-wide Empire count for nothing. 'Imperialism,' remarks the writer, 'is generally viewed as a selfish and aggressive policy with purely white objects, and it must be admitted that so far as Indians are concerned the attitude of the Colonies largely justifies this view.' But why blame self-governing colonies alone? The Indian is not considered a citizen of the British Empire in his own country or even in free England. The writer quotes from a Poona Brahmin journal which bitterly gave expression to the Indian feeling, and we think it truly gave vent to the popular feeling. The paper wrote:—

'Has Lord Curzon heard of the treatment met with in England by Mr. Wagle? To take measures to prevent such treatment is worth 10,000 lectures on the subject of technical education. Lord Reay was very sorry to find that English manufacturers had treated Mr. Wagle as a stranger and a foreigner, and said that it was a mistake to look upon the Natives of India as foreigners, inasmuch as they were, like English people, subjects of Her Majesty the Queen-Empress. Very few people think as Lord Reay does. The people of India and those of England are sometimes looked upon as alike; but when is this the case? When India has to pay taxes to England or when Indian regiments are required for succour to England, then is heard the long, empty prattle about the two people forming one whole and belonging to one wide Empire. But when there is a question of high posts, we become Natives, and when the question is about admission to factories, we are foreigners! The fun, however, is that, whatever we be, our money and our army are never Native. If our money had been refused admission into English purses on the score of being foreign, we would have said nothing in the matter. Why should the English desire that our industrial conditions should improve? They are not saints, but traders; we must take them for what they are.'

This feeling will ever rankle in the Indian heart till such time as disabilities against us are not removed and Indians are not given the right and privileges along with its responsibilities of a British subject. The rest of the paper is taken up with a summary of what the Indian Press said on the Boer War. The writer thinks it rather curious that the Indian Press, on the one hand, should condemn the War and its originator, Mr. Chamberlain, and, on the other hand, join in expression of joy over the relief of Ladysmith and Mafeking. We do not see any inconsistency in these expressions. One cannot but regret that Mr. Chamberlain should have forced this ruinous war, and at the same time reasonably express joy that the English nation has almost been brought out of the plight. One may regret the foolishness of the Boers that they have gone to war with such a powerful country as England, and at the same time may praise the bravery of the farmers that they should have so long baffled the efforts of two lakhs of soldiers to annihilate them. The writer devotes a paragraph to the Muhammadan Press. He expresses his satisfaction that it is of a religious instead of a political character; the writer however does not approve of

Muhammadan papers paying great attention to Muhammadan affairs outside India. It is natural that papers conducted merely in the interest of Muhammadans should devote some attention to their co-religionists outside India, and they cannot but do so when they take less interest in the political and industrial problems of their own country. Interest in religious matters, in the welfare of co-religionists in far-off lands is commendable, if it does not neglect the needs of the body. It may afford satisfaction to the writer in the *Times* that the Muhammadan Press is confining its attention to religious matters, but it cannot do so to Indians, who, however, feel that the growing impoverishment of the land and the people is leading to the disappearance of the better and cultured classes among the Muhammadans along with those among the Hindus, a disappearance which will continue if the evil is not checked. There are, however, happy signs of a reawakening to be observed which must soon lead to better and happy results." [The *Hindustáni* (Lucknow), of the 29th January, in noticing the article in the London *Times* on the Indian Native Press, expresses views similar to those expressed by the *Advocate*.]

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

7. The *Rahbar* (Moradabad), of the 28th January, says that the present Rája of Suket, a small hill State in the Punjab, is a young educated chief, who, instead of indulging in liquor and sports, attends to the administration of his principality in right earnest. He himself attends to every State affair. There is no complaint of any kind of maladministration and the people are perfectly satisfied and contented. But despite all this, the Commissioner of Jullundur, within whose jurisdiction Suket lies, is said to have become highly displeased with the Rája, and interferes in the internal affairs of the State in a most objectionable way, turning out of the State such officials with whom the Rája is satisfied, and so forth. The Rája's ability to administer his State satisfactorily is unquestioned. Government reports on his administration of the State bearing testimony to his sagacity and wisdom. The reason of the Commissioner's displeasure is said to be this. The Rája passed a sentence of imprisonment upon a certain accused person. The relatives and heirs of the accused appealed to the Commissioner, who forwarded the appeal to the Rája, with the remark that he might review his orders in the case if he thought proper. The Rája failed to take the hint, and deposited the appeal, and thus incurred the displeasure of the Commissioner. A short time after, the Commissioner enquired of the Rája if the accused in question had been released, and receiving a reply in the negative, paid a visit to the State, and, to mark his displeasure, stayed in the Dák Bungalow, refusing to become a guest of the Rája as he was wont to do. When the Rája went to see him, he was on horseback and did not dismount to receive him. He sent for the prisoner, and asked if he had any complaint against the Rája, and was told that the Rája was angry with him because he had not brought (refused to bring ?) a suit against the Manager of the State during the Rája's minority. This manager was the father-in-law of the Commissioner. This much, however, did not satisfy the Commissioner, and he made a general announcement, inviting the people to make whatever complaint they might have against the Rája, and complaints are pouring in freely. Formerly British Officers considered it beneath the dignity of the British Government to bring any pressure to bear on the native chiefs in their internal affairs, but now the practice is different! Was not the conduct of the Commissioner calculated to lower the Rája in the eyes of his people? The offer of insults to native chiefs before their subjects and dependents cannot enhance the dignity of the British Government, and the editor hopes that Lord Curzon, whose presence at the head of the Government of India the Commissioner would seem to have forgotten, will certainly interfere in the matter.

Rahbar, 28th January, 1902.

Alleged misbehaviour of the Commissioner of Jullundur towards the Raja of the Suket State.

8. The *Riyáz-ul-Akhbár* (Gorakhpur), of the 28th January, says that it would seem that His Excellency the Viceroy will pay a visit to Hyderabad with a view to settling the vexed Berar question. They say that it has been proposed that some districts should be restored to the Nizam and the others trans-

Riyaz-ul-Akhbar, 28th January, 1902.

Viceroy's coming visit to Hyderabad and the Berar question.

ferred to the Bombay Presidency and the Central Provinces. Thus Berar will cease to exist as a separate province! Why should not the whole of the province be restored to the Nizam, and His Highness required to make a payment from his Treasury for the purposes for which the province was made over to the Government of India?

OUDH AKHBAR, 1st February, 1902.

Panna Commission.

9. The *Oudh Akhbár* (Lucknow), of the 1st February, referring to the judgment delivered by the Panna Commission, says that the Rája could not after all obtain his acquittal from the charge brought against him, the Commissioners having held him to be a party to the conspiracy formed to cause the death of the deceased Rao Rája Khaman Singh. The public are now anxiously waiting to see what orders the Government of India passes on the report which the Commission has submitted against the Raja of Panna. It is manifest that His Highness cannot be restored to his gaddi. But the question is whether bare deposition would be punishment adequate to his offence. In the case of Mahárája Mulhar Rao Gaikwar of Baroda, his attempt to effect a murder by poison proved abortive, and he was simply deposed; but the charge against the Raja of Panna is much more serious, the Rao Rája to whom poison was administered having succumbed to it. The Rája cannot escape the bad consequences of his indiscreet act. But it is a wrong idea that his State will be confiscated by Government for his misconduct. Any punishment inflicted for his misdeed must be confined to his person, and the State must go to its rightful heirs, the wronged family of the deceased Rao Rája having a preferential claim thereto.

IV.—ADMINISTRATION.

(a).—*Judicial and Revenue.*

SAHIFA, 12th and 19th January, 1902.

Under-trial prisoners.

10. The *Sahifa* (Bijnor), in its joint issue of the 12th and 19th January, complains that some under-trial prisoners remain in confinement for months together before they are convicted, but that this period of confinement is not deducted from the term of imprisonment to which they are sentenced, which is unfair.

SAHIFA, 12th and 19th January, 1902.

Alleged use of Sanskrit words in the examination papers for patwaris, and of only Hindi forms of summonses in certain places.

11. A correspondent of the *Sahifa* (Bijnor), in its joint issue of the 12th and 19th January, says that, leaving apart the Hindi-Urdu controversy, the object of Government (in passing the Hindi Resolution) was simply to allow petitions written in the Nagri character—the language being of course Urdu—being accepted by courts for the convenience of the public. The language of the people both in the villages and towns of these Provinces is Urdu, even *Bhásha*, not to speak of Sanskrit, being now out of use. But it is rumoured that the terms used in the question-paper set in mensuration at the Patwáris' examination are generally Sanskrit, which the candidates can scarcely understand. In dictation, too, the passage selected is so full of pure Sanskrit words, that even Hindu candidates cannot understand them, unless they are acquainted with Sanskrit. In some places the forms of summonses used are printed in Hindi only; and if an objection is taken to this, the reply is that only the Hindi forms have been supplied by the press. The writer does not know how far these complaints are true; and requests Government to issue orders that the language of petitions written in the Nagri character must be Urdu, and that forms of summonses in both Urdu and Nagri characters should be used in every district.

BHARAT JIWAN, 27th January, 1902.

Gujarat Revenue Enquiry.

12. The *Bhárat Jiwan* (Benares), of the 27th January, referring to the Gujarat Revenue Enquiry, observes that the enquiry brought to light many instances of oppression exercised in realizing revenue assessments, and that it was expected that the officials who had abused their power would be brought to book. But the mountain laboured and a mouse is born.

(b).—*Police.*

Nil.

(c).—Finance and Taxation.

Nil.

(d)—Municipal and Cantonment affairs.

Lucknow drainage question.

13. The *Oudh Samáchár* (Lucknow), of the 28th January, referring to the speech of Mr. J. H. Simpson, President of the Municipal Board, at a late meeting of the Board on the subject of drainage, congratulates the residents of Lucknow on their having, at the present time, a sympathetic President like Mr. Simpson who is well acquainted with their inability to bear further taxation. He has assured them that he will appeal to Government to contribute a portion of the cost of the proposed drainage scheme, which has been estimated at eight lakhs of rupees by the Sanitary Engineer, and to lend the balance to the Board. The only additional taxation which he is inclined to recommend is the levy of a tax from cultivators who carry on cultivation within Municipal limits and pay no tax to the Municipality for their produce. The people do not like the levy of a tax on the cultivators, which will tend to raise the price of vegetables. However, they will *nolens volens* agree to it, the provision of a good drainage being urgently required in the interests of the public health. But any further taxation would be intolerable.

OUDH SAMACHÁR, 28th January, 1902.

Municipal Board at Najibabad in the Bijnor district.

14. The *Gauhar-i-Hind* (Najibabad), of the 26th January, states that last year the editor found fault with the Municipal Members at Najibabad for their readily accepting every proposal made by their Chairman, but that as they showed signs of mending their ways somewhat, he ceased to pry into their doings of late. The fact is that most of the members are uneducated men, and have not the courage to give their independent opinion on any matter. About four months ago, the Municipal Board dismissed Raza Husain, Munsarim (of the Municipal office), on certain charges in the time of Pandit Jagannath Prasad, late Tahsíldar. Now that they have got another Chairman in the person of Munshi Muntazzim-ud-din, Tahsildar, they have changed their mind, and reinstated Raza Husain in his post (at the instance of their new Chairman). The innocence of Raza Husain being now admitted he should also receive his pay for the period he was out of employ, and this should come from the pockets of the members themselves who so readily change their views, and not from the Municipal funds. Persons who are elected Municipal Members had better be required to pass an examination in the Municipal Act before they are allowed a seat on the Municipal Board. If such a rule were passed, it would easily eliminate the illiterate element from the Municipal Board, and bring in better men who will not readily say yes to everything the Chairman says.

GAURHA-I-HIND, 26th January, 1902.

Alleged insanitary condition of the city of Agra.

15. The *Nasim-i-Agra* (Agra), of the 31st January, says that the public at Agra are said to be generally dissatisfied with the sanitary arrangements of their muhallas. This unsatisfactory state of things is probably due to the carelessness of the sweepers and the negligence of the Municipal Conservancy Inspectors. Is this the result of the appointment of a special Assistant Health Officer at Agra?

NASIM-I-AGRA, 31st January, 1902.

Conservancy arrangements and increase of plague at Allahabad

16. The *Prayág Samáchár* (Allahabad), of the 23rd January, regrets to say that there is a widespread panic among the residents of the Allahabad city owing to the spread of plague. The departure of old private medical practitioners and members of the Municipal Board from the town has greatly increased the fears of the people. Had the dust-bins in the town been properly cleaned, the disease would not have been so virulent as it is. Since the conservancy contract has been given to Major Meagher, the conservancy arrangements have been very unsatisfactory. Had the contractor been a native, there would have been no end to heavy fines on him. But Major Meagher has never been required even to appear before the meeting of the Municipal Board. The *Prayág Samáchár* complained in vain times without number that the street sweepings were allowed to rot at the dust-bin situated in front of the house of Lala Swayambar Lal, Municipal Commis-

PRAYAG SAMÁCHÁR, 23rd January, 1902.

sioner, in Badshahi Mandi, for months. Hundreds of deaths have lately occurred in the vicinity of that dust-bin. Now a cart-load of sweepings is removed from it every day. But there is no use locking up the door when the steed has been stolen. It is difficult to understand why the Municipal Board does not invite tenders for the different sorts of work every year. If contractors were changed, work would be done better and more cheaply. The conservancy contract is given to Major Meagher every year. The streets and roads are repaired in a very unsatisfactory manner, which is due to the renewal of the contract to the same man every year.

(e).—Education.

ROHILKHAND GAZETTE, 24th January, 1902.

17. The *Rohilkhand Gazette* (Bareilly), of the 24th J anuary, states that a telegram was recently received at Bareilly from the Registrar of the Allahabad University postponing *sine die* the Entrance Examination which was to commence on the 20th idem. It would seem that six question papers have leaked out. This sudden postponement of the Examination will cause great inconvenience to outstation candidates, who have already arrived at their centres of examination, with money just sufficient to meet their expenses during the period of the Examination. [The *Liberal* (Azamgarh), of the 24th January, regrets the postponement of the Examination from the point of view of mufassil candidates, and suggests that the Entrance Examination may be held simultaneously with the B. A. examination, the cold weather being so well suited for study.]

Postponement of the Entrance examination of the Allahabad University on account of the leakage of certain question-papers.

(f).—Agriculture and questions affecting the land.

OUDH SAMACHÁR, 28th January, 1902.

18. The *Oudh Samáchár* (Lucknow), of the 28th January, giving the substance of the recent Resolution of the Government of India on land assessments in India, says that the Resolution is all right; but that the misfortune is that the officials do not carry out the instructions of the Government. They collect the revenue with great severity, which is sometimes carried to extremes. It remains to be seen how they carry out the orders of Lord Curzon.

Government Resolution on the land assessments in India.

OUDH AKHBÁR, 28th January, 1902.

19. The *Oudh Akhbár* (Lucknow), of the 28th January, referring to the recent Resolution of the Government of India on Revenue Assessments in this country, says that though the contention of Government that permanent settlement can be no protection against the physical causes of famine, such as drought, &c., is true, yet that system if introduced throughout the country, is calculated to improve the financial condition of the cultivators so greatly in a few years that they will be in a far better position to withstand famine than they are at present. Long-term settlements, which Government is gradually introducing, will also tend to bring about the same result to some extent. Government is said to make its revenue assessments at about fifty per cent. on the rent realized by the zamíndárs: but the writer thinks that the cesses are over and above that percentage. The severity of revenue assessments does not, however, prove so ruinous to landholders and cultivators as litigation encouraged by enactments which have set them by the ears. A letter was lately published in the *Pioneer*, which showed that not more than half the amount of rent was realized during the time of former rulers, though revenue officials were strictly enjoined not to leave articles of food with the cultivators more than what would suffice for their maintenance for a year only. But under the present régime, whether it be due to the severity of the assessment of revenue, or increased population, the cultivators are in no case allowed to retain with them as much grain as will maintain them for a year (after paying rent); and the result is that they are always in debt. The editor, however, thinks that the new Famine Commission Report will introduce a new era and prove very useful to agriculturists. When the assessments of revenue come to be made with leniency according to the Government Resolution referred to above, and a special officer is appointed to see that lenient assessments are made, many grievances of the cultivators will be removed.

Government Resolution on Revenue Assessments in India.

ADVOCATE, 30th January, 1902.

Comments by the *Advocate* on the Government Resolution on Revenue Assessments in India.

20. The *Advocate* (Lucknow), of the 30th January, makes the following comments on the Government Resolution on Revenue Assessment in India:—"Mr. R. C. Dutt has caused the unexpected to happen. Succeeding despotic Muhamadan Padshas, the British rulers are autocratic in the extreme, though quite contrary to their national characteristics. In England they generally talk over every subject before they decide upon a course of action. Even the Sovereign is not above criticism. In this country his representatives from the Viceroy downwards are Olympians in more senses than one. If they talk to Indians, it must be taken as a sign of condescension. Any form of intimacy between an English officer and an Indian is simply annoying to Anglo-Indian society. And friendship is, in the words of the poet, "but a name that follows wealth or fame." Criticism by Indians of the methods of British rule in India or of the actions of officers is the acme of folly and another name for sedition. Any reply to remarks made upon the State policy is rarely, if at all, given even in the Council Chamber. Generally the Government keep but a stolid silence and think it beneath their dignity to take notice of popular opinion on their doings. This was taken for a virtual condemnation of an attempt at public criticism. It was, and is even now, made pretty clear in private interviews between high officials and educated Indians. Necessarily public spirit in India is at a low plane. If the English nation, as the great philosopher Hamilton said, has brought philosophy from the heavens to the cook-room, Lord Curzon has brought the Olympian gods of the Indian bureaucracies to the plane of public criticism. The attitude of stolid silence, if not indifference, towards popular opinion has thawed. The Government of India have entered the lists and mean to measure arms with their critics. Nothing is a better sign of the times than this. Unequal as the fight will appear, it promises very good and healthy results if the course is pursued. Acceptance or rejection of the suggestions offered by Mr. Dutt and others is not the point at issue now, so much as the readiness of the Government to be drawn out. And the Viceroy has surely allowed himself to be a party in a discussion of the State policy on an important matter. The Parliamentary debator has surely got the better of the autocratic Indian Viceroy. And we are glad of it." * * * * * * *

"Settlement in perpetuity of the demands of the Company was the only course open to appease the people and move the tax-collectors whose goodwill was a factor in the stability of the new rule. The result was a speedy publication of Regulation XIX of 1793. It was conceived in horror and executed in haste. The time and circumstances afforded no opportunity for due deliberation. It anyhow served its purpose. It appeased discontent. Therefore we hold that the principle should be accepted and the share of the State should be fixed with reference to produce and price of the produce." * * * * * * *

"As to the period of settlement, the decision is to limit it to thirty years generally, and to twenty years for exceptional cases. The reasons for this differentiation are familiar and obvious. Where the land is fully cultivated, rents fair and agricultural production not liable to violent oscillations, it is sufficient, if the demands of Government are readjusted once in thirty years, *i.e.*, once in the life time of each generation. Where the opposite conditions prevail, where there is much waste land, low rents, and a fluctuating cultivation, or again where there is a rapid development of resources owing to the construction of roads, railways, or canals, to an increase of population, or to a rise in prices, the postponement of re-settlement for so long a period is both injurious to the people, who are unequal to the strain of a sharp enhancement, and unjust to the general tax-payer who is temporarily deprived of the additional revenue to which he has a legitimate claim. The procedure to be observed in settlement operations has been simplified so as to cost less to the State and to mean little harassment to the people. To induce tenants and landlords to put more money in land, improvements by private enterprise have been exempted from assessment in Bombay and Madras, but not in the North-Western Provinces, the Punjab and Bengal in the same way." * *

"Well, the fact is lost sight of that the excessive demands of the pre-reduction period were too heavy to enable the tenant to make up his loss afterwards. And then the rise in the price of articles without corresponding increase in the rate of wages has not a little to answer for the popular contention. And other

economic problems, such as the drain upon the country and the forced depreciation of the rupee, must have contributed towards making famine more frequent and the people less able to fight it. These are also to be included among the secondary causes mentioned by Lord Curzon, namely, sub-division of holdings, unwillingness of the peasant to move from his homestead, decline of industrial occupations, rack-renting of tenants and usuries of the money-lenders, and proneness to extravagance on festival occasions. It is an unseemly attempt at throwing the burden on the tenant altogether without acknowledging the State share in the deterioration of his condition."

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"A great step has been taken by the Governmemt of India; and this is due to Mr. Dutt and other critics of the agrarian policy of the Government. The Resolution is not only an attempt at replying to criticism, but is an endeavour also to make a re-statement of the policy of the State in the matter of tenure and assessment on land in India. It will certainly be a document of great interest to the ryots in their fight with settlement officers. While with Lord Curzon the impression is perhaps gaining ground that the critics have been demolished, to the latter the greatest possible satisfaction has hereby been secured, inasmuch as the Government of India have entered the lists and shown a regard for public opinion hitherto absent from their distinguishing features in dealing with the people. The Resolution does not mark the close, but the actual beginning of a controversy on one of the most important problems of British Rule in India. The conclusions are unluckily for the Government inconclusive, based as they are merely on statements made by the Provincial Governments that were found fault with by Mr. Dutt. If they could be submitted to the fire of a cross-examination and could then stand their ground, their view would command a certain measure of respect. Hence we aver that the discussion is only started and not laid at rest by this important Resolution under notice. And as Lord Curzon himself invites the critics to express their opinion on many side-issues, and asks them to co-operate with the Government in mitigating the sufferings of the tenantry, we have not heard the last of this interesting controversy. The problem has come within the range of practical politics at last. And we owe it to Lord Curzon's readiness to take up the challenge, though given three years ago. The need of constitutional agitation has once more been emphasised. We cannot in the end conceal our impression that Lord George Hamilton in free England and Lord Curzon in Oriental India have strangely changed places in their attitude towards public criticism of Government measures."

OUDH AKHBIR, 1st February, 1902.

Permanent settlement question.

21. The *Oudh Akhbár* (Lucknow), of the 1st February, in an article headed "Permanent Settlement," says that Government does not recognise the need of permanent settlement of land as a preventive measure against droughts and famines, though it admits the expediency of long-term settlements. It is true that permanent settlement has no connection with, nor is it a safeguard against physical calamities, but the condition of the agriculturists in permanently settled districts is found to be far better than in others where periodical settlements obtain. Hence if Government does not find it feasible to extend the system of permanent settlements to all parts of the country at once, it should at least take to gradually increasing the terms of settlement. India is an agricultural country *par excellence*, and the majority of her children depend on agriculture for their livelihood. But owing to the periodical enhancement of the revenue assessments those classes of the people, who are regarded as the backbone of the country, find it impossible to carry on agriculture, the margin of profit being reduced to so low a figure that they cannot maintain themselves on it. In former times, consideration was paid to the social position of agriculturists, and special concessions were made to higher classes in the matter of the land-tax. But now the stern rule of *jamabandi* is uniformly enforced against all classes of cultivators, so that such classes as cannot themselves plough the land owing to their caste rules, have to go to the wall, and are obliged to give up the agricultural profession. The (recent) land enactments have done much to ameliorate the condition of the agricultural classes in general, but the high caste cultivators have been left out in the cold.

22. The *Zamíndár-wa-Káshtkár* (Bijnor), for January, expresses great satisfaction that an association of the landholders in the North-Western Provinces has been started at Allahabad, observing that such an association was a great desideratum. Bengal and Oudh have long had influential associations of zamíndárs; and one has lately been established in the Panjab, and it already enjoys the sympathies of the powers that be in the province. The want of such an association was a stigma on the North-Western Provinces, but thank God that it has now been removed. Any landholders of good conduct, who pay Rs. 250 a year as revenue or own 250 bighas of land, can become members of the association by remitting Rs. 10 to Babu Charu Chander Mitra and Mr. Abdul Majid Khan, Secretaries, as admission fee.

ZAMINDAR-WAKASHTKAR, January, 1902.

Establishment of a landholders' association at Allahabad.

23. The Hindi *Hindusthán* (Kalákánkar), of the 30th January, on the authority of the *Englishman*, refers to the grain banks established by Rai Parbati Shankar Chaudhri, the landholder of Shetgarh, at Jaiganj and other villages in his estate, and observes that it would appear from the *Englishman* that these banks are conducted on very simple principles. In good years the cultivators deposit their spare grain in a bank, and relief is given to them in times of dearth and famine. These banks are conducted by the villagers themselves. When a cultivator does not repay his debt within the fixed time, he is not sued in a Civil Court, but is turned out of society by a panchait. The *Englishman* recommends the establishment of similar banks in other provinces. But the *Hindusthán* does not think that any such institutions can be successfully worked by the villagers themselves without the help of Government. It is of opinion that the village banks which have been started in these Provinces under official control will prove a success. Evidently the people dread the punishments inflicted by the Criminal Courts more than those inflicted by panchaits.

HINDUSTHÁN, 30th January, 1902.

Grain banks established by Rai Parbati Shankar Chaudhri, landholder of Shetgarh in Bengal.

(g).—General.

24. The Hindi *Hindusthán* (Kalákánkar), of the 26th January, in commenting upon Mr. Thomas Evans' letter on the poverty of the people in India, published in the *Civil and Military Gazette* of the 19th idem, says that the editor is not at one with him. It is beyond the shadow of a doubt that overtaxation is one of the principal causes of the poverty of the country. Had he declared that the neglect of trade by the natives was also a cause of their poverty, the editor would have expressed his concurrence with him. The editor is not so foolish as to desire an entire remission of taxes. No Government can do without taxation, but the burdens should not be heavy. Again, the trade of this country is entirely in the hands of foreigners, which is unfair and should be stopped. Mr. Evans also attributes the poverty of the country to the repeated occurrence of droughts: but the people are in no way responsible for these droughts except in so far as they denude the land of trees. It is no doubt highly desirable that the cultivators should dig wells in large numbers, break waste land, and increase the fertility of the soil by manure and deep ploughing. According to Mr. Evans the poverty of the country is also due to extravagance at weddings, deaths and other ceremonies, but the money spent on these ceremonies does not go out of the country. The ryots have been accused of squandering 15 million pounds on country spirits every year. This is true, but this money also remains in the country. The fact is that there can be no improvement in the material condition of the people until and unless there is a reduction in their burdens, and they zealously engage in trade and commerce.

HINDUSTHÁN, 26th January, 1902.

Mr. Thomas Evans on the causes of the poverty of India.

25. The English *Hindusthán* (Kalákánkar), of the 27th January, makes the following comments on the Government observations on the annual returns of the dispensaries and charitable institutions in the North-Western Provinces and Oudh for 1900:—We are pleased to learn from the above paragraph that there was an increase of female dispensaries. This is a good sign for the women of India, who through the abominable *Parda* system,

HINDUSTHÁN, 27th January, 1902.

Comments by the *Hindusthán* on the Government Review on the annual returns of the dispensaries and charitable institutions in the North-Western Provinces and Oudh for 1900.

used to die like rotten sheep; because they were not even allowed to be attended by the *Hakims* and *Vaids* of this country during the Nawabi *regime*. But all the glory of doctoring the poor and helpless Indian women is due to the English Government and to the ladies of English high officials. What a tremendous improvement we perceive since the Mutiny!"

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"The fact of the accommodation of the dispensaries being greatly taxed, points to the sign of the Indian people taking to English hospitals and it is very satisfactory indeed."

V.—Legislation.

ZAMINDAR-WA-KASHTKAR, 1st January, 1902.

New Tenancy and Revenue Acts.

26. The *Zamíndar-wa-Kashtkár* (Bijnor), for January, says that on the first day of January when the new Tenancy and Revenue Acts came into force, the Revenue Courts in these Provinces presented a very interesting spectacle. In the most trivial matters pending before the courts, the courts anxiously looked at the pleaders and *vice versâ*. Indeed the confusion that attended the introduction of the Acts will long be remembered. Even now the litigants are in a great fix. Great disappointment prevails among the landholders at the indifference of His Excellency the Viceroy to the great injury which the Tenancy Act is calculated to do them. Probably their opposition to the measure was made light of, and Lord Curzon who had great confidence in Sir Antony MacDonnell readily accepted his statement. The Government of India has ordered the Panjab Government to submit a report on the working of the Panjab Alienation of Land Act after it has been in force for some time, in view of the opposition offered to it, although the opposition to it was not so strong as to the North-Western Provinces Tenancy measure. Public opinion was divided in the Panjab regarding the Panjab Alienation of Land Act, while not a single voice was to be heard in support of the Tenancy Act in these Provinces. It is to be hoped that after sometime the Government of India will also call for a report from Sir James Digges LaTouche on the working of the Act in question, as to how far the imaginary benefits which were expected have accrued.

ADVOCATE, 26th January, 1902.

Panjab Registration of Transport Animals Bill.

27. The *Advocate* (Lucknow), of the 26th January, says:—"Everything is fair in love and war. This seems to have been the excuse for the introduction, into the Panjáb Legislative Council, of the Bill to provide for the registration of transport animals for their compulsory acquisition in time of war, and for their impressment for hire for military purposes at any time. Unlucky is indeed the province of the five-waters. The separation of the frontier districts has not saved it from the consequences of the war in the neighbourhood, or a probability of the same. It sounds curious also that of all the provinces the Panjáb alone is to be called upon to supply transport animals on hire or purchase system without regard to the convenience or otherwise of the owners. As the occasion required, the people were praised by Mr. Wilson, in charge of the Bill, for the readiness with which they have always in time of war placed their resources at the disposal of the State. Absence of a law on the point is availed of by some people to evade the fulfilment of their share of the duty at such times."

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"Some alleviation of the hardship thus caused to the owners of rejected animals is obtained by the grant of a subsistence allowance for animals so detained; but it is impossible to award adequate compensation in such cases, and the want of system entails unnecessary expense and trouble both on Government and on the people. This is the procedure followed at present. It is bad in all conscience. The Bill seeks only to legalize the old standing custom and recognise *begar* as a necessity during the prevalence of hostilities, not necessarily on the north-west frontier alone. Nothing new is sought to be done seemingly. But a great addition is about to be made to the powers of District Officers.

Mr. Thorburn created a great stir in official circles by his outspoken criticism of the frontier policy of the last Administration at a meeting in Simla. He unsparingly condemned the jerry buildings set up on the frontier that used to take fire without warning and fire brigrades had to run up all the way from distant corners of India to put down the flames. When any such occasion arose, and it

arose almost every three years, the civil population of the Panjáb were put to great troubles. Their animals in the shape of horses, donkeys, mules and plough-cattle, were taken away from them without their consent and on payment of compensation at the lowest possible rate."

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"On its being referred to a Select Committee with instruction to report within six weeks, Sir Harnam Singh submitted that six weeks was a very short time for opinion to be formulated on such an important measure. This brought out some quite uncalled for remarks from the President, Sir Mackworth Young. His Honour admitted that if strong adverse opinion should be expressed, the time would be extended. As people affected by it were not likely to approve of the measure, an appeal to public opinion was not in the opinion of the Lieutenant-Governor called for. It was a measure of necessity. In such a case, His Honour did not think it desirable to consult individuals affected by it, exactly as it was not proper, according to Sir Mackworth Young, to invite the opinion of men regarding the introduction of a new tax on whom such tax was about to be imposed. Nevertheless the Bill was not to be hurried through and more time might be given for an expression of opinion on the Bill. For this kind consideration the many thanks the people are due to the retiring Lieutenant-Governor of the Panjáb. It is good certainly not to make a virtue of necessity. But we do not make out what made His Honour say that the Bill would in the end benefit the people most concerned in common with the general community. Wherein the benefit to the owners of animals in particular and the province in general comes we are at a loss to make out. Is the very registration or the branding of an animal to be considered a boon? It will indeed be a left-handed boon as the owner must provide for his work by buying or hiring other animals and thus incur expenditure. Of course his greatest return for consent to part with his animals at a moment's call will be the hallmark of loyalty and perhaps a certificate of devotion to the Empire. In these days of pinching poverty such empty benefits do not go far. What if such a measure were introduced in the United Kingdom?"

VI.—Railway.

Over-crowding in third class railway carriages.

28. The *Bhárat Jiwan* (Benares), of the 27th January, says that one of the chief grievances of the third class railway passengers is over-crowding, which not only causes great inconvenience to passengers but some times also leads to the spread of contagious or infectious diseases. The outbreak of cholera among the emigrants at Asansol last year was attributed by Dr. Banks, the Superintendent of Emigration, to over-crowding in railway carriages, and he reported the matter to Government, but no steps have yet been taken by Government to remedy the evil, which has also engaged the attention of Mr. Robertson, the Railway Commissioner. The evil is due to the paucity of third class carriages in railway trains. It is time that railway authorities and Government redressed this grievance of native passengers.

Bhárat Jiwan, 27th January, 1902.

Closing of the railway bridge at Domingarh to the public.

29. The *Riyáz-ul-Akhbár* (Gorakhpur), of the 24th January, referring to its previous complaint as to the closing of the railway bridge at the Domingarh railway station in the Gorakhpur district to the public, says that it would seem that the railway authorities justify their action on the ground that owing to railway trains passing over the bridge at usual and unusual hours the lives of passers-by thereon would be in danger. But satisfactory arrangements can easily be made to safeguard the lives of foot passengers going along the sides of the bridge. The bridge was open to the public during the last 15 or 16 years, and no accidents ever occurred. Domingarh is a nice place for recreation, and consequently hundreds of the residents of the town (of Gorakhpur) resort to it. A small railway station too exists there. People may be forbidden to cross the bridge at night, but foot traffic should be allowed during the day, necessary precautionary measures being taken to prevent accidents.

Riyáz-ul-Akhbár, 28th January, 1902.

VII.—Post Office.

Nil.

VIII.—Native Societies and Religious and Social Matters.

Riyáz-ul-Akhbár, 24th January 1902.

30. The *Riyáz-ul-Akhbár* (Gorakhpur), of the 24th January, referring to the late sittings of the Nadwat-ul-Ulama at Calcutta, states that, at the 4th sitting held on the 8th December last, Maulvi Saiyid Sharf-Uddin, Barrister-at Law of Bankipur, moved a Resolution to the effect that a representation should be made to Government requesting it to sympathize with the Nadwa, and that the leaders and supporters of this body should do nothing but what was calculated to find favour with Government. The objects of the Nadwa, the speaker argued, were the same which Government itself was anxious to promote. The Nadwa will remove all those causes which have hitherto tended to make Government distrustful and suspicious of Mullas and other religious persons. In the beginning of British rule in India, high and responsible posts were mainly given to Musalmáns. But when Government introduced English education into this country, the Muhammadans long hesitated to avail themselves of it, either from religious misgivings, apathy or some other cause. The result was that they were left behind in education and supplanted in the public service by the Hindus. When the eyes of the Muhammadans were at last opened to the mistake they had committed, a considerable number of them most enthusiastically took to promoting the spread of English education in their community, to the utter neglect of religious education, which has affected the morality and piety of Musalmáns. It was to remedy this evil that the Nadwat-ul-Ulama was founded. This association desires to introduce such reforms in the educational system at present obtaining among the Muhammadans as will enable them both to retain their Islamic position (character) and qualify themselves for Government service; that is, as will make them fit both for this world and the next. No civilized Government can be hostile to such objects, and much less the British Government, which considers religion to be a binding force in the maintenance of political and moral life, and is always willing to give a helping hand to a religion that is harmless and free from prejudice. After this Resolution was unanimously carried, the meeting held an examination of the students of the school established by the Nadwa, invited subscriptions in aid of the movement, and did other similar things.

Calcutta Session of the Nadwat-ul-Ulama, and its objects.

Hindusthán. 29th January, 1902.

31. The Hindí *Hindusthán* (Kalákánkar), of the 29th January, says that all honour is due to the Government of India which not only does not interfere with the religions of the people, but also does not allow the followers of one religion to abuse another religion. One Amin-ud-din has lately published a book at Delhi, in which he has abused the Hindu religion, and which is thus calculated to create discord between the Hindus and the Musalmans. The author has, therefore, been prosecuted under the Indian Penal Code.

Praise of British rule for its religious tolerance and the prosecution of a Muhammadan at Delhi for publishing a book abusive of the Hindu religion.

Dabdaba-i-Sikandri, 27th January, 1902.

32. The *Dabdaba-i-Sikandri* (Rámpur), of the 27th January, publishes a notice issued by one Fazl Haq at Abbottabad, who calls himself *Khalifat-ul-Masih* (Christ's Caliph or Vicegerent). In this notice the writer states that at 4 A. M. on the night of the 27th Ramzán last, Christ sent him a message, through (prophet) Khizir, appointing him as his Caliph and giving him certain infallible divine signs to prove the falsity of the pretensions of Mirza Ghulám Ahmad of Qadián. He publishes this notice calling upon all Muhammadans to fix upon a locality where the Mirza may be required to come forward and hold religious discussions with him in which the latter is sure to be beaten. The best place for the purpose would perhaps be the spot at Srinagar in Kashmere where, according to the Mirza, Christ lies buried.

One Fazl Haq at Abbottabad and Mirza Ghulám Ahmad of Qadian.

Oudh Punch, 23rd January, 1902.

33. The *Oudh Punch* (Lucknow), of the 23rd January, is glad to state that Munshi Athar Ali, a respectable vakil at Lucknow, who, having incurred the displeasure of Sir Antony MacDonnell on account of his connection with the *Nadwat-ul-Ulama*, had emigrated to Hyderabad, some time ago, and passed his time there idly, returned to Lucknow on the 18th idem. He was welcomed at the railway station on his arrival by a number of friends. His return has been hailed with delight, and it is believed that he will resume his legal practice there as usual.

Return of Munshi Athar Ali to Lucknow.

34. The *Sahifa* (Bijnor), in its joint issue of the 12th and 19th January, publishes a letter from a correspondent who states that on the occasion of the last *Id*, a dispute arose at the *Idgah* at Ghazipur between two maulvis, who were related to each other as paternal uncle and nephew. Each of the two maulvis insisted on leading the prayers on the occasion, and from words they came to blows, being backed by their respective supporters. A Deputy Magistrate nipped the affray in the bud, by timely interference, ordering a third maulvi to conduct the prayers. An affray, however, took place between the followers of the two maulvis in the evening of the same day, and the matter is now in the hands of the police. [The *Liberal* (Azamgarh), of the 24th January, referring to the incident, deplores the loss of intelligence, concord and amity among the Muhammadans in this country, and wishes them to improve their moral condition and thereby maintain the dignity and prestige of Islam, or they must be prepared for a still worse time for them.]

SAHIFA, 12th and 19th January, 1902.

An affray between two maulvis at Ghazipur on the occasion of the last *Id*.

IX.—MISCELLANEOUS.

35. The English *Hindusthán* (Kalákánkar), of the 29th January, says:—"There is some excitement in Cawnpore, because a large number of natives from another district, who had a permit to visit the Memorial Well, ranged themselves on the steps of the marble enclosure, and had their photograph taken. The report does not tell who witnessed the act, nor what the soldier on guard had to say about it."

ENGLISH HINDUSTHÁN, 29th January 1902.

Visit of some natives to the Memorial Well at Cawnpore.

36. The *Prayág Samáchár* (Allahabad), of the 23rd January, complains that Christian Missionaries are allowed to pitch their tent at the Magh Mela every year for preaching Christianity, but that they are still to be found wandering about at the fair preaching their religion to the great annoyance of orthodox Hindu pilgrims. They should not be allowed to go out of their tent. Some persons are to be found taking photographs of crowds of pilgrims at the confluence of the rivers this year. This is a new departure which is offensive to respectable persons, whose female relatives happen to be photographed while coming out of the water with wet clothes or changing their clothes. The taking of these group photographs every day is really open to objection, though it may be allowed on the principal days of the fair when there are immense crowds of pilgrims.

PRAYÍG SAMÁCHAR, 23rd January, 1902.

Magh Mela at Allahabad.

37. The *Prayág Samáchár* (Allahabad), of the 23rd January, complains that the burning of dead human bodies at the Jalshai ghát, which is too near to the bathing-ghát, causes inconvenience to pilgrims, and urges that during the Magh Mela, the Rájabásukh ghát should be used for purposes of cremation instead of the Jalshai-ghát, as is done during the rains. People are in the habit of throwing their dead relatives into the river at Gaughát and Kakrahaghát. This practice is dangerous, especially at the present time when plague is rampant in the town. Moreover, the bodies which are not thrown into the current are washed back to the bank of the river. The throwing of dead bodies should be strictly prohibited, wood being supplied by the Municipal Board to poor persons for cremation.

PRAYÍG SAMÁCHAR, 23rd January, 1902.

Burning-ghát at Allahabad.

ALLAHABAD:
The 4th February, 1902.

PRIYA DAS, M.A.,
Government Reporter on the Native Press for the N.-W. P. and Oudh.

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SELECTIONS

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I.—Politics.

(a).—Foreign.

1. The English *Hindusthán* (Kalákánkar), of the 7th February, says:— "There is no doubt that the Prime Minister of an Empire should be the Sovereign himself or the Heir-apparent, so long as things continue for the peace and prosperity of the Nation, but of course when a type of the Stuarts such as Charles I, appears on the scene, matters then assume a different complexion, and Parliament and the Ministers should take up direct control of all affairs. In Germany the Emperor is the Supreme Head of the Army and Foreign Affairs. In the late Queen Victoria's time, the then Prince of Wales, our present Sovereign, averted many a misunderstanding and catastrophe by reason of his personal influence in Russia, Germany and France. Whilst now, too, when the "Chamberlain fever" is up to 105° Fahrenheit in Germany, we find that His Majesty the King-Emperor, Edward VII, has sent the Heir-Apparent—The Prince of Wales—to Germany, as a gentle reminder that blood is thicker than water. Simultaneously with this we also find Lord Curzon, our Viceroy, playing the *rôle* of a diplomat by his telegraphic message to the Emperor of Germany on His Majesty's birth anniversary, and simultaneously with this we also find Lord Curzon feting the Officers of the German man-of-war *Thetis*."

Hindusthán, 7th February, 1902.

Relations between Germany and England.

2. The *Naiyar-i-Azam* (Moradabad), of the 5th February, says that the editor finds that the majority of his readers are Muhammadans, who are as a rule well-to-do and liberal-minded persons, and that consequently he sees no reason why he should not open a subscription for the Hedjaz Railway Fund. Muhammadans should lose no time now in remitting their subscriptions for the purpose to the editor, who will acknowledge them weekly, publishing the names and addresses of the subscribers, in the columns of his paper.

Naiyar-i-Azam, 5th February, 1902.

The *Naiyar-i-Azam* and the Hedjaz Railway Fund.

(b).—Home.

3. The *Advocate* (Lucknow), of the 6th February, says:—"To impress upon the Oriental mind the ceremony of coronation, it is necessary that some measure of public utility must be adopted. In the East, formal occasions relating to Royality are always connected with the bestowal of benefits upon the subject people as a sign of Royal favour and pleasure. Lord Curzon enters into this spirit better than any other ruler on the spot. The Diamond Jubilee of Her late Majesty the Queen-Empress Victoria was a veritable blank in this matter. The coming Coronation should be remembered by all, high and low, rich and poor. What form this benefit should take is now matter for speculation. It is said Lord Curzon has a considerable sum of money at his disposal owing to the high revenue from opium, the comparatively small famine expenditure and the saving effected by the employment of troops in South Africa and China. While Indian reformers are urging the separation of judicial and executive functions at the cost of about £300, Lord Curzon himself, according to a telegram from Simla, is said to favour the reduction of taxation. The special taxation which he is wishful to reduce is the heavy duty on salt. Among a people who are largely vegetarians a liberal use of salt is a necessity to health, and the enormously high tax on this article has led to its becoming a luxury, instead of an everyday need among the masses of the people, with the result that the want of it has had a detrimental effect upon the stamina of the people. It is no good to wrangle over the form. If it is to come, let it affect all classes of His Majesty's subjects. Reduction of taxation is an economic measure. Of late the rights of the people have been much narrowed. Cannot His Gracious Majesty grant us the rights of British citizenship? This would make us genuine Imperialists."

Advocate, 6th February, 1902.

Advocate on the question of a Coronation Gift to India.

4. The *Kayastha Samáchár* (Allahabad), for January, says:—"It is said that the Executive Committee of the Victoria Memorial fund in Bombay have decided to establish a school for the blind in Bombay, out of the sum they have so far been able to

Kayastha Samachár, January 1902.

Victoria Memorial Fund in Bombay.

collect. The proposal appears to be very sound and reasonable and is one which is calculated to do much good. According to notions prevailing in the East, and, we believe the same will be accepted by all right-thinking men whether in the East or in the West, is that the best memorials that can be raised in honour of persons, are those that are calculated to do real and material good to a large number of human beings rather than those monuments of marble and stone which we so commonly find erected in honour of departed persons. This proposal of the Bombay Committee, if carried out, will be a fitting memorial of Victoria, THE GOOD, and will also redound to the glory and good sense of those who had the charge of the Funds. Let us hope and trust that this example will be followed by other local and Provincial Committees as well."

ADVOCATE, 2nd February, 1902.

French Canadians and the natives of India under British rule.

5. The *Advocate* (Lucknow), of the 2nd February, says:—"Compromise is the basis of human society. Much more is it so in the subjection of one race to the rule of another. Might is no doubt right, and it holds good in the process of bringing a nation under the thumb of another. But once the conquest has been complete, its function ceases if the rulers wish to base their domination on anything but physical force. And any form of domineering that is kept up by means of powder and shot and at the point of the bayonet is sure to crumble down like a house of cards in no time. This is a lesson taken from the history of all nations. In spite of the wave of jingoism that now convulses the English people, that breaks doors and windows in England and desolates hearth and home in South Africa, John Bull is true to the real principle of social and political success. Even Mr. Chamberlain, the high priest of the present day bastard Imperialism, cares a fig for continental or foreign calumny and jealousy, so long as he can count upon the love and devotion of the Colonists beyond the seas. Australians are Englishmen in every respect—in tongue, in religion, in traditions and in race. Their loyalty is a matter of course. The lesser Colonists, namely, those of the West Indies, New Zealand and Fiji Islands are also separated from the Britishers only by the physical barrier of the seas which is no factor in these days of steam and electricity. The Colonists in the Dominion of Canada occupy in the British Empire a peculiar position. In extent of territories, in the number of population, in the intelligence of the peoples in general and in their respect for the British throne, the Canadians are a very important factor in the economy of the British Empire. And the unique character is attached to the politics of that colony on account of the two races that inhabit that part of the world and live in peace and prosperity and in contentment as well. Of all the parts of the world where the British Flag has unfurled itself, the subject nations have, except in India and Canada, disappeared from the face of the earth or are in the process of decay. The two countries, situated almost in the antipodes of each other, have races living in them that are separated from the rulers by a sharp line on account of nationality, religion and traditions. The French in Canada and the Hindus and Muhammadans in India refuse to be effaced from the earth and mean to live in spite of many disabilities. The ruling race in both countries have realized this fact and mean to adapt themselves to the necessities of such a state of things. To make different races live in common, under the same Government and the same laws, is surely the most difficult problem that the statesman has to solve. As far as Canada is concerned, the British statesman has prescribed the course with success. Why has it not produced the same results in India? Under the British Flag, the French Canadians are contented, but the Hindu and Mahammadan Indians are alien to this feeling. Why so?"

* * * * * * * *

"Come we now to our own country. At once we feel a sinking in our heart. Our people are not less fond of their tongues, their traditions, and their religions. Perhaps more so than the French Canadians. They are also carried away by eloquence and have learnt not a little to be sober in the heat of discussion, orderly in a large assembly, practical in their suggestions for the direction of the Government. They enjoy the liberty of religious faith to a greater extent. They have an imperial system of education not limited to certain creeds or castes and denied to others. As in Canada, so in this continental country, the Anglo-Indians and Indians live, the former for a short time only and the latter for good, under the same

in titutions and under the same laws. The Canadian rising of 1837 had its prototype in that of the Sepoy's rising of 1857 to remind the rulers that the Indian people intended to remain faithful to their religions and their traditions. It took more than forty years to give the French Canadians a formal declaration of the noble policy of administration; it required but a year only to grant to Indians their Magna-Charta in the shape of the Queen's Gracious Proclamation of 1858. Then why this difference between the two countries under the same Flag? Has it ever occurred to even Lord Curzon to see how to make Indians as contented and prosperous under British Rule as has been the good fortune of Trench Canadians of the other side of the globe? The question is easier to ask. A comparison of the political rights of the two nations makes the point clear to some extent. There they have a Parliament of their own; we have not even a shadow of it here. The highest posts in the public services there, except that of the Governor-General, are actually and generally filled by Canadians irrespective of caste or creed—Sir Wilfred Laurier's Premiership for example; the appointment of an Indian even to a Divisional Commissionership is a rarity in spite of the presence of a number of them in the Civil Service of the country. The English and the French in Canada live as subjects of the same Sovereign; in this country the Anglo-Indians always act as rulers and Indians only are the subject nation. From this a number of consequences follow: they dictate the law, we have to follow them; they formulate the system of our education, we are only to submit to it; they may choose to set apart some posts in the services for us, and we are to thankfully accept them and sing hallelujahs for such small mercies to the end of eternity. The parties in India, if there be any, and there are two broadly speaking, are based on distinction of race and not on principles of administration; all Anglo-Indians are Conservatives and all Indians Liberals—the former always in power and the latter permanently in the opposition, which is a misnomer to apply to Indian politics. Without giving us the status of French Canadians, England expects of Indians not only respect for her, but love and affection due to a national sovereign. There is in fact a world of difference between Indians and French Canadians, and more so between Indians and their British rulers. The line of difference consists in the enjoyment of the rights and duties of British citizenship by the French Canadians and the denial of the privileges to Indians. And the result is the gradual unification of French and English interests in the Dominion of Canada and more and more widening of the gulf between Indians and their rulers in India, because the interests of the two countries are working at cross-purposes. Where is the statesman who has the foresight to see the coming catastrophe and formulate a scheme of administration for this so-called 'jewel in the British Crown' so as to make of Indian and British interests twin-sisters in sympathy for the furtherance of both and not co-wives burning in jealousy and ruining their mutual prospects? Echo answers where!"

6. The *Kayastha Samáchár* (Allahabad), for January, says:—"It would be idle to attempt here any criticism or analysis of Lord Curzon's Assam and Burma speeches, numbering nearly fifty and addressed to such diversified communities as the tea-planters of Assam and the Budhist monks of Burma—the one seeking after 'power and pelf' by utilizing the forced and compulsory coolie labour, the other in quest of the everlasting happiness of the *Nirvána*, through grappling with and acting up to the eternal laws of righteousness that govern this Universe. No objection, however, has been taken either to the matter or the manner of the speeches by the Press of the country and the Viceregal utterances this year were happily marked by an absence of any such controversial remarks, as had found a place in the speeches delivered by Lord Curzon in the course of his tour in 1900, and which formed the subject of such endless controversy at the time, both in the Indian and the Anglo-Indian newspapers, as to have led us to discuss and review them at length in last year's January-February issue of this Journal. Happily we are relieved from attempting any such task this year, as, except in the one instance of His Lordship's reply to the Rangoon Chamber of Commerce, on the question of the advisability of appointing a Barrister as Chief Judge, Lord Curzon's other speeches have not evoked any dissent or criticism which need be recorded and reviewed by us. The question of the advisability of appointing a Barrister as Chief Judge in preference to a Civilian, has been so long before the public, and such

Kayastha Samáchár, January 1902.

Lord Curzon's Assam and Burma speeches.

a strong case has been made out for it that it is a very great pity that Lord Curzon should have replied to the Chamber, in rejecting the proposal, in the way he did—this too after his declaration that he had come to Burma with an open mind to hear all sides of the question and not to carry out his preconceived notions. It was this assurance, no doubt, that evidently aggravated the situation and made the well known Anglo-Burman daily—the *Rangoon Gazette*—write as follows:—'Lord Curzon has lavished a vast amount of butter in his various speeches on the intelligence and enterprise of this great city: may we remind his Lordship that *neither men nor cities can live on butter alone, they require at least a little bread to spread it on.*' This is, no doubt, good and sound advice and coming as it does from an Anglo-Burman newspaper of weight and position, we hope it will not be lost upon the Viceroy. Of the five years allotted to Lord Curzon, three have already gone and but two remain, and although we cannot say that these three years have been altogether barren of any useful administrative or legislative measures, it is but simple truth, however, that the great expectations formed of Lord Curzon at the time of his appointment, by educated public opinion in this country, have not yet been realized. It is our sincerest hope that the remaining two years will be made memorable by the carrying out of measures which will leave a permanent mark of beneficence on the history of this country, and will be worthy of the great statesmanlike qualities of the head and the heart with which Lord Curzon is so amply endowed."

KAYASTHA SAMACHAR, January 1902.

Indian National Congress, 1901.

7. The *Kayastha Samáchár* (Allahabad), for January, says:—"The success that attended the seventeenth session of the Indian National Congress held at Calcutta during the last Christmas week once again shows the firm hold it has taken on the minds of the people. The attendance was better, was more representative of the people throughout India, than it had been for some years. Out of the 900 and odd delegates, so many as 200 are said to be Muhammadans, which may be taken as a reaction coming over that community in regard to this great national assembly. That such representative and influential a gentleman as the late Chief Justice of Hyderabad should openly express his warm sympathy with the movement is not a fact without significance. There are reasons to hope that within a short time our Muhammadan fellow-countrymen, if they do not actually join the Congress, will see the fatuity, from the point of view of their own interest, of keeping aloof from the political movement that their Hindu brethren are so vigorously and so successfully carrying on, and will establish their own organization. The Indian National Congress aims at reforms which will include Muhammadans as well as other communities within its beneficial results, and it would make practically no difference if the Muhammadans through a separate organization press for the same reforms as the Hindus do by means of the wider and older organization they maintain. It may be assumed that so far as the sympathies of the various communities constituting the Indian population are concerned, the position of the Congress is as safe and strong as may be expected in a large and populous country like ours. If from certain communities the Congress does not receive full support and co-operation, it no longer meets with opposition from them. Their attitude is at present one of suppressed sympathy, waiting for an opportunity to manifest itself in active support. Even Anglo-Indians who used to oppose the Congress in its earlier years and subsequently to dispose of its deliberations with sneer and ridicule, take a more national attitude, and while differing from most of its conclusions, as indeed they are more or less bound to do in obedience to their own interests, they have ceased to ascribe motives to the Congress leaders and to discredit them for various reasons more or less imaginary and untrue. The facts, arguments and conclusions put forward at the Congress sessions are steadily coming home to the minds of sceptics and scoffers, and the Congress is in a fair sight of success in regard to many questions it has till now agitated. The comparatively long period of eighteen years over which the career of the Congress has extended, removes that great organization from all doubts as to its stability and fulfilment of an essential condition of India's progress; with the confidence of Government and with the loyal support of the people, which its moderation and wisdom are winning, it is in hopes of an even more successful career in the future.

To finance adequately such a large organization whose operations are not confined to India but have to be carried on in the ruling country also, is a chief cause of weakness. The cost to be incurred from year to year imposes a considerable strain on the pecuniary resources of a comparatively few public-spirited men in different parts of the country, and a general desire ha be en manifest within the last few years to devise some means by which the cost might be reduced. As a fact, however, the cost of the movement in India has been less than its cost in the earlier years, and experience is teaching where economy and retrenchment are possible. Nor is the possibility of improving the Congress revenue ignored. Various experiments are being tried. The appointment of a paid Assistant Secretary has brought in considerable new money during the last two years, and although in our opinion this experiment deserves further trial, still at the last meeting a fresh plan has been decided upon. In each province a certain number of persons are to be held a guarantee for the payment within a fixed period of the amount allotted for that province, and the guarantors are subsequently to recoup the amount from collections from the public at large. How far this plan will succeed remains to be seen. The British Committee in London is the chief source of expense, and ever since its establishment, it has always been the complaint that remittances from India have been irregular and insufficient. How to repair this weakness, and how the expenses of the British Committee, limited as they may be to the extent of our resources, can be regularly met, has been the problem that has till now baffled our leaders. Still, a large amount of money has more or less regularly been remitted every year, and the British Committee, under the indefatigable direction of our untiring and revered friends Mr. Hume, Sir W. Wedderbern and Mr. Dadabhai Naoroji, has done an amount of good work for which India cannot be fully grateful to them. It is therefore not unreasonable to hope that by a more suitable and compact system, the required money can be got in India. It is not wise to exaggerate the significance of initial errors in the working of a huge national organization amidst conditions such as prevail in this country. Experience is a very efficient teacher and sooner or later some *modus operandi* will be arrived at, which will be automatic and simple and which will make easy the support of the British Committee which we all feel to be an indispensable and the most important limb of the mechanism. Hope for future, patience and steadiness in the present, and above all harmony and mutual confidence among the leaders, are the means by which difficulties, as they occur, should be overcome."

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"The pillar of the whole Congress movement is the British Committee in London. On the successful operations of that Committee depends the success of all our efforts towards reform. But it is a costly Committee, and at present consumes almost all the funds at the disposal of the Congress. In fact we have not been able in any single year to meet the whole of its demands—or rather the whole of what the Congress promises from year to year to remit. The British Committee's work consists of three branches; it publishes a weekly organ called *India*, it organises public meetings in different places in the United Kingdom to hear addresses and lectures on Indian topics, and thirdly, it has established a committee in the House of Commons of such members as are in sympathy with Indian reforms. During ten years or more it has laboured for the good of India, and the Congress and the people of India most thankfully appreciate the invaluable service it has rendered during this period. Indeed, to the Indian people no names are dearer or more worthy of their national gratitude than the three veterans that carry on our political work in London. But it is evident that they cannot be under harness for ever; and naturally in their present extreme old age, a good deal of the work has to be left to be done by persons who cannot feel the same responsibility as they do. The funds remitted from this country are mostly spent on the publication of the weekly Journal and on the establishment of the Committee. The equally important, if not the more important work of *propagandism* has, accordingly, to be comparatively starved. There is moreover a feeling here that *India* is not edited with sufficient ability, it does not command influence in England, and in its printing and publication sufficient economy is not enforced. How to reduce the cost of this publication and make it more useful has been a vexed question among congressmen for years, and has been the cause of a good

deal of correspondence between Sir W. Wedderburn and Mr. Wacha. Various plans have been tried and have more or less failed, until at length the British Committee resolved last year to follow their own course irrespective of the Congress which, however, was to continue to supply the Committee, with the sinews of war. The Indian Congress Committee, at its meeting at Allahabad, made certain proposals to the British Committee for reducing the cost of the Congress organ in London and placing more funds at its disposal for the work of *propagandism*. These proposals were in due course forwarded by the General Secretary of the Congress to the British Committee, but, so far as the Congress is aware these proposals do not seem to have been even acknowledged; and no reply was received. At Calcutta the Congress was entirely ruled by Mr. P. M. Mehta and Mr. W. C. Bonnerjee in the name of the President, Mr. Wacha, and the triumvirate did not condescend to give the Congress any information on the subject, but arbitrarily adopted the independent proposals made privately by a member of the British Committee. Not a word was said in reference to the proposals of the Congress Committee: in fact the latter body which was the outcome of several years of discussion and which was established in accordance with the decision of the Congress itself, was simply ignored, as if no such committee existed. This high-handed and unwise procedure has caused serious discontent in the inner circle, and an open split at the Congress was avoided with difficulty. If the decisions of the Congress were thus to be set aside, not by the Congress itself, which would be quite legitimate, but by one or two individuals who could dominate over that body by their high prestige and immense influence, then they might themselves constitute the Congress and put an end to the costly show got up every year. Mr. D. E. Wacha, as the Joint General Secretary as well as Mr. P. M. Mehta and Mr. Bonnerjee as Ex-Presidents of the Congress, are members of the Congress Committee, and though the two latter gentlemen have attended so far as I am aware, no meeting of the Committee, still, in the absence of a formal dissent by them, they may be expected to respect the decisions of the Committee, and so long as these decisions remain unvetoed by a Congress, or uncancelled by another meeting of the Committee, their duty is to help in rather than retard, the carrying out of the decisions of the Committee. But instead of adopting this course they preferred the course of lording it over the Congress, and have shaken the feeling of harmony and accord that has hitherto prevailed. It is to be hoped that this will be the last as well as the first occasion when the Cromwellian policy of guiding national assemblies will be substituted for a policy of constitutional and conciliatory procedure.

BHÁRAT JIWAN, 3rd February, 1902.

Growing poverty of India,

8. The *Bhárat Jiwan* (Benares), of the 3rd February, referring to the communication of Canon McColl to the *Spectator* on the question of the desire of Russia to acquire possession of India, says that all the allegations and observations of Canon McColl cannot be accepted. His allegation as to the growing impoverishment of India is quite true, but the same cannot be said of his statement *in re* the increase of population. If Englishmen are alive to the poverty of this country, why are crores of rupees paid to the Guaranteed Railway Companies from the Indian Treasury to make up the guaranteed rates of interest? When duly qualified natives are available for all ranks of the public service owing to the spread of English education, why does not Government avail itself more largely of their services in conducting the administration? The Sikhs, the Gurkhas and other warlike Indian tribes have bravely fought the battles of Government at home and abroad at the sacrifice of their lives, and during the Boer war Indians removed wounded British soldiers from the battlefields under a heavy shower of bullets. The natives being so brave and loyal, why are not the higher appointments in the army thrown open to natives? If this were done, there would be a saving of several crores of rupees in the public expenditure every year. Government could easily improve Indian industries and thereby increase the prosperity of the country, if it were so minded, but the difficulty is that it cannot do anything in this direction owing to the opposition of British manufacturers. The Imperial Cadet Corps Scheme of Lord Curzon is a move in the right direction. When native princes have received military training under that scheme, they will be a great help to Government, and then this country will be free from all apprehension of Russian invasion.

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

9. The English *Hindusthán* (Kalákánkar), of the 3rd February, says :— Hindusthán, 3rd February, 1902.

Hindusthán on the judgment of the Panna Commission.

"The Panna Commission have now given their judgment in the famous protracted trial, which had been sitting for several weeks more after the peripatetic nature of a Scotch Judge on Circuit, than an Indian tribunal with its fixed sittings. The trial at the outset presents many difficulties, and the case for the prosecution is not without some flaws, which the evidence and the judgment certainly do not remove from the possibility of a doubt. It goes without saying, that the bulk of the evidence points to the fact that the Rao Rája did die from the effects of poison, either ptomaine or arsenic ; this being so, 'strychnine poisoning' which at one time was the main case for the prosecution and which was the main-spring of the alleged conspiracy, falls to the ground. It is difficult to see why there should have existed the necessity of administering *two most deadly poisons*, namely, strychnine and arsenic to effect the death of an *ordinary mortal*, except if it was intended to show that the Rao Rája was proof against one of these poisons by itself, but this has not been suggested anywhere. Such being the case, the probabilities are that the story of the dual poison is a patched-up one, and arsenic—which the evidence shows was the probable poison used—was as a sort of stand-by, in case the strychnine story fell to the ground. This is more than borne out by the expert testimony of Colonel Geoffrey Hall, I.M.S. The learned doctor gave it as his opinion that from the facts and evidence disclosed, there *was not the slightest* symptom of strychnine. In fact when Dr. Hall was examined by Mr. Colvin, his evidence disclosed that the symptoms were even not ordinarily those of arsenical poisoning ; but on examination by the Commissioners and by the Counsel for the Crown, Dr. Hall said that there were instances of arsenic poison which would fit in with the present case. One point is not very clear and which has not been explained away or taken up by either the prosecution or the defence, and that is this : If the prosecution story be true, that two most deadly poisons were administered to the Rao Rája, how is it that he took so long to die? It is also conceivable how the Rao Rája was further induced or tempted to try the dry meat dish and so further poison himself, when he had experienced a bitter taste in the first dish with gravy, and had already suspected poison! and this in the presence of his own companions and servants! There is also another very peculiar point in this tragedy, which is this, that neither the Rao Rája, nor has own friends or servants, nor the servants of the State seemed to take any very active steps in obtaining medical aid which was so close to hand, under such a grave situation! The story of the Rao Rani that the so-called Razinamah was obtained from them by force and by their lives being put in peril, is a very difficult one to believe under the circumstances. Firstly, they were in their own home surrounded by many male relatives, friends and servants, who could easily have opposed such an event ; secondly, the Political Agent was not far off and a man can travel on horseback 45 miles in five or six hours with ease ; thirdly, in these days of rail and telegraph communications, such an event, though possible, is not probable—especially when the ladies had several male relatives and friends with them at the time, who were quite capable of taking care of their interests. The story of the *guru* Jugal Karam Kandi against his *chela* Rani Kamal Kuar as to her having directly abetted in the conspiracy to poison has been disbelieved by the Commissioners, but other portions of Jugal Kandi's evidence, which are said to have been corroborated, have been believed in the case and used against the Mahárája. We are unable to agree with the view taken by the Commissioners in regard to the incident of Mr. Kumar, the Bárrister from Calcutta, not bringing with him to Panna, the letters which are said to have been written to him by Dr. Siri Nath Ghosh ; we imagine that this would be like the shikari taking blank cartridges to the jungles for a shoot—moreover, the letters when produced, were without the envelopes which, if produced, would have established their *bonâ fides* by the post marks. All the persons—including Kamal Kuar—put on trial have been acquitted, excepting Acche Lal, who has been sentenced

to death. It has been held by the Commissioners that the Mahárája was a party to the conspiracy to murder the Rao Rája by poison, and a report has been submitted to the Viceroy, the purport of which ought soon to be divulged. If the story of the prosecution is to be believed, we are unable to see why some more persons were not put on their trial for having (according to their own story) been *dramatis personæ* in the tragedy, either by acts of commission, omission, or by connivance, and we are not aware that these have been made King's evidence. The case, as we have previously said, presents many difficulties, but we are of opinion that it has not been sifted thoroughly."

IV.—Administration.

(a).—Judicial and Revenue.

Advocate, 6th February, 1902.

Advocate on the suspension of Mr. S. B. Sarvadhikari, Barrister-at-Law, by the Allahabad High Court.

10. The *Advocate* (Lucknow), of the 6th February, says:—"Without expressing in any way the least sympathy with Mr. S. B. Sarvadhikari in his quarrel with Mr. Justice Blair, one would wish the High Court should have avoided the unpleasantness of suspending him for three months and, after the period of suspension, of not allowing him to practice without offering an apology. Mr. Sarvadhakari may have his faults, but Mr. Justice Blair had also some, at least he should not have so soon forgotten the exalted position which he is occupying. Anger begets anger and who knows that the tone of Mr. Justice Blair's remarks had not led the Barrister to lose his balance. To command the respect of the Bar, the Bench is bound to control its own temper, which we regret Mr. Blair did not.

Apart from the case which has been, we must say, dealt with with due regard to the feelings of the Bar by the Chief Justice, we should like to know what steps Sir John Stanley has taken to satisfy himself that the charges openly laid against Mr. Justice Blair by Mr. Sarvadhikari in his defence, are groundless. The Barrister in his defence had said:—

'I beg your Lordships to call on Mr. Justice Blair to give evidence on my behalf whether he has done it or not. Thus I shall be able to explain to your Lordships whether I have filed criminal appeals and he takes it, saying he never hears any advocate but takes the papers home. Please remember that this is what I did not say and beg to say it now that he had not looked at it even and returned the brief to me. I shall be able to prove that he did not look at the papers and returned them rejected. My Lords, I submit that every person and every advocate deserve a hearing.' In support of this Mr. Sarvadhikari read a section of the Criminal Procedure Code. 'My Lords,' he continued, 'all along cases have been dismissed without giving them any hearing at all. My Lord, I beg to have the evidence of that hon'ble gentleman that whether what I have submitted to your Lordship is fact or fiction."

Of course all this was irrelevant to the case and was properly so declared by the Chief Justice. But all the same an enquiry should, in the public interest, be made into the truth of these allegations. Whether these charges are true or not, we make bold to say that there is a great deal of dissatisfaction about the manner in which justice is administered in the Allahabad High Court. We would request the learned Chief Justice to take early steps to know at first hand what those grievances are.

(b).—Police.

Roznamcha-i-Qaisari, 1st February, 1902.

Police reform.

11. The *Roznámcha-i-Qaisari* (Allahabad), of the 1st February, referring to the proposals that have recently been made by an experienced Anglo-Indian police officer to the Mysore Government for improving the *morale* of the police in that State by raising the pay of both the rank and file, and the officers, says that the editor has no faith in the increase of pay as a panacea for official corruption. The District Superintendents of Police, the Tahsíldárs and the Deputy Collectors, certainly receive adequate salaries, but there are black sheep found even among them. Of course in these days of high prices, the pay of a constable should in no case be less than Rs. 15 per mensem; but there is no need for increasing the emoluments of the police officials who are already well-paid. If the British Government desires to

make a point of recruiting the police force from among educated men of respectable families, who are expected to have regard for the honour of the people, to avoid false complaints being made against them, lead an honourable life, and consider it their duty to be loyal to Government and be ready to sacrifice their lives in preserving the lives and property of the people. It is only by the enlistment of such men in the police force that real reform can be effected. If the provisions of the law as enacted by the just British Government were carried out in good faith, neither the police nor Government (through it) would be brought into disrepute.

Difficulties of the police in detecting crime.

12. The *Police News* (Meerut), of the 1st February, says that one of the many difficulties which a police investigating officer has to encounter in detecting crime in the interior of a district is the obstruction which he generally receives from the zamíndár. Even when he has been able to discover an offender, he finds it no easy matter to secure evidence against him. If he exercises any severity on witnesses to induce them to tell the truth, the zamíndár sends two or three persons to a Magistrate's court, one of whom institutes a prosecution, charging the investigating police officer with ill-treating him, to force him to give evidence against the accused person, and his companions corroborate his statement. Even if the Magistrate does not think it necessary to frame charges against the police officer, he advises the District Superintendent of Police to depute another officer instead, to carry on the investigation, and the result is that the investigating officer, who is then recalled, is at once lowered in the estimation of the people and the zamíndár. The new officer deputed, either finding it difficult to make any thing of the case without the aid of the zamíndár, or being amenable to bribery, easily plays into the hands of the zamíndár, and thus it is how police officers are obliged to practise dishonesty. Native Magistrates are very prone to find fault with the police.

POLICE NEWS, 1st February, 1902.

Infliction of heavy fines on lamp-lighters and ekka-drivers and the increase of mischievous persons who concoct false cases.

13. A correspondent of the *Roznámcha-i-Qaisari* (Allahabad), of the 1st February, complains that the Municipal Board at Agra is given to inflicting heavy fines on the Municipal lamp-lighters who receive only two annas a day as wages (for any dereliction of duty). Likewise ekka-drivers are heavily fined (by Honorary Magistrates) for slight offences which is calculated to compel them to give up this profession, to the great inconvenience of the native public. There are many mischievous people in the district of Agra, who trump up false cases, even dakaiti cases, to the great trouble and harassment of the agricultural classes. What is still worse is that when any of them are found out and convicted, they do not receive their deserts, which encourages them to continue plying their nefarious trade. The District Magistrate should keep a strict watch over them.

ROZNAMCHA-I-QAISARI, 1st February, 1902.

(c).—Finance and Taxation.

Nil.

(d).—Municipal and Cantonment affairs.

Municipal Administration in India.

14. The two following passages are extracted from a leading article, headed "Municipal Life in the West: Lessons for India" in the *Advocate* (Lucknow), of the 6th February:—"The policy of Mr. Chamberlain has been to tighten up the Colonial administration and to centralise more and more the governing powers, whereas the municipalities without exception are ready to protest on the slightest provocation, if they are unduly hampered in their schemes. If we apply the principle to India, the case assumes a different shape. Everywhere the municipalities are led by the nose under State control. Red tapeism of the worst type prevails, hampering our municipal activity at every turn. The constitution of Indian municipalities is such that all powers are centred in the official chairmen and vice-chairmen who are, to all intents and purposes, autocratic to a degree. In every work of public utility it is not the wishes of the members that prescribe the course, but the dictates of Government that carry the day.

ADVOCATE, 6th February, 1902.

The administration of such Town Councils are entirely under the thumb of the Governors who impose upon such bodies all their fads, sanitary and otherwise. Even, in the metropolis of British India, the citizens have been practically, though not formally, denied the right of independent judgment on, much less initiation of, works of public utility. Not that our rulers are always in the wrong and the Indian members always right, but that even in matters that affect the daily, nay, hourly life of the urban people, the officials presume to know more than Indians, and thus make town life not unoften burdensome in the extreme. This disregard of Indian opinion becomes more painful when the conditions of municipal membership are taken into consideration."

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"There is always going on a tug-of-war between the rulers and the people for a monopoly of all powers, more to abuse them for domineering purposes than to use them for the good of the people. Singleness of purpose is sadly absent in Indian Municipal life."

JÁM-I-JAMSHED, 26th January, 1902.

Protest against the proposed erection of a dust-bin on a certain piece of ground in a muhalla at Moradabad.

15. The *Jám-i-Jamshed* (Moradabad), of the 26th January, received on the 2nd February, says that there is a piece of land behind the mosque in muhalla Shídi Sarai at Moradabad, where the residents of the muhalla have held their various religious, wedding, funeral and other gatherings and ceremonies for more than a hundred years. The Municipal Board now intends to construct a dust-bin or a urinal on the site in question which will cause great inconvenience to the people who have acquired a sort of right of using it. The Municipal Board would do well not to interfere with the plot of ground in question in view of public convenience.

HINDUSTHÁN, 5th February, 1902.

Plague at Allahabad.

16. The English *Hindusthán* (Kalákánkar), of the 5th February, publishes a communication from its Allahabad correspondent, from which the following extract is taken:—"The Native city is now a hot-bed of plague. According to the plague officer the deaths are about seventy or eighty a day, but information from other sources puts the death-rate at almost double this figure; and at any rate there is a state of panic in the Native quarter, and the usual absurd rumours are abroad as to poisoned water, &c., and questions are being asked as to why the English do not die as well as the Hindustanis. The municipality are doing their best in the way of disinfection and inoculation, but as all measures are of a voluntary nature they are simply ineffective, because the Native will take no measures at all until it is too late. We have been spared the sight of unburned corpses in the river since the new provisions have been enforced at the burning-ghâts; that is at any rate one thing for which we should be thankful."

ROZNAMCHA-I-QAISARI, 1st February, 1902.

Plague, and conservancy arrangements at Allahabad.

17. The *Roznámcha-i-Qaisari* (Allahabad), of the 1st February, publishes a communication, in which the writer complains that while plague is at present so rampant at Allahabad and threatens to decimate the people, the sanitary condition of the town is most unsatisfactory. The streets and lanes are as dirty as ever, sweepings and rubbish being collected here and there, and heaped up in the dust-bins at all hours of the day. The Municipal members and employés seem to be quite indifferent to this state of things, as if the Municipal funds were intended for "the entertainment of the devils." Nothing is done to purify the atmosphere. Government and the Local authorities ought to give their best attention to the matter at present. The District Magistrate and his Subordinate Magistrates should themselves inspect the conservancy of the town at such a critical time, and explode sulphur and other such disinfectants high up in the air, as is said to have been done in former times on such occasions.

(e).—Education.

HINDUSTANI, 5th February, 1902.

Coming Allahabad University and Deputy Collectors' Examinations, and plague.

18. The *Hindustani* (Lucknow), of the 5th February, has heard that the Entrance Examination of the Allahabad University will commence from the 17th idem, and that the dates originally fixed for the B. A. and M. A. Examinations remain unchanged. The latter examinations will be held at Allahabad,

provision being made for accommodating (out-station) candidates apart from the plague-affected quarters in the town. The Deputy Collectors' Examination will also be held at Allahabad on the 17th February. The editor suggests that the Examinations may be deferred or held at Lucknow or Agra.

19. The English *Hindusthán* (Kalákánkar), of the 5th February, in a communication from its Allahabad correspondent, says:—"Talking of things educational one's mind naturally turns to the scandal in the Entrance Examination. The authorities who have been investigating the leakage of the questions have, we hear, come to the conclusion that the papers sent from the Lucknow centre have been tampered with. When, or by whom, it is at present impossible to say. This scandal is not likely to help to induce the Syndicate to multiply centres for the B. A. and M. A. examinations in March."

HINDUSTHÁN, 5th February, 1902.

Leakage of the Entrance Examination questions of the Allahabad University.

20. The *Advocate* (Lucknow), of the 6th February, says:—"The Syndicate of the Allahabad University met last Saturday to consider the petition of parents and guardians of examinees about the proposed transfer of the centre of the Degree examinations this year owing to the prevalence of the plague at Allahabad. After bothering their heads for a long time, the Syndics discovered the fact that according to the Act of Incorporation the centre for the Degree examinations should be Allahabad. So the petition goes to the dogs; and outside candidates must brave the dangers of infection. It is said the University authorities are busy with arrangements for the separate location of candidates from places outside Allahabad in a healthy quarter. If the law is against the proposed transfer, we confess we cannot admire the law-maker whose prospective view was so narrow and limited as not to have brought in his mind a contingency of the kind. Be that as it may, if the section about the centre be capable of a liberal interpretation, a town within the Allahabad Division may become the centre. To restrict it a little would be to make the Allahabad district the legal centre. Then also some steps may be taken to hold the examinations outside the city itself. But if the law make the centre of the examinations and the seat of the University convertible terms, then our only suggestion is to postpone the tests as long as the ravages of the plague continue serious. As regular studies in the 1st and 3rd year classes really begin after the summer vacation, the examinations may be held in April or even in May. Everywhere the ravages of the plague decrease after the setting in of the hot season. Why not wait for that period? Life is more precious than a university Degree. To agree to this is not to lose prestige, but to gain sympathy of the people."

ADVOCATE, 6th February, 1902.

Allahabad University Degree Examinations and plague at Allahabad.

21. The Hindi *Hindusthán* (Kalákánkar), of the 1st February, refers to the late session of the Technical Education Commission at the Bombay Secretariat and to the subjects on which the Commission examined the witnesses who appeared before it to give evidence, and praises Lord Curzon for appointing such a useful Commission, expressing an earnest desire for an extension of His Lordship's term of office.

HINDUSTHÁN, 1st February, 1902.

Technical Education Commission.

(f).—Agriculture and questions affecting the land.

22. The *Express* (Lucknow), of the 6th February, in noticing the Land Revenue Resolution, says:—"What the Government of India's Resolution does claim, and claims fairly is that the administration of the land revenue in this country has shown progressive improvement and an ever-increasing effort to ascertain and appropriate only what is the true economic rent, or what is due as interest on the capital expenditure of Government on the improvement of the soil by irrigation and the construction of roads and railways. The machinery by which collections are made has been steadily and continuously strengthened. The Governor-General in Council says that 'the improvement in the village records and their punctual correction and maintenance up to date have to a large extent obviated the necessity for detailed surveys, and for those local inquiries by subordinate officers who were in former times a fruitful source of harassment and extortion to the agricultural community. The aim of the existing policy is to exclude underlings from all connection either

EXPRESS, 6th February, 1902.

Land Revenue Resolution.

with the work of assessment or with the preliminary investigation leading up to it, and to devolve upon the Settlement Officer and his gazetted assistants all the negotiations with the people.'

"The objections and suggestions made by the hostile critics have been similarly disposed of. Mr. R. C. Dutt said that the peasantry of Bengal were far better off under the Permanent Settlement than the people in temporarily settled tracts. This immunity from famine in Bengal is traceable to the same cause as accounts for the immunity of temporarily settled tracts like Burma and Assam—*viz.*, the frequency of rainfall. The Government Resolution points out that if the assessment were changed in the manner proposed by Mr. Dutt, the consequence would be, not that Government took a less share of the produce—but that it took far more than it does at present. The tendency of assessment for the past fifty years has been everywhere downward. If that be admitted as a fact, it follows that the increasing frequency and intensity of famines are not attributable to the increase of the land revenue. This downward tendency is apparent in the N.-W. Provinces, Oudh, the Central Provinces, Orissa and the Punjab. In the ryotwari provinces, the rates vary more than in the zamindari districts. For various disturbing causes, no fixed rate is possible and none is insisted upon. The Government do not deem it advisable to fix an inelastic arithmetical standard about their share of the produce of the land, but mean to be as lenient as possible in their dealings. It is urged that to adopt the recommendation of Mr. R. C. Dutt about $\frac{1}{6}$th share of the gross produce will be in the Punjab an enormous increase in the income of the State from land.

"As to the period for which the settlement is to be made, the decision is for thirty years generally, and twenty years in exceptional cases.

"We have no intention to state in full the contents of the Government Resolution, as space would not permit us to do so; but in conclusion we say that there can be no question that it will be a document of great importance to the ryots in their fight with the Settlement Officers."

HINDUSTHÁN, 7th February, 1902.

Recommendations made by the *Hindusthán* in its review of the Annual Report on the Cawnpore Experimental Farm.

23. The English *Hindusthán* (Kalákánkar), of the 7th February, in its review of the Annual Report on the Cawnpore Experimental Farm for 1900-1901, observes:—"But we must suggest to the Government to ramify this department in the various Divisions at first, and then to extend it even to the districts. We, perhaps, will be asked, how the expenses of the new departments are to be met? To this we would respectfully reply, by suggesting that the ramifications should be made in the nature of a paying concern, but not upon the principle on which the Cawnpore Farm has been instituted which costs so much, and brings in very little.

(g).—General.

KAYASTHA SAMACHÁR, January, 1902.

Mr. Skrine's biography of the late Sir William Wilson Hunter.

24. The *Kayastha Samáchár* (Allahabad), for January, publishes a contribution by "S. C. M." who in noticing Mr. Skrine's biography of the late Sir William Wilson Hunter, gives an expression to his impressions of his life and career. The following is the concluding portion of the article:—

"Mr. Skrine in writing this book should have avoided controversial matters and refrained from abusing, in the usual cant of the average Anglo-Indian, the educated natives of India many of whom have read Sir William Hunter's writings with profit and pleasure, and some of whom do not yield to his biographer in the respect and homage they entertain for his memory. Some of the remarks that Mr. Skrine makes about the educated natives were quite unnecessary and uncalled-for, having regard to the main subject-matter of the book, and others are based on his inferences from facts which certainly do admit of more than one construction. These remarks conceived in the tone and spirit of the most virulent Anglo-Indian newspapers in the days of their excitement, would we trust be omitted from the second edition of the book which is certain to be called for. They mar the harmony and beauty of the book and are not in keeping with the

other writings of Mr. Skrine. We cannot forget that for many years past we have been reading Mr. Skrine's writings in the periodical press which appeared under his signature or initials and have been noticing therein, especially in the articles written for the *National Magazine* owned by an enterprizing Bengali gentleman of Calcutta, a genuine vein of sympathy with the aspirations of educated India. We are therefore at a loss to account for the existence in the present book of passages such as these: (The italics are ours):—

(*a*) 'There seated on a dais in a dark little hole dignified as the Assistant Magistrate's Court-room, he (Hunter) *endured the endless verbosity of native attorneys* and the tissue of fabrications spun by witnesses in petty criminal and rent cases till long past noon.' (Page 95.)

(*b*) 'Sir Henry Leland Harrison, Chairman of the Calcutta Corporation, a time *when native factiousness and verbosity made the post quite impossible.*'

(*c*) 'These gatherings (meaning the meetings of the Congress) have since been held at the Presidency Capitals in turn yearly and *the programe of the agitators have gradually widened. They belong for the most part to a numerically insignificant class which has received an English education in our colleges and schools and have imbibed the theories of British politics from text-books. The legal profession for which the Indian character is especially suited contributes the larger proportion of the Congress delegates, and while the movement brought a clique of political agitators to the front, the Muhammadans, the Native Chiefs and the great landed proprietors with a few exceptions have held aloof. I need scarcely add that the Congress excited suspicion and animosity in the Anglo-Indian public between whom and the educated natives a gulf had been dug by Lord Ripon's criminal jurisdiction Bill.*' (Page 377).

We might multiply these passages if we chose, but the quotations we have given above would amply show our readers what we are objecting to. The views contained in these passages may be right or may be wrong, but Mr. Skrine with his long residence in India could not but have known that such remarks were likely to give great offence to a large and deserving class of His Majesty's subjects. He should most undoubtedly have avoided giving gratuitous offence to an advancing and enlightened class in writing a book on a subject that was interesting to all classes. It does not very much matter to us to know what Mr. Skrine thinks about the legal abilities and political aspirations of a class that has produced some of the greatest lawyers, scholars, writers and debaters of the present age, and it is pure waste of time to cross swords with him on this subject. Sir William Hunter treated educated Indians very differently. Amongst his most intimate friends we find two Indian names, Raja Peary Mohun Mookerji and Mr. Behramji Malabari. Amongst his correspondents for whom he had a genuine regard we find men like the late Sir Sheshadr Aiyar. Amongst those whom he benefited and whose literary work he appreciated was the Bengali poet Babu Hem Chandra Banerji, now shut up like Milton of old in darkness, and amongst those whose political aspirations and rights he consistently championed in the columns of the foremost paper in the United Kingdom were the educated natives of India. When some Anglo-Indian writer tried to place before the British public as a specimen of Indian composition some passages from that ridiculous production, "Life of Onoocul Chandra Mookerji," Sir William Hunter rushed to the *Times* to vindicate the capacities of the educated Indian and convinced the British public that the majority of the educated Indians write and speak English decently enough and in their acquirements and character were no discreditable products of the system of education introduced by Bentinck and Macaulay. The duty of a biographer is to present his hero to the reading public as a living and breathing personality, and he should most of all avoid raising side-issues by indulging in personal reflections about those whom one does not like, and we cannot but deeply regret that so practised a writer as Mr. Skrine should overlook so simple and cardinal a rule of the conduct of every biographer."

HINDUSTHÁN, 5th February, 1902.

25. The English *Hindusthán* (Kalákánkar), of the 5th February, in commenting upon the orders of Government on the Report of the Sanitary Commissioner of the North-Western Provinces and Oudh for the year ending the 31st March, 1901, makes the following remarks:—"We wish every success to the system of selling quinine locally. We also agree with the Local Government that the districts which are subject to a high fever mortality, year after year, should not neglect the practice of increased quinine sales. The offer of the Madras Government to reduce the price of quinine will prove very successful, and undoubtedly increase its sale. Life is more precious than the price of the medicine, and if our Government is unable to reduce its price or distribute it gratuitously, we would rather see a new tax levied on us for this noble act of distributing quinine, than curtail in any way its distribution."

Hindusthán on the orders of the Local Government on the Sanitary Commissioner's Report.

* * * * * * * *

"We cannot see any reason why the late Lieutenant-Governor was glad to acknowledge the services rendered in connection with the plague preventive measures by Captain Swiney, I. S. C., Captain Pratt, I.M.S., and Lieutenants Wigram, Chamberlain, Henderson and Wheeler and others. The preventive measures adopted by Sir Antony MacDonnell's Government proved abortive, or else Ballia and its vicinity and Benares, and now Allahabad, would not have so severely suffered."

GAUHAR-I-HIND, 5th February, 1902.

26. The *Gauhar-i-Hind* (Najibabad), of the 5th February, in its local news column, states that on the 25th January one Karim Baksh, a tailor, killed two kine at his house in muhalla Dharam Das. As he tied up the legs of another cow, her cries attracted the notice of the Hindus living in a neighbouring house. They sent for the Municipal Office Munsarim and took him to the roof of their house and showed him what the tailor was doing down below. When the Munsarim remonstrated with the tailor, the latter replied that he had obtained permission from Mir Mehdi Husain on payment of the fixed fee, and did not mind the remonstrance. On this a crowd of Hindus rushed into the tailor's house and rescued the cow without an affray. The Hindus went over to Mir Mehdi Husain and reported the matter, but he told them to go away, saying that he had given the man permission on payment of the fee. They then called upon the tahsíldár and requested him to inspect the tailor's house at once, but he dismissed them with the remark that they should file a petition "day after to-morrow;" likewise they reported the matter to the officer in charge of the police-station in vain. They then sent two telegraphic messages to the District Magistrate at Nagina, who ordered the tahsíldár to inquire into the matter. The tahsíldár, accompanied by the Municipal Commissioners, appeared on the scene the following day and commenced an inquiry. The Hindus contended that cow-killing has never taken place in the muhalla in question and that in 1890 Mr. Fraser, a late Collector, prohibited the sacrifice of a cow at a private house, allowing the Musalmans to sacrifice kine at the Jama-i-Masjid. The tailor pleads that he performed the sacrifice with the permission of Mir Mehdi Husain, who admits giving permission and says that cow-sacrifices have always been performed in that part of the town. The editor regrets to say that ill feeling between the Hindus and Musalmans at Najibabad has lately been increasing, and wishes that better counsels prevailed with them and friendship were restored.

Quarrel about the sacrifice of kine by a Muhammadan tailor at Najibabad in Bijnor.

HINDUSTHÁN, 6th February, 1902.

27. The Hindi *Hindusthán* (Kalákánkar), of the 6th February, refers to the various measures recommended by Captain Birdwood for checking malaria which is responsible for thousand of deaths every year, and asks the Municipal Boards and the public to adopt those measures as far as possible.

Measures suggested by Captain Birdwood for checking malaria.

V.—LEGISLATION.

ROZNAMCHA-I-QAISARI, 1st February, 1902.

28. The *Roznámcha-i-Qaisari* (Allahabad), of the 1st February, referring to the Civil Procedure Code Bill introduced into the Viceroy's Legislative Council, which provides for an extension of the powers of Munsifs and Subordinate Judges, says, that a great lack

Civil Procedure Code Bill.

of independence and politeness is still to be found among the Munsifs, and the Subordinate Judges in their administration of justice (and dealings with litigants) in Bengal, Bombay, the Panjab and the North-Western Provinces and Oudh. As far as the editor has been able to form an opinion on the subject from a study of newspapers and official reports, during his last two or three years' experience as a journalist, he does not think that the conduct and integrity of the officials in question in the United provinces are unimpeachable. Though the Subordinate Judicial Service has for some time past been recruited from educated men, the probity of the members of this service is still questioned. Those (native) officials who have adopted the expensive English style of living, cannot help staining their hands with unlawful "blood" (gains); and hence if they are invested with greater powers, it will simply spell greater distress and complete ruin to the people. The best way of improving the administration of justice will be by vesting the highest powers of the courts of first instances in natives, and appointing old and experienced English officers, thoroughly acquainted with the customs and manners, and the thoughts and feelings of the people, to preside over the appellate courts. The popular opinion is that those Munsifs and Subordinate Judges, who are notoriously corrupt, write out vague judgments which tend to encourage prolonged and ruinous litigation. The misfortune is that recommendation plays an important part in the matter of recruitment of all the official bureaus, and is responsible for the admission of many incompetent or dishonest persons. The higher authorities are no doubt desirous that none but the best men should be appointed Munsifs, Subordinate Judges and Deputy Collectors; but they have not a free hand owing to demi-official recommendations.

29. The *Kayastha Samáchár* (Allahabad), for January, says:—"The new Civil Procedure Code Bill, as recently presented by the Hon'ble Mr. Raleigh to the Supreme Council at Calcutta, has been duly published in the Gazette of India, and we believe, in the official organs of the several Local Governments. It is a bill of portentous dimensions, and those of our readers who can spare time to plod through it will find that, whether it will ultimately be an improvement upon the present Act or not, it will certainly contain much that will be new to the Indian lawyer. We cannot for want of space mention all the novel provisions of the proposed legislation. We shall mention a few only. The rule of set-off is evidently sought to be given a large scope, so as to bring it in harmony with the practice of the Courts of equity—though we must say that the law even as it stands at present has been in more than one case explained and interpreted so as to cover what are called the cases of equitable set-off. Then provision is also made for the Mofussil Courts delivering oral orders—in anticipation of written judgments—a provision which we think may not totally be free from danger.

Civil Procedure Code Bill.

Kayastha Samáchár, January, 1902.

The introduction of garnished orders will also be quite a new and, as we think, a desirable feature of the new enactment. We need scarcely add that the long threatened doom of Second Appeals seems to be quite inevitable. Many of the sections of the present Act have been considerably enlarged—for instance the definition of 'decree' alone fills quite a formidable space in the Gazette, while the section relating to *res judicata* hardly errs on the side of brevity. Precision in legislation is a perfection always to be aimed at, but prolixity is hardly the road to clearness. Without seeming to be presumptuous, we may say that if there is one part of the present Civil Procedure Code which requires careful amendment and simplification, more than another, it is the chapter relating to the Execution of Decrees, and we should, indeed, be happy if in its passage through the Select Committee, the Hon'ble members succeed in evolving a cosmos out of the chaos of case-law which clouds the relative position of the decree-holder and the judgment-debtor, after once a Court has pronounced its judgment.

30. The *Bhárat Jiwan* (Benares), of the 3rd February, says that it would appear from the *Bhárat Mitra* that the Panjáb Government has a measure on the legislative anvil, which is intended to legalise the impressment of cattle, camels, carts, &c., into service in the time of war. As it is, such impressment has been freely resorted to, when necessary. When the Bill in question has been passed, the tyranny and

Panjab Registration of Transport Animals Bill.

Bhárat Jiwan, 3rd February, 1902.

oppression exercised in this connection will be considered to be legal and justifiable. During the last Afridi campaign the wholesale impressment of animals was attended with great hardship and distress to the people in the Panjáb, and His Excellency the Viceroy and other officers were quite put out by Mr. Thorburn's famous speech on the subject at Simla. But no sympathetic gentleman like Mr. Thorburn will be able to denounce the proceedings of officials in the matter of *begár* in future. When Lord Curzon expressed his approval of the *begár* system in Assam, the editor was convinced that the time had not come for the abolition of slavery in India. The Panjáb Government had better avail itself of the occasion to pass an Act legalising *begár* in connection with the official winter tours as well, and be done with it.

VI.—Railway.

Rohilkhand Gazette, 1st February, 1902.

Need for a waiting-room for native *parda-nashin* female passengers at the Shahjahanpur railway station.

31. The *Rohilkhand Gazette* (Bareilly), of the 1st February, says that a local newspaper, which is now defunct, complained sometime ago that native *parda-nashin* female passengers were greatly inconvenienced at the Sháhjahánpur railway station for want of a waiting-room for their use, but that no heed was paid to the complaint. The *Rohilkhand Gazette* understands that the want of such a waiting-room is still greatly felt at the Sháhjahánpur railway station. If the Traffic Superintendent were present at the station at the arrival of a train, he would see what a large number of native ladies come in and go out by each train. The female population of Sháhjahánpur is comparatively larger than that of many other towns. Even such a small station as Aonla is provided with a waiting-room for native female passengers, and there is no reason why a large station like Sháhjahánpur should be without one. There already exists a waiting-room for European ladies at the Sháhjahánpur railway station, and a similar one should be provided for the use of native ladies, or the one reserved for European ladies may be thrown open to native female passengers as well.

VII.—Post Office.

Nil.

VIII.—Native Societies and Religious and Social Matters.

Kayastha Samáchár, January, 1902.

Calcutta Social Conference.

32. The *Kayastha Samáchár* (Allahabad), for January, says:—"If the late session of the Congress was but a qualified success, the session of the Social Conference was an unqualified failure. For any such result, so far as we are concerned, we were not unprepared. In our note last month on the Social Conference we laid it down in no mincing terms that in our opinion, the Bengalis were the most backward of the Indian people in social matters, and that the only hope of a successful session lay in the adhesion of Raja Benoy Krishna, to the cause of the Conference. We are afraid, we placed too much reliance on the Raja's support and we find we had reckoned without our host. The Raja, we regret to remark, did not come up to our expectations. His inaugural address laid a little too much emphasis on the need of caution in social progress, which struck us as a mere subterfuge for a policy of inaction, in which view we were confirmed by his subsequent conduct. His declining to give his support to the Resolution about child-widow remarriage, as also to that advocating the fusion of sub-castes by introducing inter-dining and intermarriage amongst them, produced a most undesirable effect upon the audience, and we confess, we cannot understand why the Raja should have assumed the responsibilities of the Presidential chair, when he was not prepared to give his cordial support to the principal Resolutions in the Conference programme. The defence set up by the *Indian Nation*, that the Raja had at the time of accepting the Presidential responsibilities no knowledge of the Resolutions to be passed, can only be brushed aside as veritable sophistry. The Conference has now been holding its ttings for the last fifteen years and every English-knowing Indian is fully aware that child-widow remarriage and the fusion of sub-castes are part and parcel of the Conference propaganda."

Jam-i-Jamshed, 26th January, 1902.

Relations between the Hindus and Muhammadans at Moradabad.

33. The *Jám-i-Jamshed* (Moradabad), of the 26th January, received on the 2nd February, adverting to the riots that took place between the Hindus and Musalmáns at Moradabad during the concurrence of the Holi and the Muharram in 1889, and to the consequent prohibition of the religious processions of both the

communities along the public streets, refers to the advantages of union and concord, and exhorts both the communities to cultivate goodwill and amity between them. Both the Hindus and Muhammadans in India live under the same Government, and their interests are identical, though they follow different religions, which do not necessarily clash with each other. The tension of feeling between them has no doubt greatly diminished of late years, but still they are not yet on the best of friendly terms. The Hindus have, for the last two or three years, made distinct advances of friendship towards the Musalmáns, setting up stalls of milk and *sherbet* during the Muharram to entertain Muhammadans, and the latter ought to respond to this unmistakable display of goodwill on the part of the former. The editor will be very glad indeed to see the leaders of the two communities taking steps to effect a complete reconciliation between them and thereby restore their former friendly relations, and free intercourse.

IX.—Miscellaneous.

34. The *Prayág Samáchár* (Allahabad), of the 30th January, says that the District Magistrate has not been well advised in cancelling the license of the Prayagwal Committee. The result will be that powerful Prayagwals will be the masters of the situation and that the weaker ones will go to the wall and will be deprived of their means of livelihood. Carriage and *ekka* drivers and municipal and police officials will now again take to touting for pilgrims. The District Magistrate had better appoint a secret spy to keep an eye on these people.

Prayagwals and pilgrims at Allahabad.

Prayag Samáchár, 30th January, 1902.

Allahabad :
The 11th February, 1902.

PRIYA DAS, M.A.,
Government Reporter on the Native Press for the N.-W. P. and Oudh.

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SELECTIONS

FROM THE

NATIVE NEWSPAPERS

Published in the NORTH-WESTERN PROVINCES & OUDH

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I.—Politics.

(a).—Foreign.

Nil.

(b).—Home.

1. The *Bhárat Jiwan* (Benares), of the 10th February, says that the London *Times* advises the British Government to strengthen the navy in India and other parts of the British Empire in the East. But it would be better if the teeming millions of India were trained in warfare. In that case the foundations of British rule in this country would be laid, as it were, on adamant.

Bharat Jiwan, 10th February, 1902.

Question of strengthening the navy in India.

2. The *Urúj* (Bijnor), of the 7th February, observes that just as King Edward VII of England is designated the Emperor of India, the King of Austria has also the title of Emperor of Hungary. Both these sovereigns are called King-Emperors. But in the oriental languages it sounds odd to call a ruler an Emperor, *i.e.*, a King of "Kings" unless he has some "Kings" under his sway. There are no doubt native ruling chiefs in India, whose suzerain is the King of England, but none of these is designated a King. The coming coronation of the British sovereign will afford a very good opportunity for conferring the title of King on the Nizam and other great Indian chiefs and thereby making the title of Emperor fully significant. The late rulers of Oudh were called Kings.

Urúj, 7th February, 1902.

Suggestion to confer the title of King on certain Native Chiefs of India on the occasion of the King-Emperor's coronation.

3. The *Gauhar-i-Hind* (Najibabad), of the 12th February, referring to the past greatness and prosperity of India, deplores the straits to which the natives have been reduced at the present time. According to a Russian newspaper, Russia, far from thinking of invading India, would not care even to cast a wistful glance at a bankrupt country like India. An English missionary says that the average quantity of cloth used by the Indians per head is not more than 6¾ yards (in a year), it being even less in some cases. While admitting extreme poverty to be one of the causes of this state of things, he says that the climate of the country too is such as does not necessitate the use of much cloth, and that the people are barbarous. Yes, now that the Indians have been relieved of their wealth, you may call them savages and even something worse. But time was when the Indians made and used shawls and other precious kinds of cloth, while Europeans went naked. What is still more to be regretted is that the Indians have a bad time of it even in British colonies. They rendered most loyal services to Government in South Africa in the present Boer War, and received acknowledgments from the authorities. But they are all treated in the Cape-Colony as coolies, however educated and respectable they may be. They are not allowed to trade, nor even to pass along such roads as are frequented by Europeans. The treatment accorded to Indians in the Transvaal and the Orange River Colony is still worse. They are not allowed to enter a town, purchase land, build a house or open a shop.

Gauhar-i-Hind, 12th February, 1902.

Present condition of the Indians in their own country and in the British colonies.

4. The *Oudh Punch* (Lucknow), in its Supplement of the 6th February, says that it would appear from a recent Resolution of the Government of India that the authorities disapprove of landholders going out of and leaving their estates and spending their money elsewhere. If this principle finds favour with Government, it may be extended to the native chiefs who spend money like water in their visits to Europe. Indeed if the principle be carried to its proper conclusions, no Government can be justified in allowing the drain of the wealth of one country to another. But it is a pity that the British Parliament is as unable to realize the force of the principle in question as Alexander the Great was, to understand that the difference between him and a robber was but a nominal one, as was pointed out to him by the latter.

Oudh Punch, 6th February, 1902.

Protest against the drain of Indian wealth to Europe.

OUDH SAMÁCHÁR, 7th February, 1902.

Lord Stanley of Alderly on the high salaries paid to Civilians in India.

5. The *Oudh Samáchár* (Lucknow), of the 7th February, says that a Mr. Egerton has contributed a communication to an English paper in which he endeavours to show that Englishmen who come out to this country as Civilians are great losers! They receive salaries disproportionately large, but still they allege that they come only to oblige India! It is patriotism, and not the love of self, that attracts, them to this country! Their friends are ready to sing their praises for their disinterestedness. But there are Englishmen and Englishmen. Lord Stanley of Alderly has fully exposed the misrepresentations of Mr. Egerton and pointed out how unduly high salaries are paid to Civilians from the Indian Treasury. It would be well if they spared themselves the unnecessary trouble of coming to this land of exile. Thank God, the Indian colleges have turned out natives who are qualified and willing to conduct the administration more satisfactorily and cheaply than European Civilians. This is the difference between foreign and native rule.

ADVOCATE, 13th February, 1902.

Reply of the Government of India to the memorial of the Indian Tea-planters' Association.

6. The *Advocate* (Lucknow), of the 13th February, says—"The text of a letter addressed to the Indian Tea Association in reply to a petition from this body has been published over the signature of Mr. Fuller from the Government of India. The Association protested against the remarks passed upon the planters of Assam on their dealings with coolies. When the new Coolie Act was on the Legislative anvil, we found how the Viceroy practically nullified the good proposals of Mr. Cotton. Messrs. Buckingham and Henderson, representatives of the tea industry, scored a victory over the Chief Commissioner to the detriment of the interests of the coolies. This gave them a handle to raise a hue and cry, when in the Annual Coolie Immigration Report Mr. Cotton had to condemn the action of certain planters. On his way to Burma, Lord Curzon evidently deprecated the agitation set up by the planters. This induced us to think that the scales would in time be held evenly between the Chief Commissioner and the planters. In fact the decision just published repeats the incident about the petition from the Anglo-Indian and Eurasian Defence Association on the claims of Eurasians and domiciled Europeans. There was a show of condemnation for claiming special favours from Government followed by definite action in different Departments to open careers for Eurasians to the exclusion of Indians by the prescription of unequal qualifications for the two communities. In the letter under notice great respect is shown to the feelings of planters and scanty regard is paid to the position of Mr. Cotton. The coolie, the central figure in the controversy, is left to the tender mercies of planters who are interested in paying him less, treating him cruelly and advancing him money to bind him to tea estates, while the necessity of greater and stricter supervision by the officials is not so much enforced. Perhap British capital will now flow well into Assam!"

ADVOCATE, 13th February, 1902.

Advocate on the Queen-Empress Memorial.

7. The *Advocate* (Lucknow), of the 13th February, concludes an article on the Queen-Empress Victoria Memorial question as follows:—"On the decision of Lord Curzon, the *Pioneer* writes thus:—

'Thus forty or fifty lakhs of rupees, mostly subscribed by Native Chiefs all over India, are to be spent on a building foreign alike in conception and in execution, to be built on a site which, while it can be secured only by destroying one of the landmarks of Calcutta, will afford only a frail crust of four-feet above the Hooghly slime to support this glory of future ages. The material is to be imported, the design is to be imported, the architect is to be imported; and India's Imperial Memorial to the Queen-Empress, who won the affection of her Indian subjects by her interest in things Indian, will not give the smallest scope to the Indian artist or constitute in any sense a monument of Oriental art.'

A better condemnation cannot proceed from even the most patriotic Indian. The late Queen-Empress, while in life, surrounded herself, though living in England, with everything Indian—servants, house-decoration, and furniture, and talked in an Indian language and wrote her diary in that language. The memory of such a Queen in Indian soil is to be in style, design and material foreign to India. What a pity!!"

II.—Afghanistan and Trans-Frontier.

8. The English *Hindusthán* (Kalákánkar), of the 12th February, says:— "The unrest in Afghanistan is now explained by an Afghan regiment having mutinied and shot its commanding officer at Khost. The men were sullen and suspicious for a couple of days, but they are now said to have returned to duty. It is just as well that the infection did not spread among the neighbouring tribes, who were said to be a good deal alarmed. The present Amir may be clever enough, but he has proceeded too fast in making changes and innovations so soon after the rigid and capable *regime* of his great father Amir Abdur Rahman. Firstly, he has taken back to Cabul many refugees and intriguers who were not viewed as the right sort by his father, and at the same time Amir Habibullah has got rid of others who were a *persona grata* to the late Amir. The last act in this direction seems to be the dismissal of another old favourite, Mir Ahmad Khan who was Foreign Secretary to the late Amir, and is well known among Native traders in India as a shrewd man possessing great business capacities, who has built up a large business and name for himself."

Hindusthan, 12th February, 1902

Mutiny of an Afghan regiment at Khost in Afghanistan.

9. The *Prayág Samáchár* (Allahabad), of the 6th February, in its columns of miscellaneous news, states that it would seem that the Amir Habib-ullah Khan of Afghanistan is sending Envoys to the Capital of Russia, and asks what is His Highness' object in doing this.

Prayag Samáchár, 6th February, 1902.

Rumour regarding the despatch of Envoys by Amir Habib-ullah Khan to St. Petersburg.

III.—Native States.

10. A correspondent of the *Oudh Akhbár* (Lucknow), of the 13th February, referring to the approaching retirement of Munshi Abdul Ghafur from the Ministry of Rampur on the expiry of his term of office, says that Nawab Haider Ali Khan is no doubt fully qualified for the post of Minister. But as he is closely related to the Chief of that State, it would not be expedient to appoint him to the post. *Moniti meliora sequamur.* Such appointments have proved failures in Hyderabad and Bhopal. Nawab Abdus Salam Khan, Subordinate Judge, too, will not do owing to his being a relative of the late General Azim-ud-din Khan who, as such, are not in the good books of the Rampurians. He has, moreover, spent a large portion of his life in the judicial service. There are other officers in the Government service of these Provinces, who have received their education in England, and would acquit themselves well, if they were put in charge of the Minister's portfolio in Rampur. The writer recommends Saiyid Muhammad Hadi, Assistant Director of Land Records and Agriculture, for the appointment, especially as he would be able to introduce important agricultural reforms.

Oudh Akhbar, 13th February, 1902

A suggestion for the appointment of Saiyid Muhammad Hadi as Minister of Rampur.

11. The *Nátya Patra* (Allahabad), for February, says that the Sonágir Hill in the Datia State is a sacred Hindu place and is visited by thousands of pilgrims every year. But it is to be regretted that the road between the hill and the Sonágir railway-station on the Indian Midland Railway, which is about two miles long, is unmetalled, and consequently the pilgrims to the sacred hill are exposed to great inconvenience. A road tax is levied by the Datia Darbár on every carriage and head load, but the Darbár does not metal the road and build a masonry bridge over the *nala* which crosses the road, which is very unfair. Orders were issued by the State some years ago for metalling the road, but they have not yet been carried out. The Rája and the Political Agent should give their attention to the matter.

Natya Patra February, 1902.

Sonagir Hill in the Datia State.

12. The *Oudh Akhbár* (Lucknow), of the 12th February referring to the organization of the Imperial Cadet Corps by the Government of India, says that military training will undoubtedly be very useful to native princes. But unless they are given high English education and religious instruction at the same time, they will make neither good rulers when they come to the gaddi nor devoted and useful allies to Government in time of need. The education given to native princes at present in the various Raj Kumar Colleges is very defective and poor, indeed. They do not acquire proficiency in any subject, but only a smattering of

Oudh Akhbar, 12th February, 1902.

The present system of education in the various Raj Kumar Colleges condemned.

English. Moreover, they contract an undue love for cricket and polo, and indulge freely in debauchery and other cognate vices on their accession to the gaddi to the utter neglect of the State affairs. Hardly a single native chief educated at a Raj Kumar College is to be found conversant with the principles of administration and political economy. Sir Salar Jung, Sir Dinkar Rao, Tukoji Rao Holkar, Sikandar Begam, Nawab Kalb Ali Khan, and others, who were not brought up under the present system of education, were distinguished for their physical and intellectual powers, have left their mark on the country, and were extremely loyal and devoted to Government. All these personages were well grounded in their respective religions and considered it to be their duty to pay allegiance to the Government for the time being. The present Maharaja Gaikuwar of Baroda and Maharaja Colonel Sir Partab Singh, who have proved themselves truly loyal to the British Government, were brought up under the influence of their religion, while receiving military training, &c. It is therefore absolutely necessary that young native princes should be given high English education along with religious instruction, and not such defective education as is to be had at present in the Raj Kumar Colleges, which fails to excite emulation among the students. There are instances in which the princes turned out of these colleges have had to be removed from the gaddi owing to their misconduct. Government should therefore reform the present system of education given to native princes in the Raj Kumar colleges, which neither qualifies them to administer their States satisfactorily, nor to serve either their country or Government.

IV.—Administration.

(a).—Judicial and Revenue.

Hindusthan, 10th February, 1902.

Hindusthan on the suspension of Mr. S. B. Sarvadhikari, Barrister-at-law, by the Allahabad High Court.

13. The English *Hindusthan* (Kalákánkar), of the 10th February, says:—"The dignity and usual serenity of the High Court at Allahabad was ruffled the other day by a somewhat unseemly altercation, during the hearing of a criminal appeal, between Mr. Justice Blair and Mr. Sarvadhikari, a Barrister, for which the latter was called upon to show cause why he should not be suspended from practising in that Court. The matter came on for hearing before the Chief Justice, Sir John Stanley, and Justices Knox and Burkitt, when Mr. Sarvadhikari pleaded his own cause—without attempting to make the *amende honorable*—and rather went from the frying-pan into the fire. Nevertheless, the Judges dealt leniently with him, perhaps from a sense that Mr. Justice Blair was not wholly free from blame, and Mr. Sarvadhikari was suspended from practice for a period of three months, with a proviso that he must render an ample apology to the Court after the expiry of that period. We do not mean in any manner to uphold the conduct of the offending Counsel, but from a perusal of the proceedings, as it appears from the *Pioneer*, it does seem that a certain amount of insult and provocation was levelled at, and given to the Counsel. For instance, if Mr. Justice Blair had already come to a decision and was unwilling to hear Mr. Sarvadhikari any further, he might have done so with a little *suaviter in modo, fortiter in re*, by refusing to hear him and asking him to sit down. But the expressions "leave the room" and "hold your tongue" lack the dignity of a High Court of Justice, and are not to be found in the unwritten Code of etiquette or conventionality between Bench and Bar.

Moral.

I. 'Don't bang your head against a stone wall,' especially against the red granite of the High Court at Allahabad. II. 'A man who is his own lawyer, has a fool for a client.'"

Awaza-i-Khalq, 8th February, 1902.

Complaint against the present Munsif at Benares.

14. The *Awáza-i-Khalq* (Benares), of the 8th February, says that it would seem that the people of Benares are dissatisfied with the conduct of the Munsif lately posted there. Several persons have filed applications (before the Munsif) to stay proceedings in their cases, in order that they may submit their affidavits before the District Judge or the High Court, and apply for the transfer of the

cases to another court. Anonymous complaints have probably been already made to the Commissioner and to the High Court, against the Munsif. The Lucknow *Advocate* of the 16th January drew the attention of the authorities to the objectionable proceedings of the Munsif. The editor has no faith in anonymous complaints, but he is certainly of opinion that specific complaints should be enquired into by all means. When this Munsif was at Allahabad, applications for the transfer of cases from his court were made there also. A person may apply for the transfer of a criminal case from a court from fear of the local police, but applications for the transfer of cases from Revenue and Civil Courts cannot be so easily explained.

15. *Al Bashír* (Etáwah), of the 4th February, received on the 9th idem, is surprised to hear that Chaube Ram Narain, B. A., naib-tahsildár, Auraiya, has been nominated for tahsíldárship this year from the Etáwah district by Mr. Mardon, the District Magistrate. The editor cannot understand how a shrewd officer like Mr. Mardon should have nominated an official who is not eligible for nomination under the standing orders of the Board of Revenue, inasmuch as he has not yet served for two years as a naib-tahsildár, the total period of his service amounting to only 12 or 13 months. Again, though the Chaube is a graduate in English, and probably has a good knowledge of Sanskrit too, he is very deficient in Urdu. He cannot write two sentences of Urdu without committing mistakes. If he is appointed a tahsildár, he will not be able to discharge his duties satisfactorily, owing to his great deficiency in Urdu. The editor advises him strongly to improve his knowledge of Urdu in his leisure hours, before he aspires to a tahsildárship.

AL BASHIR, 4th February, 1902.

Protest against the alleged nomination for tahsildarship of Chaube Ram Narain, naib-tahsildar of Auraiya, in the Etawah district.

(b).—Police.

Nil.

(c).—Finance and Taxation.

16. The *Oudh Samáchár* (Lucknow), of the 7th February, publishes a communication in which the writer says that the natives of this country could obtain any amount of salt from the Indian Ocean, but that still they have to depend on foreign countries for a large portion of their supply. Three and a half crores of maunds of salt are consumed in this country every year, of which two and a half crores of maunds are obtained locally and the remainder is imported from other countries. The writer refers to the various sources of supply in the different parts of this country, and observes that the Government of India could easily put a stop to the salt imports and increase the revenues by extending the Indian salt-trade, which is entirely in its hands. But the writer does not wish to say why the Government does not like to do so.

OUDH SÁMÁCHAR, 7th February, 1902.

Salt trade of India.

17. The *Advocate* (Lucknow), of the 9th February, says:—"This is the season for half-yearly meetings of limited liability companies, particularly banking concerns. Many sensible and foolish opinions find utterances through the lips of Chairmen of such companies in spite of the business training of many. Mr. David Yule, Chairman of the Bank of Calcutta, is a level-headed fellow with much good sense below his grey hairs. In his speech he reviewed the trade of Bengal, noted with regret the fall in the price of low-class coal, and expected a shortage of wagons on the East Indian Railway during the coming seed and wheat export season. The profits of coinage in the mints he would urge upon the Government to be used for starting agricultural banks. In order to attract capital towards India, he has the following suggestion to make:—'I have always held that the step towards the adoption of a gold standard by the closing of the mints had the effect of sending capital out of the country rather than of bringing it in, for thereby the holder of a rupee was able to buy 1s. 4d. worth of European securities instead of 10d. worth, while the European investor was called upon to pay 1s. 4d. for what before he could have bought at 10d. The usual reply to this is that exchange is now fixed and the measure of

ADVOCATE, 9th February, 1902.

Suggestion of Mr. David Yule, Chairman of the Bank of Calcutta, regarding the rupee being marked "16 pence."

value in India is the fraction of an English gold sovereign represented by 1s. 4d. I have been assured by many responsible authorities that the process contemplated by the Government of India in closing the mints might now have been completed without danger, and that Government to-day is in a position to announce gold as the standard, with the correlative obligation to give gold for silver. It must be admitted that exchange has been exceedingly steady for many months past and the average rate has been fully 1s. 4d., and in the interests of our Indian industrial undertakings, if not for the maintenance of the value of the token currency, I would suggest that at the Coronation Assembly at Delhi the present coin should cease to be known as the rupee, but be stamped 'sixteen pence,' the 1-15th part of the sovereign, and similarly with the smaller coins. The necessary legislation for this change would empower accounts throughout India to be kept in sterling figures. Tradesmen would mark their goods in that way and schools and colleges would confine their teaching to sterling denominations. The desire of the Indian and Imperial Governments is to attain one single standard of value for the British Empire, and I think the discontinuance of the present confusing and incomprehensible terms, by which Indian money is known to the other half of the world, would conduce to this end.'

As we said some time back, we are for the unification of the currency throughout the world, as we are for the introduction of the metric system for measurement of length, weight and volume. The variety of coins is as much a source of trouble to traders and schoolboys as diversity in measures."

(d).—Municipal and Cantonment affairs.

NASIM-I-AGRA, 7th February 1902.

Alleged municipal maladministration at Agra.

18. A Tax-payer, writing to the *Nasim-i-Agra* (Agra), of the 7th February, says that though the municipal maladministration at Agra has, of late, been freely exposed in the columns of both the Anglo-Indian and the native papers, the higher authorities have shown no inclination to improve the present state of affairs and redress the grievances of the people. This indifference on the part of the authorities to the Municipal affairs at Agra has led the public to imagine that there is something seriously rotten in the municipal administration which does not admit of a simple remedy. A short time ago, a large defalcation in the *bhusa* stocks of the Municipal Board was reported to have been discovered, but it is not known why the matter has not been put into court. According to a rumour certain Englishmen were implicated in the affair, and hence it was privately settled. The arrangements for lighting and watering the streets are also very unsatisfactory, comparing most unfavourably with those obtaining in the cantonment.

NÁTYA PATRA, February, 1902.

Alleged uncleanly state of by-lanes in the city of Allahabad and the prevalence of plague.

19. The *Nátya Patra* (Allahabad), for February, complains that the native members of the Allahabad Municipal Board are utterly indifferent to the uncleanly state of the by-lanes and the street-drains, and that this is the reason why plague is raging so terribly in the native quarters. The Civil lines being properly looked after by the European Members, are entirely exempt from that scourge. The voters would do well to make proper selections at the approaching municipal elections.

GAUHAR-I-HIND, 12th February, 1902.

Unsatisfactory conservancy arrangements at Najibabad, Bijnor district.

20. The *Gauhar-i-Hind* (Najibabad), of the 12th February, complains that the conservancy arrangements at Najibabad are extremely unsatisfactory, the cess-pools not being cleansed for as long as a week. Plague is raging at present at many places in these provinces, and the Local Municipal Members should put their house in order lest that terrible disease should break out in that town also.

(e).—Education.

TOHFAH-I-HIND, 11th February, 1902.

Comments on the present education system in the United Provinces.

21. A correspondent of the *Tohfah-i-Hind* (Bijnor), of the 11th February, observes that the time is fast approaching when the natives will not be able to acquire as much knowledge of English as will enable them to write ordinary letters in that language, or to secure even lower posts in an English office.

Many obstacles have been and are being put in the way of natives acquiring higher education. It passes one's understanding why none but teachers can privately appear at an Arts examination. It is not apparent why only teachers and no other persons, however intelligent and qualified, should be considered fit to go up for the Arts examinations? Again, when private students are freely allowed to appear at the Entrance examination, there seems no good reason why they should be debarred from going up for the higher examinations as well. Want of religious instruction, which is greatly needed for the formation of moral character of the students, along with the secular one imparted in Government Schools, is another defect in the present system of education: but owing to the existence of various religions in this country, Government cannot help pursuing a policy of religious neutrality. Frequent changes in the dates of the examinations also interfere with the regular study of the students. A few years ago, the Middle, the Entrance and other examinations were held in April, and the educational institutions were closed in May and June for the summer vacation, so that the students had clear ten months for study. Under the present arrangements, some of the examinations are held in December and others in February, so that a large number of the students have nothing to do from the end of the examinations in December to the end of February, or sometimes till a week or so later, if there happens to be delay in the publication of the examination results. Then after two months, study in March and April, summer vacation is, as usual, granted during May and June: so that the students lose their instruction for about 4½ months in a year. A fourth obstacle in learning English is of recent date. The study of English has for sometime been abolished from the first two lower classes of the schools, and will be discontinued from the third and fourth classes also from 1903, so that students will have only six years left to learn English before they go up for the Entrance Examination. Sometimes tournaments are arranged to take place on dates so close to the examination dates that they badly interfere with the study of the candidates.

Abuses on the alleged University anomalies.

22. The *Advocate* (Lucknow), of the 13th February, says:—"The *Indian Engineering* draws the attention of the Bengal public to a glaring anomaly in the composition of the Faculty of Engineering in the Calcutta University, and hopes the efforts of the Government will be directed towards paring off gradually and tenderly all such corns on the foot of progress. Presumably an Engineering Faculty should, in the opinion of our expert contemporary, consist of Engineers, just as a Medical Faculty should consist of Doctors. In the latter faculty of this University every man has a medical qualification. But in the former we find the names of Dr. Mahendra Lall Sircar, M.D., an estimable and learned gentleman, but not an Engineer or possessed of engineering qualifications; Mr. J. Eliot, Mr. A. Pedler, Dr. W. Booth, Mr. C. Little, and Mr. A. Macdonell, all learned gentlemen, but whose qualifications are rather in the region of the Faculty of Arts than that of Engineering; and, again, Mr. C. R. Wilson of historical and archæological fame. Probably at some time or another these gentlemen have been connected with an Engineering College or have examined for the engineering degrees in non-engineering subjects, but these are not qualifications that should be regarded as *sine quâ non* for the Faculty of Engineering. The paper means to insinuate that the predominance of the Indian non-official element in the Calcutta University is responsible for this undesirable state of affairs; and if Government had been the guiding factor such anomalies would not have occurred. For his edification we shall give him a sample of what State predominance can do in the matter of University affairs. The University of Allahabad was ushered into existence in the latter end of 1887, and both the Act of Incorporation and the Rules and Regulations framed under that Act took particular care to make the new University a rigidly official-ridden one in a Province fully official-ridden. Our contemporary took for his notice the Engineering Faculty of the premier University; we shall, in the absence of such a Faculty in our University, take the one nearly allied—the Faculty of Science. There are at present 20 members of this Faculty: 14 *ex officio* and (6) elected. The rule that guides the appointment of members to this Faculty runs as follows:—"The Director of Public Instruction and all Principals of the affiliated Colleges who are Fellows of the University, shall be *ex officio* members of the Faculty of Science, in addition to the members who

ADVOCATE, 13th February, 1902

may be elected to that Faculty under the Rules; provided that the number of Fellows on the Faculty of Science shall not exceed twenty nor be less than twelve." Now, of the 14 members of the first or *ex officio* class, none but the Principal of the Roorkee Engineering College can lay the remotest claim to any knowledge of the Sciences for which the Faculty prescribes courses of study. And among the six elected members three are Mathematicians, one an Engineer, one a Barrister though Inspector of Schools, and the last a Chemist. And the Board of Study appointed by the Faculty consists of two mathematicians and one chemist. And this blessed Faculty is expected not only to prescribe courses of study up to the M. A. and D. Sc. standards: but also to set papers to, and examine candidates for these degrees. Is not the Faculty of Sciences a sham and a misnomer? Why should the Principal of every affiliated college be a member, and not the Senior Professor of Science, passes our understanding. The effect has been the undue predominance of the Professors of the Muir College in the University to the neglect of science study throughout the province. Another anomaly we shall mention: *viz*, the rule that the Registrar shall be appointed by the Senate at an annual meeting, and that his term of office shall be two years; and that person who has occupied the post of Registrar shall not be ineligible to be again appointed Registrar. Mr. C. Dodd was first appointed Registrar in 1894 and was re-appointed in 1896, 1898 and 1900. At the annual meeting of the Senate to be held on 3rd March next, a Registrar will have to be appointed. In the agenda paper of the coming meeting, dated 31st January 1902, we read, *anent* the Registrarship of the University:—"The following notice of proposal has been received:—Mr. C. Dodd (re-election); *proposed* and *seconded* respectively, by the Hon'ble Mr. T. Conlan and the Hon'ble Mr. Justce Banerji." Why was not the notice published in the Government Gazette announcing the fact that the Registrarship would fall vacant in March next? Why this hole-and-corner way of putting up a proposal? And we request the Fellows to consider whether a gentleman who made such blunders as the one related in our last issue should be re-elected as a Registrar.

HINDUSTÁNI, 12th February, 1902.

Allahabad University Examinations.

23. The *Hindustáni* (Lucknow), of the 12th February, does not see why the Allahabad University could not get the rule necessitating the holding of the (degree) examinations at Allahabad modified by the Local Legislature, so as to change the centre of the examinations from that plague-stricken town to some safer place. Whenever Government wishes to pass immediately a law affecting crores of the people, it enacts it at once without waiting for the opinion of the public. The decision of the Syndicate of the Allahabad University to change neither the dates of the examinations nor the centre has caused great dissatisfaction both among the students and their parents and guardians. Representations from the towns where the various colleges are situate should be made to Government on the subject.

OUDH SAMÁCHÁR, 7th February, 1902.

A complaint regarding the compulsory levy of subscriptions from the students of a High School for the School sports.

24. The *Oudh Samáchár* (Lucknow), of the 7th February, refers to the complaint, made in the columns of the *Pioneer*, by the father of a student who is receiving instruction in a High School, regarding the compulsory levy of subscriptions by the Head Master for the School sports the students who do not pay the amounts demanded being punished or fined, and is at one with the *Pioneer* in thinking that an inquiry should be made, though it is difficult to believe the complaint. If such a state of things really prevails in any school, it should be put down with a strong hand by all means.

AL BASHIR, 4th February, 1902.

Secretary of the Muhammadan College at Aligarh, and his political freedom.

25. *Al Bashír* (Etáwah), of the 4th February, received on the 9th idem, states that a meeting of the Trustees of the Mohammadan College at Aligarh was held on the 31st January last, at which Nawab Mohsin-ul-Mulk declining the offer of his reappointment as Secretary to the College, in spite of the Trustees importuning him to retain the office, it was decided to refer the matter to the Lieutenant-Governor as patron of that institution, with the intimation that failing Mohsin-ul-Mulk, Maulvi Mushtaq Husain Khan, Viqar-ul-Mulk, may be appointed Secretary. This is the result of the policy of Sir Antony MacDonnell, that Mohsin-ul-Mulk cannot anyhow be induced to continue in office. So long as the Secretary of the Aligarh College is not allowed his full

freedom, he cannot act as a leader of the Mohammadan community and render any useful service either to his co-religionists or Government. In November 1900, Sir Antony MacDonnell put such pressure on, and assumed such an attitude towards Mohsin-ul-Mulk, that he was at last obliged to sever his connection from the Urdu Defence Association, and thereby stained the good reputation he had won during the course of his life. The editor knows what mortification Mohsin-ul-Mulk suffered at being thus forced to do a thing against his will, and how it affected his health, and this is the reason why he is unwilling to be reappointed Secretary of the College, and have his freedom shackled again; though nothing that might degrade the Secretary of the College is likely to be done during the just *régime* of Sir James Digges LaTouche. However, until what the Government has already done in the matter is formally rescinded and the Secretary and the Trustees of the College are declared to be free and not liable to be treated as Government servants in political matters, no independent man will care to accept either of those posts. In the *Aligarh Institute Gazette* of the 23rd ultimo Mohsin-ul-Mulk himself complained that on account of his holding the Secretaryship of the college, he could not express his opinions freely on certain matters, and that he was obliged to keep aloof from "national" work, much against his wishes. Such being the case, how can one importune him to re-accept the Secretaryship, and thereby go against his conscience, allowing his people to go to the dogs, without exerting himself to save them? The greatest injury which Sir Antony MacDonnell has done to the Aligarh College is to deprive its Trustees and Secretary of their independence, so that this college no longer remains the centre of the political ideas of the Muhammadans. It is to be hoped that Sir James Digges LaTouche will restore the political status of the college authorities, and thereby enable them not only to guide the political ideas and feelings of the Indian Musalmans, but also of the tribesmen on the North-West Frontier in course of time.

(f).—Agriculture and questions affecting the land.

Hindusthan's Review on the Report on the Cawnpore Experimental Farm for the kharif and rabi seasons of 1900-1901.

HINDUSTHAN, 12th February, 1902.

26. The English *Hindusthan* (Kalákánkar), of the 12th February, in its review of the Report on the Cawnpore Experimental Farm for the kharif and rabi seasons of 1900-1901, says —"The table which we have published in our last issue must be explained in this, and then we will make some suggestions how to introduce the new mode of agriculture, manuring, ploughing, &c. &c. This table is divided into four sorts of seasons. The first is *kharif* standard, then *rabi* standard, then *kharif* alternate series, and *rabi* alternate series. There are eight kinds of manures:—Cattle-dung, poudrette, sheep-dung, bone-dust, bone-superphosphate, castor cake, cow-dung ashes, and saltpetre. By the table we have published we have shown that there are two kinds of treatment, the old and the new. But the difficulty is this, that these modes are not known to the poor tenants, nor are there agricultural chemists to be found in the country. Then, how is this great and costly department of agriculture to be utilized by the people of this country? We are, moreover, sorry to say that instead of eight kinds of manures, the poor villagers have got only two or three, namely, cattle-dung, sheep-dung and cow-dung ashes; but the greed of the landed-proprietors and the inadvisability of the Government in not leaving any grazing grounds for the cattle of the poor villagers and cultivators, have compelled them to use cattle-dung as fuel. Because, as the Government did not leave any jungle or *parti* (waste land) as grazing grounds, free of revenue, so the landlord has a claim over all the lands, be it grazing ground, or jungle, and as the settlement lasts only for thirty years, so he by hook or by crook tries to reclaim as much jungle and *usar* land as he can. The reclamation of the jungles deprives the villagers and the cultivators of their fuel, and it also deprives their cattle of needful fodder; and the reclamation of the *parti* and waste lands, deprives the cattle of the country of their grazing grounds. It would have been better for the Government to abandon its revenue, and make the landlords forsake their rents for a certain number of *bighas*—between every two or three villages—in order to enable the country people to graze their cattle on such spots, and these lands should have been called the grazing grounds of so many villages, and all the spontaneously growing trees would have been used for

the purpose of fuel by the villagers. Then again, the different procedures enumerated in this table are quite unknown to the poor villagers, and unless the subjects of this table are well explained to the country people, they will not be able to utilise the blessings which our benign Government is so anxiously looking forward to see the poor tenants of India enjoy! For the introduction of these new modes of manuring, &c., &c., in our opinion, the large landed-proprietors, talukdars and zamindars should be taken into the confidence of the Government and entrusted with the work. Here we may be permitted to quote some inertness on the part of the Indian cultivators, and that is this, that when the Raja of Kalákánkar at first introduced indigo planting into his Raj (estate) about 17 or 18 years ago, at that time some of his most conservative tenants were so averse to indigo sowing that they parched the seed before sowing it, and as the seed did not germinate, they said: "*saheb ka kari, hamri bhagi men nahin raha, nahin tau jambai karat.*" (What can I do, Sir! it was not in my luck to have the benefit of the indigo crop, or else it would have grown). However, these tricks were soon discovered, and measures taken to disabuse the minds of these superstitious cultivators who had an abhorrence against indigo planting, and afterwards they so took to growing it, that they used to rush to the spot where they heard that the indigo seed was being distributed. In the same manner, the conservative cultivators of India, nay rather all of them, would require a great deal of teaching and persuading to take to these new modes of agricultural improvements. Independent of the three sorts of manures stated, another sort is procurable if the villagers were only convinced of its utility, and that is bone-dust. But as they think that in using this manure they would have to pulverise *ossa bovum*, they will neither prepare the bone-dust nor use it. Such are the difficulties which offer themselves in introducing the Western modes of agriculture and manuring into India; and it is for this reason that we advocate persuasion, instruction, and the co-operation of the landed-proprietors in their various capacities.

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And to talk of manuring Indian fields with the eight kinds of manures mentioned in the Report, is to expect the sun to rise in the west instead of in the east. In the same manner, the other requirements of this heading 'details of cultivation' are equally difficult, in fact impracticable, for the people of India, so loath are they to innovations and so inert to the introduction of novelties?"

HINDUSTHAN, 12th February, 1902.

Coming Famine in Guzerat and some other portions of the Bombay Presidency and Rajputana.

27. The English *Hindusthan*, (Kalákánkar), of the 12th February, says:—With the near approach of spring, the symptoms and requirements of that periodically recurring curse—the Famine—begin to be felt, and measures for its relief operations discussed. The long expected cold weather rains or rather the north-east monsoon has been a myth, and the seriousness of this has already attracted the attention of the Government of India, the worst parts being portions of the Bombay presidency and chiefly Guzerat, and the arid and tree-less area of Rajputana. In spite of the railway and irrigation extension policy of Lord Curzon's Government, we are convinced that the measures to grapple with recurring famines in India need an expert hand of no mean calibre. By this we mean that a Minister should be set apart for this department alone, who should be in touch with all likely areas of famines, and who should be able from a reckoning of previous rainfall and outturn to at once lay his hands on particular areas, and begin allaying the evils of scarcity, before matters get serious and uncontrollable, on the principle that "a stitch in time saves nine." The period for a policy of patch has long since past, and now some very energetic and radical measures, which will go to the root of the solution of the problem, are urgently required.

(g).—General.

AWAZA-I-KHALQ, 8th February, 1902.

Alleged decline of India since the Mutiny.

28. The *Awáza-i-Khalq* (Benares), of the 8th February in an article, headed "Let us see who answers them," publishes the following questions:—

(1) Why the zamíndárs were prosperous and could afford to keep horses and elephants before the mutiny, which they cannot do now?

(2) Why has the poverty of the people been increasing of late, and food-grains becoming dearer and dearer?

(3) Were the police of the pre-Mutiny days better than the present force, and if so, what was the cause?
(4) Why thefts, dakaitis and forgeries are on the increase?
(5) Why mutual discord and jealousy have increased among the people in these days?
(6) Why the respectable classes are in distress, while the lower classes are well looked after (prosperous)?
(7) Has education increased among the people, and if so, what is the outcome of this increase?

Employment of Kayasths in the public offices in the United Provinces.

29. The *Hindustáni* (Lucknow), of the 12th February, publishes an Urdu translation of a letter dated 12th November last, which the Hon'ble Mr. Hardy, as Chief Secretary to the Government of these Provinces, addressed to the Hon'ble Rai Sri Ram Bahadur regarding the question of employment of Kayasths in the public offices, telling him that it was not the intention of Government to exclude Kayasths from the public service, but that men of other classes were also to be provided for, and that it was necessary to prevent the formation of a clique in an office by the admission of too many men of a particular caste. The *Hindustani* does not agree with the *Kayasth Samáchár* that this reply of Government is calculated to remove the general misunderstanding prevaling on the subject among the people. Cliques and conspiracies may be formed in the public offices, but what proof is there that cliques are formed among men of the same caste or religion only. Cannot men of different castes and religions form a clique? If a clique or conspiracy is formed in an office, it is the fault of the individual officials concerned and not that of their religion or caste. Hence it is not fair or just to punish the whole of a class or caste for the misconduct of one or two individuals. It is not just to prevent a qualified candidate from obtaining admission into a Government office on the simple ground of some persons of his caste being already employed in that office. The doors a of Government office should be closed against a candidate only when there is any defect in himself, and not for fear of an imaginary danger.

HINDUSTÁNI, 12th February, 1902.

A suggestion for the periodical transfer of subordinate officials from one district to another.

30. A correspondent of the *Sahifa* (Bijnor), of the 12th February, says that Tahsildars, Police Sub-Inspectors, Deputy Collectors, Deputy Commissioners, and other such officers are transferred from one district to another at reasonable intervals of time. Even the Lieutenant-Governors are changed every five years. This is a very good practice, equally advantageous to the people and Government. It is highly desirable that this principle should be extended to the subordinate officials such as Revenue Superintendents, chief readers, sarishtadars, head clerks, general clerks, sadar kanungos, &c. Some of these officials have remained in the same districts for many years, and have consequently made many friends and enemies there. As they have acquired great influence owing to their long residence, they are able to benefit the former and injure the latter. They also possess lands and houses in the same districts in which they are employed. If they are Muhammadans, they are prejudiced against their Hindu subordinates. If they are Hindus, their Muhammadan subordinates have the same complaint against them. The Board of Revenue should call for, every year, a statement of officials whose pay is Rs. 40 or over from every district, showing how long they have been employed in the same district, what landed or house property they possess in the district in their own or their relatives' names, and so on. This statement should be scrutinised by the Secretary to the Board, who should arrange for the transfer of officials who have been in the same district for five years.

SAHIFA, 12th February, 1902.

A complaint regarding the management of the Magh Mela at Allahabad.

31. The *Nátya Patra* (Allahabad), for February, says that the Hindus were well satisfied with the management of the Magh Mela by Thakur Lachman Singh, and subsequently by Rai Sitla Bakhsh Singh Bahádur up to 1900. If any errors crept into the management, they were rectified in the following year on their being brought to notice. But the arrangements made by Munshi Laltá Prasad, Tahsildár, last year were injurious to the Hindu religion. He appears

NATYA PATRA, February, 1902.

to be unacquainted with the most common principles of that religion. The editor exposed his mistakes in a supplement of his paper last year, and again drew the attention of Government to them before the commencement of the present fair, but in vain. The last year's mistakes have been repeated this year. The Christian missionaries, who abuse the Hindu religion to their hearts' content, were allowed to pitch their tents for the purpose in the principal street at the fair last year, as usual; and this has been done this year also. But, on the other hand, the Hindus, who answer the attacks made on their religion, were relegated to an obscure place, although during the last twenty-five years they enjoyed the same privilege with the Christian missionaries and always put up their tents in the principal street. This year, too, they have been subjected to the same treatment. The excuse as to want of room will not hold water. A number of imposters with their children disguised as Ram Chandra and Lakshman, and others, and crowds of low caste beggars who greatly harass pilgrims are to be found seated in the principal street at the fair, but there was no room for the tents of the Hindu preachers. Munshi Lalta Prasad referred the Hindu preachers to the Joint Magistrate, who, being a Christian and thus having no sympathy with the Hindu religion, ordered the Hindu preachers to be relegated to a corner of the fair. The relegation of the Hindu preachers to an obscure place involves an injury, not only to the Hindu religion, but also to the cause of education which was supported by these preachers. Some Brahmans used to read out and explain the Hindu religious books to crowds of orthodox pilgrims in the principal street, but they too have been placed at a distance from the street.

ADVOCATE, 9th February, 1902.

32. The *Advocate* (Lucknow), of the 9th February, says :—The Indian Medical Service is about to be plagued by a plethora of Plague Doctors. It was an open secret that the Service is at persent undermanned owing to military exigencies. While even the ordinary needs of the civil population could not be met by the officers available, plague and the epidemics go almost wholly unprovided. In the absence of duly qualified medical officers, the Government of India imported a number of persons holding certificates of various nondescript types but certainly falling far below the standard of the officers of the medical service, much less that of Indian medical graduates. This importation was not due to any scarcity of duly qualified medical practitioners in this country, but because backstair influence was, as it always is, at work in the India Office to provide for failures among the sons and relatives of high officials in India. The people protested in vain and at last made up their mind to put up with the inevitable evil. More so as the imposition of non-qualified men was thought to be but for a short time only. They now find how deceived they were. It now transpires that of the 26 new appointments to be made in the Indian Medical Service so many as 16 are to go to the Plague Doctors "who have renderd good service in connection with the plague." These fortunate men are Drs. Wash, Harton, Lewis, Gloster, Justice, Beach, Hunt, Haydon, Muat, Smith, Hills, Starky, Sandilands, Knapp-Barrone, Jameson and Murray. These are to undergo no examination but to be admitted outright into the finest medical service of the world that enables the comparatively ignorant to lord it over the learned and be fawned and flattered with all the offerings of a worship. It is but natural to think that Indian medical graduates did not do less conspicuous service in connection with the plague; but none of them gets any recognition in words, much less in promotion of the kind noted above. Well, it is the old story of colour being the passport to elevation in India, and not qualification."

Indian Medical Service and plague.

V.—LEGISLATION.

Nil.

VI.—RAILWAY.

OUDH AKHBAR, 10th February, 1902.

33. A correspondent of the *Oudh Akhbár* (Lucknow), of the 10th February, complains that although he drew attention to the matter in the issue of the 1st October last, no steps have yet been taken to protect the lives and property of passengers arriving by night train at the Jais railway station and proceeding at once in *ekkas* to the town, which is several miles

Suggestion to establish a flag station at signal post No. 126 at the Jais Railway Station.

off. On the 1st February Mir Sájid Ali, Munshi Bashir Ahmad, Supervisor-kanungo, and Mir Saiyid Jan, who arrived at the railway station by the down train at 11 P. M., and proceeded to their houses at Jais in ekkas, were attacked by robbers with *lathis*, severely wounded, and relieved of their property worth several hundred rupees. This robbery occurred at a short distance from the police-station situated between the railway station and the town. There should at least be two police outposts, each having four armed policemen, so that they may effectively patrol the road leading to the town, when railway passengers are expected to go along that road at night. But this arrangement will perhaps be too costly. The easiest means to remedy the evil would be constructing a "flag" station at signal-post No. 126, where the railway passengers may get into and out of trains. This would necessitate the halt of trains for some minutes only at the new station. Should this plan be not feasible, a suitable waiting room may be constructed at the existing station where railway passengers, especially *parda-nashin* ladies, may be accommodated at night. If the railway authorities fail to carry out even this suggestion, the Deputy Commissioner may kindly arrange to erect a small shed for the purpose from the District Board funds, or the Rajas of Tiloi and Shahmau may charitably undertake this work of public utility at their own expense.

VII.—Post Office.

34 The *Almora Akhbár* (Almora), of the 8th February, in its local news-column, says that, at the repeated request of the residents of Lala Bazár, the Post Master has established a branch post-office there and appointed Lala Sham Lal Sah Agent in charge of the post-office. But as the agent has not been authorized to issue money-orders, receive parcels for despatch and register letters, the post-office is not of much use to the public. As the agent appears to be qualified to carry on the work satisfactorily, and would furnish the necessary security, if required, he should be empowered to issue money-orders, &c., as other agents are.

Branch Post-office established at Lala Bazar, Almora.

Almora Akhbar, 8th February, 1902.

VIII.—Native Societies and Religious and Social Matters.

Nil.

IX.—Miscellaneous.

35. The *Liberal* (Azamgarh) of the 8th February, agree with the suggestion of the *Bhárat Mitra* that the new Lieutenant-Governor of these Provinces would do well to restore friendly relations between the widow of the late Raja Seth Lachhman Das of Muttra and her son, Seth Dwarka Das, who at present figure as opposite parties in a lawsuit at Agra. According to his mother's statement, the son is a minor and spendthrift; and cares little to pay off the heavy debts with which the property of the deceased Raja is encumbered. In these circumstances, Government had better place the property of the Raja under the management of the Court of Wards. In Europe, the nobility have no power to mortgage or sell their ancestral property, nor can they divide it among their children, and the result is that aristocratic families, centuries old, are to be found there.

Suggestion for placing the property of the late Raja Seth Lachhman Das of Muttra under the Court of Wards.

Liberal, 8th February, 1902.

36. The *Riyaz-i-Faiz* (Pilibhít), of the 12th Feburary, states that two grain-dealers of Bhikaripur in the Pilibhít district lately embarked on a boat together with their two carts laden with grain, to cross the Sarda. When the boat reached the middle of the river it sank, evidently as it was overloaded. The grain-dealers with the carts, cart drivers and the boatmen were all drowned, only three persons in the boat escaping. No boats should be allowed to ply on a river until and unless they have been thoroughly examined by an experienced official (and pronounced to be in sound condition), and a maximum limit for the burden which a boat is to carry should be fixed.

Sinking of a boat in the Sarda river in the Pilibhit district.

Riyáz-i-Faiz, 12th February, 1902.

SAHIFA, 12th February, 1902.

A complaint regarding the preparation of the weekly selections from newspapers in the North-Western Provinces and Oudh.

37. The *Sahifa* (Bijnor), of the 12th February, says that translations of editorials in vernacular newspapers have lately been published in the *Gazette** *i.e.*, are submitted to Government. But the extracts are taken only from a few newspapers and not from all of them. This may be attributed to the circumstance that other papers do not publish articles worthy of being brought to the notice of Government. But it is impossible that they should not publish such articles in any week. The taking of extracts for the *Gazette* from only a few newspapers and not from others is due to the ill-luck of editors, but it is to be hoped that this complaint will be removed ere long.

PRAYAG SAMÁCHÁR, 6th February, 1902.

A scheme proposed by Pandit Jagan Nath, Vaidya, at Allahabad, for the treatment of plague patients.

38. The *Prayág Samáchár* (Allahabad), of the 6th February, publishes a communication from Pandit Jagan Nath Sharma, Vaidya, at Allahabad, who says that European doctors have failed to devise any remedy for plague, but that after three years' hard labour he has succeeded in discovering an effectual remedy. He is in a position to assert that he can cure 80 per cent. of plague patients. Two of his pupils were able to cure 135 persons at Dighaghát in Patna last year and obtained a certificate from the District Magistrate. The writer has lately effected a large number of cures in Allahabad. If he were provided with funds by public subscription, he would train persons to treat patients, which would not take more than two weeks, and arrange for the preparation of medicine. The persons trained by him might be engaged on Rs. 40 a month and deputed to plague-infected areas, with medicine and necessary apparatus, to treat patients. He swears that he has no desire to profit by this arrangement. He intends to start work on Rs. 5,000 being provided for the purpose.

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* Evidently the editor means the confidential Weekly Selections by the *Gazette*. The question is how has he obtained his information ? Copies of these Selections have lately been supplied to all District Magistrates. It is almost needless to say that all important articles in the newspapers are noticed in the Selections.

ALLAHABAD: *The 18th February*, 1902.

PRIYA DAS, M.A.,
Government Reporter on the Native Press for the N.-W. P. and Oudh.

CONFIDENTIAL.] [No. 8 of 1902.

SELECTIONS

FROM THE

NATIVE NEWSPAPERS

Published in the NORTH-WESTERN PROVINCES & OUDH

Received up to the 22nd February, 1902.

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I.—Politics.

(a).—*Foreign.*

Nil.

(b).—*Home.*

1. The *Bhárat Jiwan* (Benares), of the 17th February, referring to the coming Coronation Assembly at Delhi, urges the holding of an exhibition of Indian manufactures on the occasion at Delhi.

Bharat-Jiwan, 17th February, 1902.

A suggestion for the holding of an exhibition at Delhi on the occasion of the Coronation Assembly.

2. The *Advocate* (Lucknow), of the 16th February, in a leader headed "Military Career for Indians," says :—"The Imperial Cadet Corps has disturbed the sleep of a good many Indians. They dream of prospects of a useful career to a few members of the fighting races in the Indian Army at no distant future. Alas! like many a blessing conferred upon India by our rulers this much-noised about one is also but the husk without the grain. A sample of this kind was furnished by the appointment of Sir Partab Singh of Jodhpur to the Honorary Colonelcy to the newly-instituted Imperial Cadet Corps. Our Princes and Chiefs will be given but the show of a military career. Worse is actually the case with the fighting races of India who supply recruits for the Army. Try however they can to shut the door of Commissioned Officers in the Army to our people, the British Government in India cannot do without Indian Sepoys; even the Imperial sway of Great Britain over her oceanic possessions cannot be maintained without the help of Jack Sepoy. It is our own conviction and that of many British military officers that the Boer War would long have been a thing of the past, if Sikhs and Gorkhas had been pitted against the enemy of the Empire. Right or wrong, the war itself is quite different from the policy that precipitated it. The experience of the frontier wars and the Boxer trouble in China has taught the impartial British Commander to place upon the devotion of the Indian Sepoy a greater value than what he does on that of the British soldier. Where Tommy Atkins shudders to venture, Jack Sepoy rushes without a tremor about his heart. With the widening of the boundaries of the British Empire the need for a larger army is felt very much. And the lakh of Indian sepoys requires to be largely added to in order to meet the increasing demand upon India for troops to do garrison duty and to take the field in other parts of the Empire.

Military career for Indians.

* * * * * * *

The Sikhs and Pathans are now the centre of military attention, as far as the raising of Indian regiments is concerned. The Land Alienation Act is said to have been passed to propitiate the Sikh zamindar. Government is said to be ready to go to any extent to humour the followers of Guru Nanak and worshippers of the *Grantha Saheb*. The testimony of a native officer, however, gives, a very different version to this seeming anxiety. He holds that a considerable drain on some of the fighting races is going on in these days. Large numbers of Sikhs, Pathans and others migrate annually to the Straits and China. There are several causes which are bringing about this state of affairs, but the chief and foremost of all the reasons for it is the fact that the Police of Singapore, Penang, Hongkong, Shanghai and Tientsin are all allowed to enlist Sikhs and Pathans. Moreover, the pay, &c., of this police force is so much better than the ordinary sepoy's pay that the very pick of the above two races leave India yearly for police duty in another country and this at a time when recruiting officers are at their wits' end to find recruits for the Native Army amongst the Sikhs, and men are badly wanted in order to form new regiments. Surely this is not right. If the matter ended here, it would be serious enough, but still there would always be a certain limit to the numbers leaving India. However, unfortunately, this is by no means all, for these men, after they have served their time in the police, find dozens of other lucrative billets awaiting them, chiefly as watchmen on large salaries, and in many cases, they never even return to India. Not only that, but those men who originally went out for police duty, having made comparative fortunes, send news of it to their friends and relations in India, and they in their turn go out eastwards, this time not for the police, but for any well paid billets going, which it is not very

difficult for them to find. Thus it is that a large amount of the best fighting material we have in India migrates yearly to the Straits and China, and unless Government put some sort of check on it, this leakage is bound to increase enormously in the next few years, especially after so many native regiments have been in China. He refers to the petition submitted by a large number of sepoys of a certain Sikh regiment in China to be allowed to enter the police force there. Things have come to such a pass that Sikhs and other Indians, chiefly the former, have been enlisted in China by the German Government for policing their Settlements in North China. And the day may come when British subjects may have to fight against the British Lion for no fault of theirs. The reason for this migration is attributed by the officer to the action of the Imperial Government enlisting the very best fighting races in India for policing the British Settlements in the Far East. Why these and not other races well able to take up police duty should be allowed to go out of India and not be reserved for the Indian Army is what passes the understanding of the writer. Well, to make the Army a thing to be coveted by the Sikhs and Pathans, their emoluments must be raised above the paltry sum of Rs. 9 and prospects opened for a career above the rank of the mere private soldier, at best a non-commissioned officer of a lower grade.

* * * * * * *

As a fighter, when things go well when 'forward' is the word, the Pathan has all the *elan* of a French soldier of the First Empire, all the courage of a Tamerlane, the agility of a cat, and the fierceness of a tiger. For the Sikh Colonel Carter reserved all the best epithets applicable to any fighting race in the world.

* * * * * * *

And when this finest fighting material and the Pathan leave the country for good, Colonel Carter and British officers like him cannot suppress their indignation and regret at the short-sighted policy of the Government."

ADVOCATE, 20th February, 1902.

Lord Curzon and Mr. Cotton.

3. The *Advocate* (Lucknow), of the 20th February, publishes the following communication from its Calcutta Correspondent:—

"The resolution of the Government of India on the conflict between the Assam tea-planters and the present head of the Assam Administration, regarding the condition of the Assam coolies labouring on the tea plantations under a penal contract which reduces them practically to a state of quasi-slavery,—has caused the intensest resentment here, as it is sure to cause in other parts of the country. You have already had this Resolution before you, and must have already commented upon it. I will not, therefore, enter into details here; but this much I may tell you that during the last few weeks, the popularity of Lord Curzon has been fast declining. The sense of suspicion with which all along his public utterances had been viewed, has deepened into a strong conviction, and the opinion is expressed on all sides by the body of Indian publicists, at least in the metropolis, that the time has come when no journalist will be justified in suppressing the rising tide of public distrust and resentment which the recent measures of the present Viceroy have created in the community.

WHAT DOES IT MEAN?

And the first thing that is necessary in this matter is to analyse the history of the present *régime* for the last three years. Lord Curzon has done a good deal of touring during these six and thirty months and has made a good many speeches, and these speeches have all been brimming over with sweet and sentimental flow of words,—which are so taking to Indian audiences, but what are the measures, by which these three years of the Curzonian *régime* will be known to history. First comes the Calcutta Municipal Act. I need not refer here, in detail, to the circumstances which called this measure into being; nor need I relate the history of the strong opposition that it aroused among the large body of the Indian rate-payers of the metropolis. Never was a measure so strongly and unanimously condemned by the native community in this country. Not even a solitary titular satellite would be found to give his grateful support to this selfish and retrograde measure, and yet what did Lord Curzon do—he threw the rate-payers from the frying pan into the fire. And what was the secret policy which guided his action? It was the desire to propitiate the British merchants and traders. The change was needed, not really so much and so directly in the interest of the people,—the children of the soil, as of the foreign capitalists who had sunk immense sums of

money on the Calcutta trade. Their interests are supreme, and must be maintained at the expense, even if need be, of those of the Indian rate-payers. Hence to suit their need, to meet their wishes, the present administration, so faithful to the capitalists' interests, and so loyal to the capitalist cause, threw the native populations and their cherished rights and privileges altogether over board.

THE POLICY OF LORD CURZON

is thus to favour and further the views and the interests of British capital in India. It is this policy which controlled his counsels in regard to the Calcutta Municipal measure; it is the same policy which has dictated the present Resolution. Because it was wanted to please and propitiate British capital employed in the metropolitan trade, the Viceroy threw the Indian rate-payers overboard; and it is to please and propitiate British capital that he has now thrown even the head of the Assam Administration overboard. Never before, so far as I can recall to mind just now, did the Supreme Government of India, so summarily throw overboard a great pro-consul,—the head of a large and important province. Questions of propriety and prestige do not weigh with the Curzonian Administration, when they are in conflict with the fund and feelings of the British capitalists, bodies who are employed in the benevolent work of exploiting the latent resources of this country. I do not say that His Excellency is moved by any ill-will towards the people over whom he has been placed, as the arbiter of their temporal destinies by his God and his Sovereign; and I do not in the least mean to question his Lordship's sincerity, for I do believe he means well; but he is mistaken in his belief that the salvation of this wretched country lies in the larger employment of British capital to develop its wealth. His Lordship though a master of language and a past-master in debate, is yet weak in political economy; and does not realise that the employment of British capital spells not the salvation, but the sure ruin of this poor country. But though his Excellency may mean well, the real and the inner meaning of his actions is that the interests of British capital must be secured, above all else, in the administration of Britain's greatest Dependency. As regards

MR. COTTON,

he is just now the best beloved of all Indian Administrators. His intense popularity with the Indian populations in Assam has been clearly evidenced by his recent almost triumphal tour through the districts. Wherever he has been in the course of his last winter tour, he has been received with a warmth of feeling and an outburst of gratitude which call to mind, in some measure, the last triumphal progress of Lord Ripon through the country."

4. The English *Hindusthán* (Kalákánkar), of the 21st February, says:— HINDUSTHÁN, 21st February, 1902.

Mr. Cotton, Chief Commissioner of Assam, and his efforts to strengthen the bonds of sympathy between Europeans and natives.

"Mr. Cotton, Chief Commissioner of Assam, was entirely sincere when he said to the tea-planters at Dibrugarh the other day, that the aim he had set before him from his first landing in India was to strengthen the bond of sympathy between Europeans and Natives. Mr. Cotton, like the late Mr. Justice Norris of Calcutta, is of a deeply sympathetic nature, just, upright and kindly, and according to his light, patient and considerate. He has consistently exhibited his desire to hold the balance evenly between Europeans and Natives, by both precept and example. That he has failed in his aim has been due to his want of imagination. Mr. Rudyard Kipling, whom we believe to be naturally unsympathetic, makes a most effective show of sympathy by his vivid imagination, very much as Byron could paint the virtues with a skill denied to highly virtuous men. Although Mr. Cotton is essentially democratic, and the late Lord Dufferin was imperial and autocratic, His Lordship did more in four years to keep the two races at one than Mr. Cotton has done in thirty years. Mr. Cotton's little book, "New India," was a striking example of an able and scholarly man writing as an expert, and yet saying nothing that anybody cared to read. The book is remembered only for the astounding confession that during his eighteen years in the Civil Service he had never known of an educated and intellectual Hindu becoming a Christian, and that he did not believe such a thing to be possible. He has worked among the Natives for more than a generation without perceiving that the common people would rather be kicked and cuffed than have their habits disturbed or their perquisites interfered

with. His method of conciliating patronage and flattery, and his way to make Europeans forbearing and sympathetic towards Natives has uniformly been to speak platitudes with which we have been familiar for fifty years. The day is long past when Europeans required to be told that they must be patient with the Natives, and treat them kindly, and remember that some of their ways are exceedingly trying to the Natives. What Europeans need from the authorities, and from the official class generally, is a frank acknowledgment that the laws are framed so that they give Europeans no redress and no remedy for the most provoking of the Natives' ways, and no assurance that any attention will be paid, except in the way of punishment, to baseless calumnies in the Native papers. Remedial legislation it has never been in Mr. Cotton's power to offer; but he has spent thirty-five years in trying to put a better spirit into Europeans towards Natives, and yet has not even learned what is the main difficulty."

AL BASHIR, 18th February, 1902.

Al Bashir on Sir James Digges LaTouche's speech at Benares on the Court language question.

5. *Al Bashir* (Etáwah), of the 18th February, referring to the speech which Sir James Digges LaTouche lately delivered at Benares in reply to the address of the *Nagri Pracharini Sabha*, thanks His Honor for clearly giving the Hindus to understand that he will not go beyond what his predecessor had already done for Hindi, and that Urdu will, as hitherto, continue to be the Court language in the United Provinces. The Hindi Resolution which Sir Antony MacDonnell passed and the subsequent measures which he adopted, introducing Hindi into the Junior Officers' Examination, &c. have certainly greatly disturbed the equanimity of the Musalmans regarding the preservation of Urdu. The advocates of Hindi may not like Urdu on the ground that it is a memorial of the late Muhammadan rule in India; they are perfectly justified in endeavouring to promote the cause of Hindi, because it will facilitate the religious instruction of their children; and they have certainly every reason to love Hindi as Musalmans love Arabic. But they should be candid enough in expressing their object in unmistakable terms, and not seek to improve the status of Hindi under the pretext of promoting the cause of primary education thereby. Sir James Digges LaTouche has, however, made it perfectly clear that Urdu will continue to be the court language, whether it be written in the Persian or Nagri character. But the question is whether the Musalmans should now keep quiet over the matter, and feel perfectly assured as to the safety of Urdu. But remembering that the Hindi Resolution was formally passed by the Local Government, and confirmed by the Government of India—and the High Court has interpreted the term petition in that Resolution, as including plaints—and seeing that the champions of Hindi are doing all in their power to have petitions written in the Nagri character and submitted to courts, and pleaders have taken to filing *vakalatnamas* and suits in Hindi, and according to the *Pioneer*, a Nagri Sabha is to be established at Cawnpore for promoting the use of the Nagri character in courts,—it is quite clear that the Hindus are endeavouring to force the use of the Nagri character by all means in their power, and thereby transgressing the simple object of the Hindi Resolution, which was to enable those persons who know only the Nagri character to write and submit their petitions in that character. His Honor's speech, as far as it goes, does not, the editor thinks, guarantee the preservation of Urdu, and it is necessary that the Hindi Resolution be duly cancelled or suitably modified.

OUDH AKHBAR, 18th February, 1902.

Nagri Association at Cawnpore.

6. The *Oudh Akhbár* (Lucknow), of the 18th February, states that the newly established Nagri Association at Cawnpore has passed a resolution to the effect that the Hindu pleaders in that town should do their business in the Nagri character, which probably means that they should file plaints, &c. written in the Nagri character. Some of the pleaders are probably not acquainted with the Nagri character, and the Musalman litigants, too, might object to have their plaints, &c. filed in the Nagri character. The resolution of the Association is thus calculated not only to cause inconvenience to pleaders, but also to engender ill feeling between them and their clients. Instead of passing such a preposterous resolution, the Association should take steps to promote Bhásha, by offering prizes for works written in that language and giving scholarships to students who may take Sanskrit as their second language in their examinations.

7. *Al Bashir* (Etawah), of the 11th February, says that Mr. W. I. Piesmount (?) agitating for the admission of a Eurasian to the Legislative Council of these provinces to protect the rights and interests of Eurasians and Anglo-Indians. He held a meeting at Agra on the 5th idem, and intends paying visits to Allahabad, Cawnpore, Lucknow and Naini Tal. Considering that their number is fairly large in these provinces, and that their aims and wants differ from those of the other classes of people, their request is not an unreasonable one. Indeed the present system for the election of the members of the Provincial Legislative Council is a very unsatisfactory one. The Muhammadan population considerably exceeds the number of Eurasians, but still not a single Musalman has yet been returned to the Council under the present system. It is true there are *nominated* Muhammadan members in the Council, but they cannot be considered true representatives of their community. Under these circumstances it is but fair that the existing rules should be modified with a view to empowering the Musalmans and the Eurasians to send their representatives to the Council.

Al Bashir, 11th February, 1932.

Al Bashir on the non-representation of Muhammadans and Eurasians in the Legislative Council of the United Provinces.

II.—Afghanistan and Trans-Frontier.

8. The *Advocate* (Lucknow), of the 20th February, says:—" The Mahsud blockade has failed. The Government is not ready to admit it. That would be a great humiliation after the waste of so much money and energy, men and officers. The public are kept quite in the dark about the progress of events and the result of the operations. Anyhow they ooze out. The information is now public property that the blockade has failed and the tribe has not been subdued. The reason is obvious. Though the Durwesh Khels and Bhittanis on the west and east are the permanent enemies of the Mahsuds, their bannias have continued commerce, and Powindahs also still deal with them. Our troops, moreover, on the north and south did not guarantee strict isolation of the offenders' posts which were ten miles apart. With intervening mountains, affording easily practicable tracks for Mahsud pack camels, it is believed that portions of the stores, specially sugar and salt, issued to the blockading troops, have been sold to the Mahsuds. Besides, a recent lifting of the veil has shown the supposition that Southern Waziristan was a very poor country and that the inhabitants were driven by want to foraging across the border, to be entirely wrong; simply love of freebooting, the sufficiency of pastoral and agricultural resources render the people easily self-supporting. Our columns came upon villages crammed with grain, fodder and firewood, with *ghi*, *gur* and salt. In many houses they saw fowls innumerable, and great herds of cattle, goats and sheep. So large were the Mahsud stocks, that when the villagers fled before the advancing troops in the first raids, they were unable to carry away all their substance, and left much behind in their dwellings, and this after the blockade had been going on for the whole of the year. There have been in all eleven incursions into the country, and these have proved almost as futile as the blockade. A matter of a dash in and out again did not leave time either to destroy the villages effectively or to blow up more than a small percentage of towers, while quantities of supplies hidden away in caves and up the sides of ravines remain undisturbed. Some stores of food and fodder were burnt, but that did not leave anything like dearth behind. Five thousand heads of cattle were seized, but the Jandola column alone saw in the distance more than 20,000 beasts, and certain live stock of the country as a whole remains practically untouched. The blockade has now become once again a blockade pure and simple, and the present idea is that a suspension of military activity is to afford the Mahsuds an opportunity to come in. During the blockade, the Mahsuds have taken more than three score rifles from troops engaged in it and are said to be the best armed tribe at present on the frontier. Report has it that they have bought numerous rifles from Afridis as well. Certainly they possess hundreds of breechloaders, though they appear to be short of ammunition. The ways of dealing with the tribe and their fines and allowances show pretty well how failure is only inevitable if not invited indirectly."

Advocate, 20th February, 1890.

Alleged failure of the Mahsud Blockade.

III.—Native States.

Nil.

IV.—Administration.

(a).—*Judicial and Revenue.*

Rohilkhand Gazette, 16th February, 1902.

Acquittal of a European police sergeant accused of attempting to kill a native constable in Burma.

9. The *Rohilkhand Gazette* (Bareilly), of the 16th February, says that the idea is gaining ground among the people in this country that there is one law for Europeans and another for natives. Considering the undue leniency with which European offenders are dealt with in mixed cases, the spread of such a belief is not to be wondered at. Here is a recent instance in point. In Burma a European police sergeant fired on a constable four times by way of amusement, but it so happened that the constable was not hit. The sergeant was arrested and put on his trial. His plea was that he was drunk at the time. The Magistrate readily accepted his plea and discharged him without even administering a warning to him. The question is, what would have been the decision of the Magistrate, had the sergeant been a native and the constable a European. In that case the Magistrate would certainly have found it necessary to make an example of the offender.

Al Bashir, 11th February, 1902.

***Al Bashir* on the proportion fixed by Sir Antony MacDonnell between the Hindu and the Muhammadan recruits for the Subordinate Executive Branch of the public service.**

10. *Al Bashir* (Etawah), of the 11th January, says that Sir Antony MacDonnell was not justified in fixing the proportion of 5 to 3 for the Hindu and the Muhammadan recruits for the ranks of Naib Tahsildars and Tahsildars. The editor repeatedly pointed out the unfairness of this principle, urging that it should be abolished or extended to all the branches of the public service. But Sir Antony was inexorable and turned a deaf ear to the general voice of the Muhammadan community. The result was that every Musalman came to consider him as an enemy to his community; and the Musalmans did not establish a memorial to him, nor did they attend the meetings held to bid farewell to him on the eve of his departure. But he has lately retired, and Sir James Digges LaTouche, who enjoys the confidence of all classes of the people, has taken over charge of the Government of these provinces. The Musalmans are anxiously awaiting a declaration of the new Lieutenant-Governor's views in the matter of their admission to the public service. At all events they have reason to hope that His Honor will not follow the unjust principle introduced by his predecessor, which was so injurious to the Musalmans.

Al Bashir, 11th February, 1902.

Modification of the Government Resolution restricting the appointment of persons who do not hold the Entrance Examination certificate to posts of Rs. 25.

11. *Al Bashir* (Etawah), of the 11th February, expresses satisfaction that Sir James Digges LaTouche has modified the resolution of Sir Antony MacDonnell, under which persons who do not hold the Entrance Examination certificate, were prohibited from getting appointments in the public service on more than Rs. 25 a month, without the special permission of Government. His Honor has relaxed the Resolution in favour of those persons who entered the public service prior to the issue of the Resolution. This reasonable concession bears witness to his justice, experience and sympathy, and should inspire the Muhammadans with a strong hope that the mischievous principle introduced by Sir Antony MacDonnell for reducing the Muhammadan element in the Subordinate Executive service will be abolished ere long.

Roznamcha-i-Qaisari, 15th February, 1902.

Alleged forging of documents by professional money-lenders in Muttra.

12. The *Roznámcha-i-Qaisari* (Allahabad), of the 15th February, complains, on the authority of a correspondent, that a number of professional money-lenders in the district of Muttra have lately taken to obtaining decrees from civil courts, on the basis of forged bonds and promissory notes payable on demand, against cultivators and other poor persons. As the registration of bonds and promissory notes up to Rs. 99 and Rs. 100 respectively is not compulsory, dishonest persons can easily secure decrees on the basis of forged documents with the help of two hired witnesses. The Government had better make the registration of all such documents of any value whatever compulsory, or at least appoint respectable and honest gentlemen as Honorary Munsifs in all the parganas, with power to hear money suits up to Rs. 500. These gentlemen may, by means of their local knowledge, be able to check the dishonest practices referred to above to some extent.

(b).—Police.

Police reform.

13. A correspondent of the *Oudh Akhbár* (Lucknow), of the 17th February, referring to the Resolution which the Congress passed at its last session regarding the need for police reform, says that the strictures which the Congress made on the conduct of the police officials were well founded, and that it is absurd for the apologists of the police to find fault with the Congress for denouncing the force which saved it from the danger with which it was threatened at the session in question. Who denies that the police are intended to be the guardians of the lives and property of the people? If the police performed their duties conscientiously and honestly, they would certainly prove more useful to the people than any other official bureau. The authorities have, for some years past, been convinced of the necessity for improving the *morale* of the police force, and this reform will come sooner or later. In the meantime, however, matters have gone from bad to worse, owing to the persistent agitation of the Congressists for an increase of the native element in the higher ranks of the public service, in accordance with Her late Majesty's Proclamation of 1858. The result is that the number of native judicial officers now exceeds that of such European officers. But Native Magistrates more easily allow themselves to be influenced by private information and are more under the thumb of the District Superintendents of Police than European Magistrates; and consequently the police are now able to exercise greater oppression with impunity. It is notorious how the police trump up false cases, especially in the interior of districts, and secure convictions by forcing people to give evidence according to their wishes. Respectable persons dare not bear witness in favour of an innocent man incriminated by the police for fear of the police secretly poisoning the ears of native Magistrates against them by accusing them of being in collusion with and sheltering bad characters and thieves. The arrangements made in some districts for the co-operation of the village headmen with the police in the detection of crime are a move in the right direction, and will tend to check police oppression.

Oudh Akhbár, 17th February, 1902.

Goraits in the Gorakhpur district.

14. A correspondent of the *Hindustáni* (Lucknow), of the 19th February, cannot understand why *goraits* (village watchmen) are kept in the district of Gorakhpur. They are not maintained in the two other districts of the Gorakhpur Division and serve no public purpose whatever—hardly rendering any help in the detection of crime. Suppose there are 200 *goraits* under the jurisdiction of a *thana* (police station). A gang of twenty-eight of the *goraits*, one of whom is appointed their head and is called *ziladar*, has to go to the *thana* every day at 2 P. M. and to serve the police force there as private menials till it is relieved at that very hour next day by another gang of the same number. For instance, four *goraits* are required to fetch grass for the horses of the *daroga* (Sub-Inspector in charge of the *thana*), another four to fetch firewood from the jungle for his use, one to tend his cattle, one to attend his fowls, one to draw water from the well, and so forth. If the Sub-Inspector happens to be a Musalman, two more *goraits* are required to watch and sweep his house and bring grain for his horse and other necessaries from the bazar for him. Thus one-half of the gang is at the disposal of the Sub-Inspector, and the other half does similar menial work for the other officials and the constables at the *thana*. There are over a thousand villages in the district of Gorakhpur and there is a *gorait* in each of them with the exception of two only. Every *gorait* has received a grant of 5 or 6 bighas of the best land in his village as a musafi in return for his service, so that as much as 50,000 bighas of land is held rent-free in the whole of the district by the *goraits* simply to do private menial work for the police force at the *thanas*. Even if the rate of rent be taken at 8 annas per bigha of land the total amount comes to Rs. 25,000 a year, which is a dead loss to the landholders and Government. If this *gorait* system were abolished, the landholders would most gladly take up the lands, recovered from the *goraits*, at the rate prevailing in their respective villages. The editor sees no reason why this old system which may have been necessary at the commencement of British rule should be maintained now and thereby a large number of men who are cultivators by profession should be compelled to serve as menials.

Hindustani, 19th February, 1902.

(c).—Finance and Taxation.

BHARAT JIWAN, 17th February, 1902.

Increase in the military expenditure in India.

15. The *Bhárat Jiwan* (Benares), of the 17th February, expresses surprise and regret that an increase has been made in the military expenditure, while the public has been clamouring for a reduction. Such is the ill-luck of India. Rs. 76,872 will be provided for balloons in the Budget for 1902-1903.

THE SAME.

Rumour regarding the reduction of the salt tax.

16. The *Bhárat Jiwan* (Benares), of the 17th February, says that it is rumoured that Lord Curzon is disposed to abolish (*sic.*) the salt tax at the time of the introduction of the new Budget in March next. Now salt sells at 6 pice a *seer*. If the duty which amounts to four pice a *seer* were remitted, the price would fall to two pice a *seer*. Is such a happy day really looming in the near distance? If Lord Curzon adopted such a relief measure, His Lordship would place the poorer classes under "a debt of gratitude immense." and receive genuine blessings from them. Is it fair that a Government, which boasts of having an income of 90 crores of rupees a year, should tax the salt of the people?

(d).—Municipal and Cantonment affairs.

ROZNAMCHA-I-QAISARI, 15th February, 1902.

Suggestion for suspending the supply of pipe water to the public on account of the prevalence of plague at Allahabad.

17. The *Roznámcha-i-Qaisari* (Allahabad), of the 15th February, referring to the increasing virulence of plague at Allahabad, regrets the neglect of the Municipal Board to make satisfactory conservancy arrangements in the town. But the main cause that has so fearfully increased the rate of mortality from plague at Allahabad is that a large number of human corpses are cast into the river which is the source of the supply of the pipe water. The Municipal Board had therefore better suspend the supply of this water to the public, and, causing all the wells in the town, to be cleansed, place a bucket and a rope at every well for the use of all classes of the people.

ROZNAMCHA-I-QAISARI, 15th February, 1902.

Levy of the water-rate from the poorer classes at Agra.

18. A correspondent of the *Roznámcha-i-Qaisari* (Allahabad), of the 15th February, complains that the Municipal Board at Agra goes the length of levying the water-rate even from the poorer shopkeepers who earn a livelihood by the sale of cheap articles of food on an extremely small scale, and hopes that the new Lieutenant-Governor, who is so just and sympathetic, will take the matter into consideration.

(e).—Education.

NAIYAR-I-AZAM, 12th February, 1902.

Government High School at Moradabad.

19. The *Naiyar-i-Azam*, (Moradabad), of the 12th February, highly praising Babu Ishan Chandra Banerji, late Head Master of the Government High School at Moradabad, for his good treatment of the students, politeness towards their guardians, and general good conduct during his seven years' tenure of office there, says that hardly any newspaper had occasion to find fault with him during the whole of this period, and that but for the insinuation (made in some quarters) that M. Said Khan, a teacher in the school, had been prematurely retired from service, at the instance of the Babu, his reputation would remain entirely untarnished. The state of things in the school has greatly changed since Babu Basdeo Sahay was appointed Head Master a few months ago. Babu Basdeo Sahay is a man advanced in years, though he is an experienced official, and is said to be polite as well. His subordinates seem to be satisfied with him and no complaints have yet been heard against him. But the students do not appear to be as happy and contented now as they were in the time of their late sympathetic Head Master. The boarding-house attached to the school has been so mismanaged by the present Manager, for some years past, that the number of boarders has fallen to 15 or 20, and is expected to dwindle down to 10 or 12 next month. The disgraceful incident of the 9th February is a good instance of the maladministration and unpopularity of the Manager. One student was guilty of such impertinence and insolence to the Manager that the Head Master has probably recommended his expulsion from the school.

Alleged need for establishing a college for the education of the sons of the aristocracy at Lucknow.

20. A correspondent of the *Oudh Akhbár* (Lucknow), of the 15th February, regrets to say that the condition of the people of Lucknow is going from bad to worse, day by day, and observes that they are consequently deserving of sympathy. The first step in the direction of showing sympathy to them would, the writer thinks, be to establish a college at Lucknow for the education of the sons of the Princes, Nawábs and other nobility. The nobility of Lucknow, remembering the greatness of their ancestors, are still averse to allowing their children to mix and receive education, side by side, with the children of the middle and the lower classes: the present Lieutenant-Governor would do well to take up the question and establish a college for their special benefit. [The *Oudh Akhbár* (Lucknow), of the 17th February, recognizes the need for the establishment of a college for the sons of *raises* (noblemen) at Lucknow, and calls upon these *raises* to move the question and make a joint representation to the Local Government on the subject, the present time being especially suited for the purpose, Lord Curzon taking special interest in the education of native Princes at present].

OUDH AKHBAR, 15th February, 1902.

(f).—Agriculture and questions affecting the land.

Revenue Assessment Resolution.

21. The *Roznámcha-i-Qaisari* (Allahabad), of the 15th February, giving a brief summary of the views expressed by the Government of India in its late Resolution on Revenue Assessments, thanks Lord Curzon for laying down therein certain fundamental principles to be observed in making revenue assessments. The landholders are accused of rack-renting and practising severity on tenants in the collection of rent; but the former know full well that the greater the amount of rental realized by a landholder the greater will be the assessment of revenue by Government, (and hence they can have little inducement to constantly make enhancements of rent). Even if Government took 55 per cent of the gross rental as revenue and cesses, and left the remaining 45 per cent to the landholders as their share of the rental, and village expenses, the latter would be contented. Government takes as much as 20 per cent of the rental of the estates under the Court of Wards, or otherwise under its direct management, as its charges for collecting rent; and there is no reason why landholders, who themselves collect their rents, should not have the same allowance for the purpose. If Government were to fix its assessment of revenue on the lines suggested above, the landholders, who are like fathers to their tenants, would hardly think of rack-renting their tenants. Again, when this principle of revenue assessment has been fixed upon and enforced, Government might institute enquiries as to the actual rates of rents realized by landholders, at an interval of every 15 years, so that if the rate were found to be higher in any case than it was (at the time of the last settlement) it might reduce it even without a representation on the part of the tenant, which would deter the landholders from exacting a heavy rent from any tenant in future. As regards the alleged severity of landholders in collecting rent from their tenants, the former never practise half the amount of severity in collecting their rent, which the Government Executive Officials do in realizing the revenue assessments from them. Two respectable landholders in the Allahabad district lately complained to the editor that the shares and pattis of certain landholders in that district, who had somehow or other managed to scrape together money and pay Government revenue due from them for the late famine years, were attached and placed under the direct management of Government, owing to their co-sharers proving defaulters, whose shares alone should, in justice, have been attached. There is no prospect of the landholders and cultivators ever being able to better their condition, unless Government ceased increasing the revenue assessments (at every revision of settlement). If however the policy of leniency in the matter of revenue assessments advocated by the present Viceroy is not acted upon and put into practice, the editor can positively assert that a time will soon arrive when India, which is chiefly an agricultural country, will be entirely ruined, and the British Empire will be seriously affected thereby.

ROZNAMCHA-I-QAISARI, 15th February, 1902.

Rajput, 15th February, 1902.

Government Resolution on the Land Revenue Assessments.

22. The *Rajput* (Allahabad), of the 15th February, says that the agitation made by Mr. R. C. Dutt, Mr. Reynold and Mr. Digby against the present land revenue system raised strong hopes that a just and shrewd Viceroy like Lord Curzon would assuredly modify the system. But His Lordship's resolution published in the last week of January in reply to Mr. Dutt's letters has dashed all their hopes to the ground. The resolution is extremely disappointing to landholders. It must convince them that they cannot obtain adequate profits from their landed estates and that they should take to agriculture and other trades and industries. If Government is not prepared to reduce the heavy revenue assessments or to introduce the permanent settlement, at all events it should encourage the introduction of agricultural reforms, and allow cultivators to profit by any improvements which they make at their own expense. The *Rajput* then reproduces the leading article which appeared in the *Hindustani*, of the 15th January, making certain suggestions for the improvement of agriculture (*vide* paragraph 11, page 35 of the Weekly Selections No. 3 of 1902), and refers to Mr. Dutt's reply to the Madras Mahajan Sabha's address, in which he pointed out that this country was never before exposed to such sufferings as during the last five years, and that the loss of such innumerable lives as occurred in this country had not been witnessed in any other civilised country, and contended that, as the Government policy was not calculated to improve the condition of this poverty-stricken country, the people themselves should act upon the principle of self-help and trust each other. The editor says that the Secretary of State's observations as to the alleged growing prosperity of India, in his speech at the time of moving for the approval of the Famine Commission's recommendations by Parliament on the 3rd February, was more disappointing than His Excellency the Viceroy's Resolution on the Land Revenue Assessments. It is almost needless to say that his allegations are utterly groundless. The fact is that the natives should not be content with depending on Government for help, but should put the shoulder to the wheel and make a point of improving agriculture and other trades and industries.

Al Bashir, 11th February, 1902.

Management of the Eastern Jumna Canal.

23. A correspondent of *Al Bashir* (Etawah), of the 11th February, says that as the authorities are now convinced that irrigation works are a greater protection from famines than railways, Government is right in extending canals. But all the same it should keep an eye on economy in the management of irrigation works. The whole of the Eastern Jumna Canal was formerly in charge of a single Executive Engineer, but some years ago it was divided into two divisions, each division being placed under a separate Engineer, and thus the expenditure was unnecessarily doubled. Moreover the "remodelling" carried on on this canal is a waste of money. If one Executive Engineer can manage the Northern, the Narora, the Etawah, the Bhognipur and the Mainpuri Divisions, why are two Engineers required to look after the Eastern Jumna Canal?

Hindusthán, 19th December, 1902.

Sultanpur agricultural exhibition.

24. The English *Hindusthan* (Kalákánkar), of the 19th February, says:—"The object of the Sultanpur Agricultural Association being, firstly, to promote thrift, co-operation and self-help among agriculturists, especially by starting Village Banks, is very praiseworthy indeed; because, it is said, and truly too, that 'United we stand—divided we fall.' But this co-operation is not a new thing with them; because it is a fact, and it has been so, from time immemorial, that they always help one another. It is a common thing amongst them, that when they have to irrigate their fields by means of *duglas* (swing irrigation baskets) then they inform their fellow cultivators of their intention, and the latter send the members of their families to help the man who wants to irrigate his fields by means of *duglas*, whilst on other occasions they receive similar help from those whom they have helped by their labour. In the same manner they lend their ploughs and ploughmen to their brother cultivators, and receive similar aid from those whom they help. Likewise, they also borrow and lend implements of cultivation to one another. So they will not be loath to co-operate with each other. But, though they are in the habit of co-operating with one another, they have not, up to this time, had the help of their immediate landlords, or that of the rulers of the country. So with the co-operation of their landlords and the Government, they will undoubtedly be very

successful in promoting the objects of thrift and co-operation. The question of establishing Village Banks is a very interesting one indeed, and will help the children of the soil immensely. It is a pity that this question has been ignored by the landlords so long: because, we are sure that all the compassionate landlords never liked the system of *deorha*, and notwithstanding their having a strong Taluqdari Association, they never made any representations on behalf of their poor half-starved cultivators. However, the righteousness of the cause of the dumb millions has at length prevailed, and our benign English Government has at last thought it fit to turn its attention to the relief of the poor cultivators, and consequently Village Banks are being profusely established. But, at the same time, one thing strikes us very much, and that is this, that as the Government will have to enact a law for the protection and guidance of Village Banks, it will be advisable to state that no *deorha* system of interest should be admitted by the law in future, and even the *sawai* system would be allowed to run for 12 months, but not for six months only. The system in our part of the country is this, that when a *mahajan* lends corn, he takes it back when the crop is harvested. So *sawai* means 50 per cent. per annum, and *deorha* means cent. per cent. This is exorbitant and must not be allowed. However, we hope that the Sultanpur Depôt has lent the corn on *sawai*, to be returned within a year, but not within six months.

Secondly, in order to improve agriculture by introducing new methods, better seed and improved implements are all well and good. But what about the resources of the country, which are being frittered away? We mean such resources of the country as are procurable. Cow-dung is one of the best of manures but it is made into cakes, and instead of being thrown out on to the fields, is used as fuel; because the short system of settlement compels the landlord to get as much money as he can out of the land, before the beginning of the new settlement. Therefore, regardless of the fodder of the cattle and the fuel of the cultivators, the landlord is bent upon, heart and soul, to reclaim all the arable lands, good or bad, by cutting down jungles and ploughing up the land. This at first, no doubt, brings him in a little money, but afterwards punishes him severely; because, in the absence of trees the rain does not fall, and the grazing grounds being cultivated, the cattle of the country are starved. Moreover, without jungles, the poor cultivators are deprived of their fuel; so they burn *kanda* and *upri*. (*Kanda* means dry cow-dung, &c., &c., found in the jungles and on the grazing grounds. *Upri* means the cow-dung cakes made for the purpose of burning as fuel.) This misfortune of the poor tenants and villagers, cannot be remedied without the assistance of the Government, and therefore it is necessary that certain plots of cheap land should be made rent-free for each group of villages, where trees might be allowed to grow spontaneously, and also planted, but not very profusely, so that the cattle may also be able to graze. These tracts should be made rent-free, the Government giving up its share of revenue, and the landed-proprietors denying themselves the benefit of their ratio of rent. Of course such tracts, which will be called the grazing and fuel grounds of such and such a group of villages, must be under the control of the Government and the landlords conjointly, and the village people should not be allowed to destroy its trees or waste its fodder carelessly or wantonly; but the creation of such tracts of land is absolutely necessary.

Then again, thirdly, to talk of improving the breed of cattle is preposterous, in the absence of good grazing grounds and suitable fodder. But good grazing grounds cannot be obtained in this country without the help of the Government and the landed-proprietors; and the fodder, too, cannot be secured unless the children of the soil have a good margin from the income of their fields. Horse breeding, too, will be impossible in the country: because it is not only the good sire which gives a good colt or filly, but a good dam is also necessary, and after she has foaled she must be well fed. But all this depends on good grazing grounds and good fodder, the former of which is non-existent, and the latter cannot be expected from the poor half-starved cultivators. Perhaps, we shall be told by our critics that horse-breeding is not intended for every cultivator. This may be, to a certain extent correct; but surely cattle-breeding is intended for every cultivator, or at least for the greater number of them, while animals also require good grazing grounds and expensive fodder. Then, over and above this, we require a number of good bulls which are very costly when they are full grown.

We remember that all the bulls which were brought in the Raja of Kalakankar's estate, cost from Rs. 100 to Rs. 150 each, and these are the figures that the Cawnpore Experimental Farm and Captain Meagher of the Allahabad Grass Farm charge."

HINDUSTHÁN, 21st February, 1902.

The same.

25. The English *Hindusthán* (Kalákánkar), of the 21st February, in continuation of the preceding article, says:—

"Good buffalo *sanrs* and bulls are needed in great numbers, so that there may be one in each district, *tahsíl* and *thana*, and then the breed of cattle will improve. To provide so many bulls Government must give a helping hand. The landed-proprietors and taluqdars too, should supply their young bull calves and buffaloes gratuitously; but unless all the districts, *tahsíls* and *thanas* are supplied with bulls a rapid improvement in the breed of cattle will not take place. We may be asked how those bulls are to be kept, and our answer is this, that the people who wish to have their cattle served by these bulls, should pay for their feed.

Fourthly, to encourage the formation of fuel and fodder reserves, and to extend the plantation of trees are beyond the power of the cultivators. Therefore our benign English Government should come forward and allot certain pieces of land for this purpose, remitting its revenue for those tracts of land, and making the landlords give up their rents. The plantation of trees is good, and we feel sure that if proper steps were taken, the waste land of India could be covered with three kinds of trees, namely, with *mahuwa*, *babool* and *chhiul* (*palas*). This would afford fuel and fodder: but the trees thus planted should not be too close to one another, and then the grass will grow under them, and will serve as fodder for the cattle. But these fodder and fuel tracts should be managed conjointly by the Government and the landed-proprietors as common property, and should not be left to the villagers or cultivators.

Fifthly, to revive the system of *panchayets* for the settlement of petty disputes is very praiseworthy indeed, because this practice still prevails amongst *Sudras* who settle almost all their differences by means of *punchayets*, and therefore we see no reason why the superior classes of Hindus, we mean Brahmans and Kshatriyas, should not settle their differences in the same manner. The following saying "*Panche lijai kijai kaj hare jite nahin laj*" (it is no shame for you to settle your differences by means of arbitration) surely was not intended for the *Sudras* only. The fact of the matter is that English justice is very costly, and English lawyers have very elastic privileges. Therefore we must protect ourselves from the claws and clutches of these lawyers as much as we can. Is it not an absurd thing to see lawyers defending both parties, when it is an admitted fact that one of them must be wrong; because surely both parties could not be right, and yet it is not an ignoble thing for a legal practitioner to defend anybody? In our opinion it is the duty of the lawyers of both sides to try to learn the facts of the dispute, and then settle it amicably. But they do not care a jot for the ruin of their clients. They want their big fees, and fight out the case to the bitter end. On the other hand the recalcitrant Indian litigants go on hammering away till the last tribunal, and in many cases get ruined through the expenses which far outweigh the benefits they gain by winning the case, and therefore it may be said that the remedy is more fatal than the disease. Then if the winner is ruined through the costs, the party who loses the case must surely be done for entirely. This is the result of expensive English justice; therefore it is highly desirable that as far as possible we should settle our differences by means of arbitration. Then again, the members of the arbitration, being the people of the vicinity, do not require cross-examination to prove the honesty and fidelity of the witnesses, but they know who is a reliable man in their neighbourhood and who is not. But here in the Court the witness is asked how many people were there? How were they dressed? In what direction were they looking? What did they hold in their hands? How many beams were in the roof of the house? By what direction did you enter it? Who met you at first? On what kind of seat were you seated, &c., &c.? Surely a false witness might get all these points by heart, but an honest one would not care to notice these points, and, therefore, would be more liable to make mistakes than the false one. Under these circumstances we feel emboldened to say that by thus cross-examining, the lawyers

instead of promoting the ends of justice, try to mislead the Judges, and throw dust in the eyes of the Court, and therefore they should be avoided, not only for the sake of economy, but also for the sake of the inconvenience and confusion they cause in the minds of the judges as well as for the prolongation of the decision of the case to a much later date than the cases would be decided in the absence of the legal practitioners. On all these considerations we strongly advocate the adoption of the system of *panchayets*."

(g).—General.

26. The following is an extract from the *Advocate* (Lucknow), of the 20th February :—" The importance of the resolution of the last Social Conference asking the Government to keep a register of orphans handed over to private Orphanages and to publish it for the information of the public will appear from the letter given below which speaks of a sad state of things at Neemuch :— ADVOCATE, 20th February, 1902.

Alleged misbehaviour of missionary ladies in respect of a Hindu girl in Neemuch.

'A Banjara girl by name Tulsi, aged about 8 years, was missing from Bhagana (a village near Neemuch Cantonment in the Gwalior State) for the last two years and a half. Her mother Asi was in search of the girl, but no trace was found. After a long time she received information that her daughter was in the Christian Orphanage at Dunglaoda, a village in the Neemuch district, some four miles from the Cantonment. The mother of the girl went to the missionary lady then in charge of the Orphanage and requested her to make over the girl to the mother, if she were in her Orphanage. Miss Campbell denied all knowledge of her being in the Orphanage and promised to hand her over the girl, if she were there. Miss Campbell kept the mother in suspense for several months and then went away, leaving Miss Duncan in charge of the Orphanage. The poor mother then requested Miss Duncan to hand the girl over to her, but she, though admitting the girl to be in the Orphanage, totally refused to restore her to the mother. Asi, the mother of the girl, at last lodged a complaint before the Superintendent of Police, Neemuch district, with the result that the girl was taken out of the orphanage and restored to her mother on the 6th February 1902. But to the great surprise of the public two other missionary ladies accompanied with two European gentlemen went to Bhagana on the evening of the 8th February to the house of Asi, and forcibly took possession of the girl from the legal guardianship of her mother without her consent and against the will of the girl herself who is still a minor. The girl left her mother weeping and crying loudly to save her. The Sub-Inspector of Bhagana, a Native gentleman, appeared on the scene and advised the missionary lady not to do so as it was an offence punishable by law, but to no effect.

Asi, the mother of the girl, has now lodged a complaint to the Suba Saheb of Neemuch under section. 363, I. P. C.. We anxiously await the result.

KISHAN SINGH,

Neemuch, 14th February 1901. *Agent of the Hindu Orphanage.*

The first incident might have been due to some misunderstanding, but the latter one, that of kidnapping the girl, is shocking and we have much hesitation in placing credence in the account given by our correspondent. We invite the attention of the Central India authorities to make enquiry into the matter which, if true, reflects as much discredit on the missionary over-zeal in a good cause as on the name of Famine Administration. We shall be glad to hear that there is some exaggeration in the account, but all the same it deserves immediate attention."

27. The *Surma-i-Rozgár* (Agra), of the 16th February, states that of the plague-affected persons that came to Agra from Allahabad, one case has proved fatal at Gokulpura and another at Tajganj by this time. The relatives of the deceased in Tajganj have, as a matter of precaution, been removed from their house and segregated in a garden at Basai. SURMA-I-ROZGAR, 16th February, 1902.

Two imported plague cases at Agra.

COLONEL, 16th February, 1902.

28. The *Colonel* (Moradabad), of the 16th February is glad to say that "our" merciful Lieutenant-Governor, Sir James Digges LaTouche, has been pleased to modify the circular issued by the Government of his predecessor, Sir Antony MacDonnell, restricting the promotion of non-matriculated ministerial employés in the public offices and courts: the officials who entered the public service prior to its issue being now exempted from its operation. This concession is praiseworthy indeed, and His Honor may kindly extend it to those persons as well who entered the public service during the period intervening between the issue of the circular and the present time, enforcing it in the case of future employés only. (The relaxation made in the circular by Sir James Digges La Touche has also been noticed with approval by some other newspapers.)

Relaxation of the Government circular regarding the promotion of clerks in the public offices who have not passed the Entrance Examination.

ADVOCATE, 20th February, 1902.

29. The *Advocate* (Lucknow), of the 20th February, says:—"We have more than once invited the attention of the Provincial Government to the utter deplorable condition in which certain valuable endowed property is lying at Cawnpore mismanaged, uncared for and in not a few cases selfishly used by persons who have no right to make any private use whatsoever of the money and lands placed in their hands by their fellow-citizens for better purposes. It is true that the Government cannot interfere in trusts of a religious nature in the absence of legislation: but some interference may be made in trusts of an educational and charitable nature, as Government, in the absence of any legislation, is doing in the local endowment of Shah Najaf. If the trustees fail to manage the property, if they do not act up to the terms of the will of donors, if actual misappropriation of the money goes on, is it not the duty of the Government to prevent the mismanagement of endowed property? If an exhaustive enquiry were instituted at Cawnpore, the Government would soon come to know that the value of the property endowed to charitable and educational purposes by certain public spirited citizens of Cawnpore does not amount to less than a crore of rupees, most of which is mismanaged. We do not know what has been the fate of the Debi Mandir endowment about which litigation was going on. The Gaya Prasad Endowment Trustees have not yet filed sufficient security in order to be able to secure management of the property. The Trustees have lost confidence in each other, and two of the Trustees have moved the District Judge to take up the property under his management. Lala Gaya Prasad had distinctly laid down that the accounts of the Trust were to be published every year. We have not come across any printed copy of the accounts. The Kallu Mal's Endowment is in the worst possible condition and it reflects little credit on the leading citizens of Cawnpore. Blakatánand had obtained a decree from the Civil Courts appointing a new Board of Trust. The District Judge selected seven prominent citizens to act as members of the new Trust. Some of the members are men of business and their names command public respect. But we regret, owing to inborn sluggishness in our national character or some local influences, the new Board have proved no improvement. No sooner were the trustees appointed than they began to quarrel amongst themselves. Again the help of the District Judge was invoked. The Judge held that two Trustees had not acted as they should have done, but did not relieve them of their duties. Before the decision was out, two other Trustees sent in their resignations. Of the remaining three, one is engaged in his own affairs, one is not in good physical condition to look after the affairs of the Trust, and the seventh, Blakatánand, who had moved the District Judge to interfere in the matter, had not the confidence of the other six Trustees and so was never consulted in any Trust matter. Thus it is that endowed property valued at about a lakh of rupees set apart for religious education is at present being mismanaged. We say that the citizens of Cawnpore, in whom the District Judge had confided, have by neglect of duty neither acted fairly by that officer nor by the Hindu public, and we think the local Government will be fully justified in resuming the management. Sir James Digges LaTouche's interest in the cause of education is very great: he feels sincere interest in both secular and religious education. Here is an endowment, of which, the best use could be made, and which would be quite sufficient to meet the requirements of the poor people of Cawnpore. Let us hope that His Honor will evince some interest in

Cawnpore Trusts.

this Kallu Mal's Endowment, and not only earn the blessings of the poor people who would be benefited by the proper use of the funds, but encourage benevolent-minded rich people to invest money in such acts of charity. One trust set right will afford a good warning to others and set many a rotten endowment in order."

V.—Legislation.

Nil.

VI.—Railway.

30. The *Riyáz-ul-Akhbár* (Gorakhpur), of the 1st February, in its column of local news, states that the editor lately took occasion to see the Lucknow train passing over the bridge at the Domingarh station, and the passengers, who alight at that station, crossing the river. When the train had dropped the in-coming passengers at the station and crossed the bridge, they proceeded to cross the river by the bridge, as usual, but the guard at the other end of the bridge, seeing them at a distance, ordered them to retire. The passengers were obliged to retire and cross the river in a small boat to their great inconvenience. The boat was crowded with passengers. At the present time of the year the river is not very wide and deep. But during the rains when the river is in full flood it is dangerous to cross it in a small boat. Nothing could be more objectionable than that passengers should be forced to cross the river in a small boat and run the risk of being drowned, to say nothing of the trouble and inconvenience they have to endure thereby, when a bridge is available for the purpose. The bridge was open to the railway passengers and the public for 14 or 15 years, but no unfortunate accidents ever occurred. However, if the railway officials apprehend accidents, they should take precautions to prevent them, but they are not justified in closing the bridge.

Riyáz-ul-Akhbar, 1st February, 1902.

Railway bridge at the Domingarh Station in Gorakhpur.

31. A correspondent of the *Hindustani* (Lucknow), of the 19th February, strongly urges upon the editor to advocate the need for reserving a second class carriage in the railway trains for the accommodation of native nobility and public officials in the same way as a compartment in the intermediate class carriage is invariably set apart for the use of Europeans. Such an arrangement would put an end to the troubles that crop up between native and European passengers so frequently. But Anglicised natives would consider it a slur if separate accommodation were provided for them in a second class carriage, while old-fashioned native gentlemen think that their honour and safety lie in their being seated separate from European passengers. Formerly second class European and native passengers were separate by accommodated, but the practice was discontinued some years ago on the ground that carriages more than actually needed for the accommodation of passengers had to be attached te every train. But when discontinuing this system the railway authorities should have strictly enjoined on the station-masters to render help to native passengers and protect them from ill-treatment, if European passengers interfered with them.

Hindustani, 19th February, 1902.

Question of providing a separate second class carriage for native passengers in every railway train.

32. The Hindi *Hindusthán* (Kalákánkar), of the 20th February, referring to the meeting of the Railway Conference held at the hall of the Indian Association in Calcutta under the presidency of Mr. Robertson, at which a number of influential natives drew the attention of the Conference to the various grievances of third class native passengers, observes that steps will now assuredly be taken to redress those grievances. In the Western countries special attention is paid to the convenience and comfort of railway passengers, but in India the third class passengers, who contribute the lion's share of the profits of the railway companies, are left out in the cold. It is notorious how fearfully these passengers are over-crowded on occasions of fairs. No urinals have been provided in third class carriages and the arrangements for the supply of drinking water at railway stations during the hot weather are very inadequate. It is to be hoped that the Managers of the Indian railways will make a point of making the native passengers as comfortable as possible.

Hindusthan 20th February, 1902.

Railway Conference at Calcutta and the grievances of the natives passengers.

VII.—Post Office.

Nil.

VIII.—Native Societies and Religious and Social Matters.

Nil.

IX.—Miscellaneous.

Roznamcha-i-Qaisari, 15th February, 1902.

Condemnation of a suggestion made by an English doctor for forcing natives to adopt the English mode of life as a protection from certain diseases.

33. The *Roznámcha-i-Qaisari* (Allahabad), of the 15th February, reproduces from the *Bombay Punch Bahadur* an article, in which the writer ridicules the suggestion made by a certain unnamed English medical doctor to Government for forcing the natives of India to adopt the English modes of eating, drinking, clothing, lodging, &c, on pain of punishment, if they are to be protected from the various diseases to which they are found to be so specially liable. The *Roznámcha* says that the doctor should have first prepared a statement showing the rate of mortality among the lower classes of native converts to Christianity as compared with other natives, before he came forward to propose such a preposterous measure. Some misguided persons similarly induced the East India Company to introduce the English mode of living in (certain respects) among the natives in 1857, but the result was disastrous.

Allahabad:
The 25th February, 1902.

PRIYA DAS, M.A.,
Government Reporter on the Native Press for the N.-W. P. and Oudh.

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SELECTIONS

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I.—Politics.

(a).—Foreign.

Riyáz-ul-Akhbar, 20th February, 1902.

The Hedjaz Railway Fund and the Indian Musalmans.

1. The *Riyáz-ul-Akhbár* (Gorakhpur), of the 20th February, says that the Muhammadans in India have not yet made a suitable contribution to the Hedjaz Railway Fund, probably because the majority of them are afraid lest their action in subscribing to the fund may be taken to have some political significance by the British authorities, that railway project emanating, as it does, from the Sultan of Turkey. Those pious Muhammadans who have hitherto taken a leading part in raising subscriptions in this country for the project, would, therefore, do well to memorialize the Viceroy to allow the Indian Musalmans to subscribe to the fund without any fear of their loyalty being suspected. No Musalman can be unwilling to contribute his mite to the Hedjaz Railway, a work of great religious merit, if he is assured of not incurring the displeasure of the authorities. If any Musalmans fail to participate in this pious work, they will rue their neglect not only during the rest of their lives, but also after death.

(b).—Home.

Oudh Samáchár, 21st February, 1902.

All-India Memorial.

2. The *Oudh Samáchár* (Lucknow), of the 21st February, referring to the decision of His Excellency the Viceroy *re* the All-India Memorial, as expressed in his note lately published, says that the *Pioneer* and some other contemporaries are opposed to the adoption of the classical style and the use of foreign materials. It would, no doubt, be well if the memorial were built in the Moghal or Hindu style and with Indian materials. But as it is desired that the Memorial should be one of the finest buildings in the world, and built of the best materials, His Excellency has been obliged to adopt the course in question. The Memorial fund amounts to 38 lakhs of rupees, but probably the amount will not suffice. It is to be hoped that Lord Curzon will make an appeal to the inhabitants of England and also obtain grants from the British and the Indian treasuries for the purpose. [The Hindi *Hindusthán* (Kalákánkar), of the 23rd February, approves of the views expressed by Lord Curzon regarding the Victoria Memorial, and observes that the opposition of the *Pioneer* is due to misunderstanding.]

Naiyar-i-Azam, 26th February, 1902.

Suggestion to postpone the Coronation Darbar at Delhi owing to the New Year's Day synchronizing with the Id.

3. The *Naiyar-i-Azam* (Moradabad), of the 26th February, says that the 1st January of 1903, which has been fixed by the Viceroy for holding the Coronation Darbar at Delhi, will conflict with the *Id-ul-Fitr*, which falls on the same day. This is a most important festival among the Musalmans, those among them who are employed away from their houses, try to be in the midst of their families and friends on that day. The Chiefs of Muhammadan Native States hold Darbars on the occasion of the Id when salutes are fired and nazars are presented to them. These Chiefs will consequently be obliged to forego their Darbar, in order to attend the Imperial one at Delhi. Again, the Idgah at Delhi will become over-crowded owing to the presence of the Nizam of Hyderabad and other Muhammadan Chiefs with their large followers, on the day of the Id. The Viceroy would therefore do well to postpone the Coronation Darbar for a week, out of regard for the convenience of Muhammadan Chiefs and other noblemen and gentlemen who will attend the Darbar.

Al Bashir, 25th February 1902.

Suggestion for His Majesty assuming the oriental title of *Kaisar-i-Hindustan* at the Coronation Darbar at Delhi.

4. *Al Bashír* (Etáwah), of the 25th February, while approving of the suggestion made by the Muhammadan Union Club at Calcutta to the Viceroy, to the effect that King Edward VII might assume an oriental title like the "Shahanshah-i-Hind" for use in this country, does not consider this title quite appropriate, inasmuch as no native chiefs bear the title of "Sháh" or "King." The editor thinks that the title "Kaisar-i-Hindustan" would be more appropriate, and urges that it should be engraved on coins and impressed on stamps both in the Vernacular and Roman characters, and that its assumption should be formally announced at the Coronation Darbar at Delhi.

5. The *Oudh Samáchár* (Lucknow), of the 21st February, says that Lord Curzon's reply to the memorial of the Indian Tea Association cannot but be viewed with feelings of surprise and regret. His Lordship, in his excess of sympathy for the white tea-planters, has supported them against a high and popular Government officer like Mr. Cotton. If Mr. Cotton's predecessors in office made no complaints against the tea-planters, it was because the cries of poor coolies could not penetrate the Government House at Shillong. It is due to the evil influence of the climate of this unfortunate country that a just and shrewd Viceroy like Lord Curzon has passed such a resolution. It would seem that His Lordship now approves of the system of compulsory labour (*begár*), has ordered a Bill legalising such labour to be framed, and is in favour of the Emigration Act. The evil influence of this country is responsible for the entertainment of such views on the part of the Viceroy. The *Anand Bazar Patriká* says that, if His Excellency was struck by the Assam tea planters dragging his carriage, he would really require no horses, inasmuch as there are many selfish persons in his country who would gladly always drag his carriage, if he showed favour to them as he has done to the tea-planters. Though the editor is not prepared to acquiesce in the assumption of the *Anand Bazar Patrika*, he is afraid that the treatment accorded to Mr. Cotton, whose only fault, if a fault it be, was that he lent an ear to the grievances of coolies, will deter his successors from following his example. Poor Indians are driven by starvation to seek employment in Trinidad, Mauritius, Guiana and other distant foreign countries, but no special Act has been framed to regulate their emigration. Why then has Government considered it necessary to bind the Assam coolies hand and foot by law? Even if the Act were abolished, the hungry coolies would voluntarily go to Assam in search of employment, especially as, according to the Viceroy, the coolies are so well treated by the tea-planters. A kind master can easily get any number of servants. Lord Curzon had better abolish the Emigration Act, and then His Lordship would soon find out for himself how these planters treat the coolies.

Oudh Samáchár, 21st February 1902.

Lord Curzon's reply to the Indian Tea Association's memorial.

6. *Al Bashír* (Etáwah), of the 25th February, says, that, although Sir James Digges La Touche has distinctly told the Nagri Pracharini Sabha at Benares that Urdu will continue to be the court language in these Provinces whether it be written in the Persian or Nagri characters, and that the object of the Hindi Resolution was simply to facilitate an exchange of communications between the people and Government, the advocates of Hindi are leaving no stone unturned to destroy Urdu, root and branch, and substitute *Bhásha*, a dead language, in its place. But this *Bhásha* or so-called Hindi, in which the *Bhárat Jiwan* and the *Hindusthán* are written, is a (fictitious) language which is spoken at no place. The Maharaja of Ajudhia is an enthusiastic advocate of Hindi, and the address which he presented to His Honor at his recent visit to that town was couched in such a language that even the Hindu editor of the *Oudh Samáchár* declared it to be too difficult to be understood by many a person. If the language of this address is to be called Hindi, then surely the Hindus may be said to be endeavouring to revive a dead language indeed. Again, the champions of Hindi have recently established an association at Cawnpore to promote its cause, and passed a resolution to the effect that legal practitioners may be requested to transact their business in the Nagri character as far as possible. Do not all these things clearly show that the Hindus are bent upon injuring Urdu? The editor is, therefore, strongly of opinion, that the Musalmans should keep up their agitation against the Hindi Resolution, until they gain their object; for he clearly sees that the speech which His Honor lately delivered at Benares regarding that Resolution will not by itself serve to keep Urdu alive unless this Resolution is cancelled or duly modified.

Al Bashír, 25th February, 1902.

Al Bashír on the Hindi-Urdu controversy.

II.—Afghanistan and Trans-Frontier.

7. The *Advocate* (Lucknow), of the 23rd February, says:—"It is now admitted that the Mahsuds are the best armed of the frontier tribes. How is that? The Allahabad paper attempts a reply. They were known, we are told, to have purchased rifles in the Afridi country in the summer of 1900, as they then foresaw that punishment was

Advocate, 23rd February, 1902.

Mahsud arms.

impending. They got some 40 Sniders when they raided the militia post at Kashmir Kar, and a score or so of Martinis in the affair of the Khuzma Nullah, when the picquet of the 17th B. I. was cut up. Altogether they had secured between 60 and 70 rifles before the 'active blockade' began, and they have been called upon to surrender all these as one of the preliminaries to be fulfilled before terms can be discussed with the *jirgas*. The number of rifles handed in last week was 48. It is believed that all rifles have been surrendered with the exception of a few, which some of the tribesmen had taken up to Khost, whence efforts are now being made to get them back. The Mahsuds have also a number of ·303 rifles, though the source of their supply is unknown, unless they were among the purchases made in Tirah. These arms range from Rs. 700 to Rs. 900 in value, and the tribe is not rich enough to have made purchases on an extensive scale. But many of the sepoys killed or wounded in the late operations were undoubtedly hit by ·303 bullets. This enigma has not been cleared. Perhaps the cry against smuggling through the Persian Gulf will again be revived. It may possibly be that the Mahsuds got their arms mainly from the factory at Kabul during the days of Abdur Rahman. At any rate, their subjugation has proved a very stiff work."

III.—Native States.

Sahifa, 26th February, 1902.

Plague riot at Patiala.

8. A correspondent of the *Sahifa* (Bijnor), of the 26th February, says that at Patiala a Muhammadan woman, of the Dogra class, recently contracted some ordinary disease and died of it. Some doctors at once proceeded to the house of the deceased to examine her body in order to find out if her death was due to plague. The relatives of the deceased would not permit the corpse to be examined, carried it to the burial ground and buried it. When these men returned home, the doctors, accompanied by a number of sowárs, again arrived at the house of the deceased with a view to disinfecting it, and burning clothes, &c. This led to a serious affray, which is said to have commenced with one of the sowars wounding a relative of the deceased with his lance, and both Hindus and Musalmans joined in the affray that ensued. The European Civil Surgeon and his Hindu assistant were hurt, the injuries received by the latter being very serious. This affray was then followed by a general riot in the town, and the plague hospital and the huts in the quarantine camp were set on fire. All the shops in the bázár were closed and 10 or 12 State houses were burnt. The strike in the bázár still continues. The Lieutenant-Governor of the Panjáb has gone to Patiala to restore order. Thus a plague riot has occurred at Patiala, although plague has not yet penetrated that town.

IV.—Administration.

(a).—*Judicial and Revenue.*

Prayág Samáchár, 20th February, 1902.

Mr. Sarvadhikari, Barrister-at-law, suspended by the Allahabad High Court.

9. The *Prayág Samáchár* (Allahabad), of the 20th February, says that Mr. Sarvadhikari, Barrister-at-law, who has been suspended by the Allahabad High Court for three months has left for Rangoon with the intention of again practising in the Burma Chief Court which was formerly the scene of his labours. The Bengali Babu did not like to offer an apology to the Allahabad High Court.

Árya Mitra, 24th February, 1902.

Sub-Registrar at Aonla in the Bareilly district and Hindi petitions.

10. The *Árya Mitra* (Moradabad), of the 24th February, publishes a communication from Dori Lal Gupta at Chandausi, who complains that on the 24th December 1901, he presented two petitions, written in Hindi character, to the Sub-Registrar at Aonla in the Bareilly district, asking for copies of certain documents, but that the Sub-Registrar declined to receive the petitions on the ground that they were written in Hindi. The writer requested the Sub-Registrar to record his order on the petitions, but he refused to do so. The petitioner proceeded to Bareilly and brought the matter to the notice of the Registrar there. He had a discussion with the Registrar who granted him an order directing the Sub-Registrar to receive any Hindi petitions presented to him. On the 17th December the writer again presented his two Hindi petitions above referred to and the Registrar's order to the Sub-Registrar who was angry with him, but received the petitions, asking him to

for an Urdu translation [illegible] the Sub-Registrar did not know Hindi. The writer had an Urdu [illegible]ion made by a petition-writer and offered it to the Sub-Registrar who asked him to sign it, which he declined to do. The Sub-Registrar took the Urdu translation, saying that the writer was a very prejudiced man. The writer received copies of the papers applied for with great difficulty. The authorities should give their attention to the matter.

(b).—Police.

11. The *Advocate* (Lucknow), of the 27th February, says:—"Mr. C. W. Whish is keeping up with commendable energy interest in the question of Police reform and has followed his interesting paper on the subject which he read some time ago before a London audience with a paper in the *East & West*. Mr. Whish is one of those few Civilians of these Provinces, who, while in active service, cared to keep himself aware of the under-currents of Indian thought, and who, by sympathetic attitude, placed himself in a position that he might hear whole truths from Indians about the administration in which he was engaged. Indians had no hesitation in unbosoming their heart to him, and it is due to these exceptional facilities that Mr. Whish has so well grappled with the problem of police reform. Mr. Whish does not think so badly of the Indian policeman as of the system under which he has to work. Compared to that of other countries our Police force is neither more nor less prone to degradation and corruption: it is the system under which these men, otherwise upright and honest, are made oppressive and corrupt. Mr. Whish divides the defects of the Indian police into two heads, general and special. The general defects are that the system as at present constituted does not attract the best men to the rank and file of the force, that it does not keep them honest when employed, and attract their whole energies to the work to be done, and that there is entire absence of organization to ensure co-operation even among the various districts of a province, to say nothing of concerted action among the provinces themselves. These general defects about which all Indians are unanimous, are to be found in the police force in all parts of India. Mr. Whish in his long experience has come to the opinion that 'the people of India are the easiest governed in the world, and with an intelligent police system the trend ought surely to be towards the gradual stamping out of all but unpreventable crime. Thagi was stamped out, then why not other forms of lawlessness and desperate crime? Because the popular belief is that the laws and those who have the real enforcement of the laws in their hands, instead of helping the people to prevent lawlessness, help in its outbreak, manufacture crimes where none exists, and thus have managed to create a class of hard-hearted criminals, who are ready to go to any length to oblige their friends. This is Mr. Whish's experience who says:—

Mr. C. W. Whish on Police reform.

Advocate, 27th February, 1902.

It is well known that the force too often encourage crime indirectly for the sake of gain, and sometimes even directly for the sake of reputation. It has been noted the number of dacoities in some parts seems to vary directly in accordance with the number of convictions, and honours conferred for their suppression. The ugly truth suggested here is only too apparent to those who can 'read between the lines.'

The nature of the crime now and then changes like the weather with the change of the presiding deity. This shall continue to be the state of things till these general, as also some specific defects, are not removed:—

The specific defects enumerated by Mr. Whish are given below:—

(1) The police are dangerously underpaid.

Instead of a dozen or half-a-dozen underpaid men, have one, and if you cannot pay him adequately, make up for the deficiency by the dignity you attach to his office.

(2) Excessive powers.

With a scheme such as has been hinted at, these powers would be largely withdrawn from the hands of a number of untrustworthy persons, and centered in those of one who was to be trusted. The power would not thus be exercised, and might indeed be safely increased rather than diminished.

(3) Wrong direction of effort.

The police are far too largely employed in investigations, when patrol and prevention are their most important duties. I may be forgiven for an attempt to give a lighter side to a somewhat gloomy subject by suggesting that *five P's* (Prestige, Pay, Patronage, Patrol and Prevention) would do much to improve Police administration.

(4) The unsatisfactory condition of the tests and standards of police efficiency.

Repeated promises have been made that statistical tests should no longer usurp the first place, but percentages and statistics still flourish in baleful operation. The finest test is surely general repute, for popular reputation in India is extraordinarily correct and trustworthy.

Over and above these is antagonism between the police and the people. These are real defects and will have to be faced. Mr. Whish is not without his remedies, some of which are practicable. In the first place he holds that the 'only real way of getting an effective police will be to make the service an Imperial one, directly under the Supreme Government, for in no other way can the best men be attracted to the service and needs of one part of the Continent be supplied when necessary from another.' Whether such reorganization which will not be unattended by some serious drawbacks will bring about the necessary reform or not we cannot say. Mr. Whish simply echoes the popular feeling when he lays stress on the necessity of the police force conciliating itself to the public opinion. Quite unmindful as to what the local public of a town or district thinks of the doings of the police officials, the very unpopularity of the police officer is often considered as a reason why he should receive greater encouragement from the superior officers, while the reverse should have been the case. This want of confidence cannot be removed till such time as Government does not devise some means by which the police force is made amenable to public opinion. Public opinion at times may be wrong, but that often it has proved to be right has been the experience of Mr. Whish. Encourage honest local public opinion by placing confidence in honest independent men, and the confidence will never ultimately prove to have been wrongly placed.

In support of Mr. Whish's remark that the police force is underpaid and offers little prospect for honest work, we can do no better than reproduce here the actual experiences of an educated police official which he sent us some two months ago. The letter speaks for itself. He writes:—

'First of all I must tell you that I am a Sub-Inspector and that I joined this department direct from Police Training School—after passing matriculation examination. The hardship which I had to combat both from my superiors, I mean the D. S. P. and Inspectors, as well as Officers in charge of station and subordinates, I cannot enter in a letter as they will make a small pamphlet: suffice it to say that during the short period of six years' service I have been twice reduced for impertinence, as I would not ditto the sayings of my superiors. * * * * Sir A. P. MacDonnell got many Police Officers imprisoned, and I would admit that they deserve this punishment. But take into consideration the pay of an Investigating Officer. The lowest being thirty and the highest seventy rupees, the former make up the greater part of the force. He has to keep a horse, which costs him Rs. 20 at least in these days of scarcity. Can you say that Rs. 10 or say 15 is enough to even feed one man of the status of an Assistant in the *Advocate* office? What to say as to his uniform, clothing and servants? And he, who is a married man is, I must say doomed. So far as to his personal expenses which might be curtailed or say managed anyhow to meet. Now two visits of the Inspector do not cost less than Rs. 50 a year, one visit of D. S. P. if he is not inclined to take *rasad*, only *inam* to his gracious servants costs in the least Rs. 50. The District Magistrate's and Deputy Magistrate's orderlies do not feel satisfied with less than Rs. 25. The expenses incurred in feeding witnesses and *inam* to court orderlies, when any chalan is sent up are not counted here. You might ask when witnesses are paid diet money by the courts, why should they be fed by the police, in reply I must tell you that only for the day when they appear before the court, and it generally happens that cases are postponed for several days to come. Whence to meet these charges is the question? As the Police Department is made of vernacular-knowing men and those who know English do not dare to bring any irregularities of the department to light owing to the displeasure of the D. S. P., hence I would ask you to depute one special correspondent to know all about us.'"

(c).—*Finance and Taxation.*

Nil.

(d).—*Municipal and Cantonment Affairs.*

AWAZA-I-KHALQ, 24th February, 1902.

Need for lighting certain by-lanes at Benares.

12. The *Awáza-i-Khalq* (Benares), of the 24th February, draws attention to the dark and narrow by-lanes in Benares, especially in the Chetganj and other wards, and asks the Local Municipal Board to arrange for the lighting of such by-lanes at night by all means. It is almost needless to say that the people find it very difficult to grope their way in the dark.

(e).—Education.

Universities Commission.

13. The Hindi *Hindusthan* (Kalákánkar), of the 22nd February, referring to the opening of the Universities Commission at Madras, says that Lord Curzon takes a keen interest in educational matters. His Lordship is entitled to public gratitude for appointing the Commission in question with the sanction of the Secretary of State. Though the native element in the Commission is very small, the Commission is composed of able members who, it may be hoped, will make a thorough and impartial inquiry into the delicate and important task entrusted to them; and Lord Curzon will be able to introduce useful reforms into the present system of University education in accordance with their recommendations.

HINDUSTHAN, 22nd February, 1902.

Coming Allahabad University Degrees examinations and plague at Allahabad.

14. The *Advocate* (Lucknow), of the 23rd February, says—"We have received several letters during this week from Bareilly, Benares and elsewhere, protesting against the University continuing to pay no heed to the protests of students and their guardians for the transfer of the centre of the Degrees Examinations. We are however assured by a student from Allahabad that the greatest possible care has been taken to keep the candidates coming from outside isolated; he, however, is desirous that some concession should be shown to Allahabad students who are not yet in a happy mood.

ADVOCATE, 23rd February, 1902.

Government High School at Moradabad.

15. The *Naiyar-i-Azam* (Moradabad), of the 26th February, adverting to the incident at the Boarding House of the Government High School at Moradabad which was briefly alluded to in the previous issue (*vide* the Weekly Selections, paragraph 20, page 124 of 1902), says that the incident is such a disgraceful one as will not bear description. The boarders are extremely dissatisfied with Pandit Amar Nath, the present Manager of the Boarding-House, and the Inspector of Schools would do well to take immediate steps to place it under the charge of another man. The number of boarders has always been very small during the time of the Pandit, and it will probably fall off still more, Muhammadan students being especially disinclined to become boarders through fear of him.

NAIYAR I-AZAM, 26th February, 1902.

Almora Zila School.

16. The *Almora Akhbár* (Almora), of the 22nd February, says that the Almora Zila School is the only Zila school in the Kumaun Division. The school is of comparatively short standing, but has been making steady progress since its establishment. Government has been pleased to voluntarily strengthen the staff this year by the addition of a science and a drawing teacher, for which the people are very thankful. But, on the other hand, the pay of the second master has been reduced from Rs. 80 to 60 a month, the water-carrier and the chaukidár who were attached to the school on Rs. 5 a month each have been dismissed, and the daftari's pay has been curtailed by a rupee. The editor condemns these measures as partaking of the penny-wise-and-pound-foolish policy, and observes that the efficiency of the school will suffer from the reduction in the pay of the second master, inasmuch as several good second masters, who were sent to Almora from the plains on Rs. 80 a month, soon went away finding their pay inadequate to meet their expenses. The editor hopes that the Chairman of the District Board and the Director of Public Instruction will reconsider the matter. The editor also enters a strong protest against the dismissal of the water-carrier owing to the great inconvenience which the measure has caused to the students, and states that at the instance of the Head-Master, the Secretary of the District Board has made some temporary arrangements for the supply of water.

ALMORA AKHBAR, 22nd February, 1902.

(f).—Agriculture and questions affecting the land.

Nil.

(g).—*General.*

Almora Akhbar, 22nd February, 1902.

Corruption among Government servants.

17. The *Almora Akhbár* (Almora), of the 22nd February, says that corruption is condemned by one and all, and that both the receiver and the giver of a bribe are liable to punishment under the Indian Penal Code. But, all the same, corruption continues to increase by leaps and bounds. It is contended in some quarters that the payment of inadequate salaries is chiefly responsible for the corruption of Government servants, and that consequently an increase in the scale of pay would remedy the evil. But, as it is, black sheep are to be found even among high-paid officials; and therefore the mere raising of the pay of low-paid officials will not do. No improvement can be expected until Government distinguishes between honest and corrupt officials, and makes secret inquiries to detect the latter. These corrupt officials are not content with fleecing the people, but also misappropriate public money. It would appear from the *Venkteshwar* that the prolongation of the Boer War is, in no small measure, due to the fact that the remounts sent to South Africa are not up to the mark, and that one of the officials through whom the purchases were made has confessed that he received a commission of 2½ per cent. on the price of each horse he purchased. Again, a European member of a local Board in Assam had a road repaired, for which a bill for Rs. 700 was submitted to the Board. The Overseer who was a Bengali was asked to verify the bill. He declined to verify it on the ground that the road had not been properly repaired. But the European member, who passes such bills, at once passed the bill and dispensed with the services of the Overseer! Five Bengali members of the Board espoused the cause of the Overseer, while the European members, including the Chairman, ranged themselves on the other side. The Overseer, who was of eight years' standing, was dismissed, and his appeal to the higher authorities resulted in nothing. When persons of rank and position set such examples, the misbehaviour of small fry can be no matter for surprise.

Oudh Akhbar, 24th February, 1902.

Bribery among public servants.

18. A correspondent of the *Oudh Akhbár* (Lucknow), of the 24th February, deploring the prevalence of bribery not only in the Police Department, but in all branches of the public as well as private service, says that this vice is the root of all evil, and one of the most important causes of the increasing poverty of the people in this country. Not only the ministerial employés, but even officials are found to be corrupt and amenable to bribes. The fact is that "our" morals are very low, so that the people have not yet come to look upon bribery as a vice: why, ministerial officials openly talk about the bribes they take, and consider them, in fact, as part of their salaries. If associations were established in every village and town for excommunicating, from society, the receivers of all kinds of bribes, a speedy check would be put on the vice. But all the necessaries of life are now much dearer than they were before, when the scale of salaries for the various branches of the public service was fixed; and hence unless suitable increments are made in the salaries of all classes of public servants, they must take bribes to keep body and soul together. The salaries of public servants should therefore be increased all round, and the authorities should make a point of freely promoting such officials as are honest, and leaving out those in the cold who are known to be dishonest.

Al Bashir, 25th February, 1902.

Candidates for Government service and the Urdu language.

19. *Al Bashír* (Etáwah), of the 25th February, says that the court language in the United Provinces being Urdu, it is absolutely necessary that no person who is not well acquainted with Urdu should be appointed to those posts in which work has to be done in Urdu. At the present time men who have passed the Middle Class or a University examination are largely admitted into the public service, but at their enlistment no enquiry is made as to their knowledge of, or proficiency in Urdu, a Departmental or an University certificate or Diploma being considered a sufficient proof of their qualifications. But a candidate whose second language was not Urdu or Persian in school and college, can hardly make an efficient clerk or official. It is true, that as the language spoken in these provinces is Urdu, an intelligent person can readily pick up a fair knowledge of it when he is appointed to a post where he has to do work in it. But a person who regularly studied Urdu

and Persian in school and college must be more useful than another who did not do so, if any portion of the work has to be done in Urdu. The editor therefore insists that none but those persons whose second language was Urdu or Persian at school should be appointed to Government posts involving Urdu work, whether as clerks or officials.

20. The English *Hindusthán* (Kalákánkar), of the 24th February, says:— HINDUSTHÁN, 24th February, 1902.

Plague in Allahabad.

"Plague is reported to be making terrible havoc both in the Allahabad city and district. Shops are closed and business is at a standstill. In the district several villages are said to have been entirely deserted, and corpses are being thrown into tanks. Numbers are said to be fleeing to Cawnpore and Lucknow, and are likely to carry the infection with them. It behoves the authorities to take the strictest measures to suppress the epidemic, or else there is great danger of its spreading."

21. The *Oudh Akhbár* (Lucknow), of the 25th February, says that owing to the increasing virulence of plague at Allahabad, a number of the people of that town have already sought refuge in Lucknow, and that many more of them are coming in. The examination of passengers at the Lucknow station should therefore be stricter, it being better to prevent the admission of plague-infected persons than to allow such persons to enter, and then subsequently to inspect houses in order to find out plague cases. OUDH AKHBÁR, 25th February, 1902.

Need for a strict examination of in-coming passengers at Lucknow to prevent an outbreak of plague.

22. The *Advocate* (Lucknow), of the 23rd February, says:—"The Shiahs of Lucknow, who headed by Mr. Hamid Ali Khan, Barrister-at-Law, moved the Government for the rendition of a mosque situated in Hajratganj, now occupied by the civil dispensary, deserve congratulation on the success of their efforts. The Government by the rendition of the mosque has not only earned the thanks of the Shiahs alone, but of the public as well, as the dispensary shall hereafter be located in a building quite suited for the purpose. The Government of India has agreed to grant Rs. 7,000 for the construction of the building; Rs. 2,000 will be contributed by the petitioners. A better arrangement would have been to relieve the petitioners from all financial responsibility and hand over the mosque to the Hussainabad or Shahnajaf Endowment, so that the building might be kept in order. As to the site for the new dispensary, there are but two localities to choose between, *viz.*, the piece of land in front of the mosque, and Lal Bagh. If the new building be erected at the south-east corner of Lalbagh, where the stables of the Isabella Thoburn College are situated, it will be very centrally located and may be resorted to by all people living within the Civil Lines." ADVOCATE, 23rd February, 1902.

Restoration of a Muhammadan mosque at Hazratganj, Lucknow, to Muhammadans.

23. The *Oudh Samáchár* (Lucknow), of the 28th February, says that if famines, which have become so frequent and severe for some years past, were allowed to play havoc with the lives of the people, the children of the soil would become extinct in a few centuries. Such a contingency would be most injurious to England. Englishmen say that they have undertaken the arduous task of governing India simply for the benefit of natives, but they cannot deny that they have greatly benefited themselves by their Indian Empire. Formerly India was the richest country in the world, and all the European Powers cast wistful glances at her. But of late she has been reduced to poverty; and it is to be regretted that England which owes her present prosperity and greatness to her, does not care to take effectual steps to improve her condition. The writer argues that the severity of famines is not due so much to the failure of crops, as alleged by Government, as to the impoverishment of the country due to the drain of wealth to England and other foreign countries. The industrial arts have declined to such an extent owing to foreign competition that the people have to depend on foreigners even for the supply of matches: what is still worse is that Government does not care to improve agriculture, which is now the principal industry of the people, or even to check the wholesale exports of grain. The cultivators foolishly part with almost all the produce of their fields at the time of harvest, and subsequently have to buy grain even for sowing purposes in consequence. It is to be hoped that better counsels will prevail with Government in future, and that it will make a point of ameliorating the condition of the people. OUDH SAMACHÁR, 28th February, 1902.

Famines and the decline of trade in India.

V.—Legislation.

Nil.

VI.—Railway.

Almora Akhbar, 22nd February, 1902.

Alleged recognition of distinction between European and native railway passengers.

24. The *Almora Akhbár* (Almora), of the 22nd February, says that it would seem that a European lady, who lately had occasion to travel third class from the Victoria Terminus station to Kirki, got her finger hurt, while the door of the railway carriage was being shut (by a railway servant). The lady claimed Rs. 375 as damages and obtained a decree for Rs. 400 including costs. In noticing the above case, the *Gyan Patrika* observes that, had the lady been a native no one would have cared a fig for her, even if she had been killed. No doubt the people are enjoying many conveniences under British rule, which were unknown before, but the invidious distinction of race is a dark stain on its fair fame. It is well known how native women are ill-treated at railway stations. To say nothing of payment of damages to them, the authorities do not even take effectual steps for their protection in the future.

Sahifa, 26th February, 1902.

A complaint against a booking-clerk at the Rampur Railway station.

25. The *Sahifa* (Bijnor), of the 26th February, on the authority of a correspondent, complains that at the time of the departure of the mail train from the Rampur station on the 17th idem at 11 p. m. the booking-clerk fell asleep and booked no passengers, who were all left behind by the train to their great inconvenience and loss. They reported the matter to the station master who did not listen to them and told them to go away.

VII.—Post Office.

Sahifa, 26th February 1902.

Postal reforms suggested by the *Sahifa*.

26. The *Sahifa* (Bijnor), of the 26th February, referring to the suggestions that have, of late, been made in the press, for reducing the commission on money-orders for sums below Rs. 5, and the postal charge for "bearing" letters, says that, along with these needed reforms, the contributors to newspapers should also be privileged to send their contributions, for publication in them, at a reduced rate of postage. These reductions in the postal charges would decidedly increase the number of such contributions, and thereby the loss of revenue caused by the reduction in the rate of postage would be recouped.

Al Bashir, 25th February, 1902.

Need for raising the status of the Branch Post Office at Raipur in the Farukhabad district.

27. *Al Bashír* (Etáwah), of the 25th February, publishes a communication, in which the writer states that the population of Raipur, in the Farukhabad district, is 3,000, and that a large number of the residents are employed in the British Indian Army, many of them serving, outside India, in South Africa, Mauritius, Guiana and other places at the present day. There is a Branch Post Office at Raipur, which was established 12 or 13 years ago. It is under the charge of a retired native soldier. The number of letters and parcels received at this office both for delivery and despatch is too large for the retired soldier to dispose of promptly, and the people are greatly inconvenienced. Again, letters, &c., addressed to South Africa and other places out of India cannot be registered, nor can any parcels be insured, at this post office. Savings, too, are not received for deposit at the office, and the people have to go all the way to Kaimganj for the purpose. The residents wrote to the Inspector of the Post Offices in the Agra Division on the subject, but he replied that their grievances could not be removed because the Branch office was in charge of only a retired military man. But it is absurd that the entire community of a place should be allowed to suffer all sorts of inconveniences for the sake of a retired Government servant. The writer, therefore, prays that the status of the Raipur Post-Office may be raised, and also authorized to register letters and parcels addressed to places in and out of India, and to insure inland parcels. Moreover, a savings bank should be opened at the Raipur Post-Office.

VIII.—Native Societies and Religious and Social Matters.

28. The *Advocate* (Lucknow), of the 27th February, says :—"Hardwar is a stronghold of Hinduism. It marks one of the holiest of the holy spots in Aryavartta. Hundreds and thousands of pilgrims visit the place on the occasion of all religious feasts and fasts. It is the abode of a large number of Sadhus and Sanyasis who, having given up the world, repair to the hills and forests which abound in its neighbourhood, to devote their lives to the contemplation of the One Holy Universal Divine Soul. Some of the Sanyasis have built small retreats for themselves. Those that have a large following have erected temples and buildings for the purpose of worship and shelter of pilgrims, to and from other shrines in the higher regions of the Himalayas. One such useful place is kept by Keshavanand Brahmachari in the Belwara jungle on the other side of the Hardwar Canal, not far from the railway station. This place is considered sacred by reason of its being the resting-place of the mortal remains of a well-known holy man of Benares who was the spiritual guide of a large number of Hindus of the Lower Provinces and also of Upper India, amongst whom Keshavanand Brahmachari is one. For some time past there have been differences and dissensions between Keshavanand Brahmachari and a disciple of his, named Atma Nand, from whom Keshavanand derived his title to the land and a small building thereon. This building was considerably enlarged with the help of public subscriptions from the disciples of the Sadhu in whose honour the shrine was built by Keshavanand, who was driven by his opponent Atmanand to have recourse to law. The result was that a Court of competent jurisdiction declared that Atmanand had no right, title and interest in the said land and the buildings appurtenant thereto, and that the buildings belonged to Keshavanand and the land on which they stood to Government. A numerously signed memorial has now been submitted to the Local Government by Keshavanand and others praying that the said land may be made over to the memorialists for a reasonable consideration on a perpetual lease, or on such other terms as the Government may deem proper, so that the safety of the temple and the Samadhi may be ensured, and the object of their erections may not be frustrated. Considering that this plot of ground has for a considerable time been in possession of Keshavanand and his predecessors in interest, that a shrine and other holy erections have in course of time been built, that the representatives of the Government did not raise any objection to the erection of the said buildings and the occupation of the said land, and that the subscribers to the said buildings were honestly led to believe, by the tacit acquiescence of the Government, in the rightful title to the said land, it is to be hoped that His Honor the Lieutenant-Governor will be pleased not to disturb the present possession of Kesahvanand and his following, which possession they legally came by, by ordering the demolition of the buildings which would in the eyes of a large section of the Hindu community be nothing short of an act of sacrilege."

A Hindu shrine in Hardwar.

Advocate, 27th February, 1902.

IX.—Miscellaneous.

29. One Wali Haidar, writing to the *Oudh Akhbár* (Lucknow), of the 27th February, deplores the growing poverty and indigence of the people, and the decadence of indigenous arts and industries of India. The various societies that have of late been established in this country, far from effecting any improvement in the condition of the people, have served to bring about a tension of feeling among the various communities. There is no want of genius, intelligence, abilities and other good qualities in the people of India, but they badly lack co-operation. All the highly prosperous and civilized countries in the world at the present time chiefly owe their greatness and astonishing progress in all directions to co-operation. The only means for improving the condition of a country is acquiring a thorough knowledge of its natural resources and bringing them into use, for which joint action and co-operation are indispensable. Not only the natives of India are averse to joint action in any matter, as a rule, but most of them have given up their ancestral professions and callings, and the result is that a vast army of educated men are found hankering after employment under Government in vain, the number of appointments in the public service being but limited. The people of India would therefore do well to awake to their miserable condition, and, shaking off their lethargy, learn to work in concert, taking to various forms of trades

Poverty in India.

Oudh Akhbar, 27th February, 1902.

and industries. Thousands of acres of culturable land lie waste in the Native States, and they may most advantageously be taken in farm and reclaimed, and colonised. The green valleys in the mountains may be utilized for breeding cattle, horses and mules. The various spices and sweet flowers that simply waste in the jungles may be brought into use, and large profits made. Hotels for the use of Hindus and Musalmans, and small shops of miscellaneous goods may profitably be established at the railway stations and on the premises of law courts in large towns. There are similar other ways to which the young men of the country can usefully and profitably apply their energy and time, and wealthy men their capital, instead of every person seeking to obtain a Government post on Rs. 15 or 20 a month simply to be called a Babu or Munshi.

ALLAHABAD :
The 4th March, 1902.

PRIYA DAS, M.A.,
Government Reporter on the Native Press for the N.-W. P. and Oudh.

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SELECTIONS

FROM THE

NATIVE NEWSPAPERS

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I.—Politics.

(a).—Foreign.

Advocate, 2nd March, 1902.

India and the cost of the Boer War.

1. The *Advocate* (Lucknow), of the 2nd March, says:—"The Hon'ble Mr. Turner has proved a seer. While presiding at the protest meeting of tea-planters, merchants and traders at Calcutta against the suggested increase of import duty on tea in England, he did not see any objection to India contributing a share of the cost of the Boer war. The Indian press was loud in its protest against the proposal. The Anglo-Indian section of the press gave but a feeble support to the audacious suggestion. It appears, however, a covert attempt has been made by the Government of India to act up to Mr. Turner's idea. The Allahabad paper learns that the expenditure connected with the grant of bounties to British soldiers extending their service in India is to be met out of the savings effected by the absence of troops in South Africa and China. The *Pioneer* thinks 'it may be taken as India's contribution towards the cost of the Boer War.' This we may take for the introduction of the thin end of the wedge. India may have no reason to complain if her children in the British Colonies in Africa are given equal rights with Englishmen. The announcement made by Lord Milner recently does admit of a better explanation. While refusing to receive an address from the Indian community in Natal, his Lordship said that Indians must be considered as part and parcel of the general community. If this idea is kept in view while framing law and regulations, India may not object to bear some share of the cost of the war."

(b).—Home.

Al Bashir, 4th March, 1902.

Suggestion to hold the Coronation Darbar at Delhi in the afternoon of the 1st January 1903 on account of the Id synchronizing with that day.

2. *Al Bashir* (Etáwah), of the 4th March, states that it has received several letters objecting to the Coronation Darbar being held at Delhi on the 1st January 1903, on the ground that the important Muhammadan festival of Id will occur on that day, and suggesting that the Darbar should be held on the day following. But an alteration in the date of the Darbar is not an easy matter now. The Musalmans perform all their Id ceremonies before noon, so that if the Darbar is held in the afternoon, they will not be inconvenienced in the least in attending the Darbar. The editor hopes that the Viceroy will perhaps have no objection to making this slight alteration in the hour.

Advocate, 6th March, 1902.

Debate in Parliament on the poverty of India.

3. The *Advocate* (Lucknow), of the 6th March, has a long article on the recent debate in Parliament on the 3rd February, *re* the poverty of India, which was opened by Mr. Caine. The *Advocate* gives the substance of the speeches made on the occasion. The two following paragraphs are extracted from the article:—"At the appointed time Lord George Hamilton rose to call attention to the Report of the Famine Commission, 1901, and to move for the support of the House for the recommendations contained therein. And then was Mr. Caine allowed to deliver his sober, closely reasoned speech, bristling with facts and figures, culled from Government Reports, that categorically impugned British rule in India and called upon the Government to reply. Thus was a serious attempt made to give the minimum time to Mr. Caine with a fair promise in the beginning. The motion of Lord George Hamilton was so framed that it was wholly inocuous in its character and almost characterless in its demands. To centre a debate on a controversial topic about it was really to make the discussion more academic than practical. Notwithstanding this, Mr. Caine carried home to Lord George Hamilton the strong conviction that the latter's optimism was fit for the schoolboy's copy book and not for a responsible statesman. And the noble Lord's performance, by way of a halting reply, did little credit to both his head and heart as well as to his right hand, the India Office moniters. Not only this. A mean attempt was made to prejudice the newspaper-reading public of England on the morning of the debate by the publication of an inspired letter in the *Times* boldly headed "The Critics of British rule in India." It had internal evidence to smell strongly of the India Office odour in every paragraph, if not in every line. The trick did not go very far. The debate took place notwithstanding, and next day a crushing reply

appeared in the *Times* over the signature of Mr. William Digby, C.I.E. We need not again refer to the climbing down of the Secretary of State from the robust optimism of August last to the sneakish admission of India's 'dense mass of poverty' in February; from his bold and audacious utterance about the increasing prosperity of India to the apologetic assurance of his anxiety to relieve the sufferings of the masses. We were sorry for his optimism and are now glad at his increasing wisdom and hope to see it used for our good."

* * * * * * *

"A division was not taken, nor would have been insisted upon if time were to be had. The debate has, however, answered its purpose. It has aroused attention to India and forced out some damaging admissions from the Secretary of State. The result entails a two-fold duty upon Indians. The hands of our English friends should be strengthened. That means men and money. We should send out some able men and subscribe largely for their upkeep. And here in the discussion over the Budget in the Supreme Legislative Council, Mr. Caine's example should be followed. An avalanche of well-reasoned speeches on the occasion may help to draw out Lord Curzon. And that is very necessary in order to get at the data on which the calculations about our average income are based. As the London correspondent of the *Patrika* says, the light that has been lighted should not be allowed to flicker out, but made to grow more in volume and intensity and penetrate the remotest corners of British public opinion on the one hand, and through its searching rays into the darkest nooks of the administration of India on the other. Are we ready to act up to the friendly hint?"

4. The *Bhárat Jiwan* (Benares), of the 3rd March, says that, when Raja Chet Singh fled from Benares about a hundred years ago, his house at Shivalaghât was made over by Government to the forefathers of the present Maharaja of Benares. Again, when after the Mutiny the Delhi princes were brought to Benares, the late Maharaja was asked to surrender the house for their residence. He readily acceded to the wishes of Government without the least demur, and at once evacuated the house. Since then the house has been in the occupation of the Delhi princes, and they as descendants of Akbar have lived on friendly terms with their Hindu neighbours. But there are many immovable Hindu idols in the house, and the mode of life of Muhammadans is quite different from that of Hindus. The occupation of such a house by Muhammadans has consequently always been very disagreeable to the Hindus of Benares. The Hindus would be extremely thankful to Government if the Delhi princes were removed to more congenial quarters and the house occupied by them at present were restored to the Maharaja of Benares, who would have it purified according to the Hindu Shastras. The learned Brahmans of Benares had better send a memorial to Government on the subject.

House occupied by the Delhi Princes at Benares.

BHARAT-JIWAN, 3rd March, 1902.

5. The *Urúj* (Bijnor), of the 28th February, states that on the 12th idem, a meeting was held at the garden of Kazi Muhammadan Tajammul Husain Khan in Moradabad, under the presidency of Nawab Viqár-ul-Mulk Maulvi Mushtáq Hussain, at which the respectable Muhammadans of the town were present. Maulvi Saiyid Hussain, pleader, explained the objects of the meeting, reading out the proceedings of the preliminary Muhammadan political meeting held (at Lucknow) on the 21st and 22nd October 1901. These proceedings were approved of by those present; and a resolution was passed to hold a public meeting in the Town Hall on the 16th March (to elect delegates for a general meeting to be held hereafter). A standing committee was formed to nominate non-official gentlemen not exceeding 12 in number, who have a minimum income of Rs. 500 a year and are qualified to take part in political discussions. A copy of the proceedings of the meeting was sent in English to the District Magistrate for information.

A preliminary Muhammadan political meeting at Moradabad.

URÚJ, 28th February, 1902.

II.—AFGHANISTAN AND TRANS-FRONTIER.

Nil.

III.—Native States.

Advocate, 2nd March, 1902.

Plague riot at Patiala.

6. The *Advocate* (Lucknow), of the 2nd March, says:—"Strange rumours are afloat about the origin of the Plague riot that took place at Patiala the other day. As it is hard to get at the truth, the Anglo-Indian papers have begun to draw upon their imagination to add colour to what comes to them over the wings of birds. While the papers nearer home are sober in their temper and keep their heads cool, the *Englishman* of Calcutta, seems to be boiling with rage. Our contemporary has trotted out a curious origin of the riot. He says:

'From later particulars of the plague riot at Patiala, it seems that certain of the city people were heard to remark that they intend to sacrifice a doctor in order that the plague should cease. Major H. Hendley, Medical Officer, was apparently selected as the victim, a door was fastened down on his foot, and he was then pelted with brickbats, and then carried off and thrust into a mess of filth. He managed to take refuge in a house which was set on fire and he and his assistant had a narrow escape from suffocation when some Imperial Service troops arrived and rescued them. Major Hendley was wounded in nine places, was badly hurt on the head and right leg, and will probably be confined to his house for some weeks. His family had to be taken to the Palace for safety and guards were placed on the European houses. About 200 arrests were made, but the ringleaders and instigators have not yet been found. Everything is quiet at the moment in Patiala.'

There is internal evidence to discredit the theory, as a man, weighed down with a door fastened to his foot, cannot possibly move, much less escape unless the string breaks. That Dr. Hendley was subjected to the injury of a thrust into a heap of filth is more possible with an infuriated mob than the fastening of a door to his leg. Be that as it may, we have nothing but strong indignation to express at the cowardly action of the mob whose ringleaders should be severely punished. It should also be enquired if the medical authorities gave undue cause for provocation."

Rajput, 28th February, 1902.

Education of native Princes.

7. The *Rájput* (Agra), of the 28th February, says that all classes of people stand in need of education. But a sound education is a *sine quâ non* for the young princes who are to be the arbiters of the destinies of thousands and millions of human beings. It is to be regretted that the native chiefs generally receive education after a fashion, and that the result is that when they are installed on the *gaddi*, they being unable to select able and qualified ministers, have themselves surrounded by selfish and cunning people who turn the chiefs into mere puppets and play ducks and drakes with the State revenues for their own purposes. A ruling chief should recruit the public service in his State from his own subjects, and provide for the wants of the people locally, so that there should be no drain of wealth from his State in any shape; and in order to gain this object he should make a point of promoting both literary and technical education in his territories. The editor then points out that the late Maharaja of Mysore, who himself was a well educated prince, soon made Mysore a model native State, and refers to the steps taken by the Gaekwar of Baroda to encourage the spread of education in his State, such as the grant of scholarships to students who desire to go to Europe for receiving technical education, the offer of prizes to scholars to translate standard English works into Mahratti, and so forth. The editor expresses satisfaction that Lord Curzon is anxious to improve the system of education in vogue at the various Rajkumar Colleges, and has held a Conference for the purpose. The editor then gives the substance of His Lordship's speech at the opening of the conference on the 27th January.

IV.—Administration.

(a).—Judicial and Revenue.

Nil.

(b).—Police.

Nil.

(c).—Finance and Taxation.

8. The *Awázah-i-Khalq* (Benares), of the 1st March, complains that, while the rupees of 1840 continue to be legal tender in the bazars, the railways and banks refuse to accept them. Government had better warn the railways and the banks to save the public unnecessary inconvenience, if these rupees have not ceased to be current coins.

AWAZAH-I-KHALQ, 1st March, 1902.

Refusal of Railways and Banks to receive rupees of 1840.

(d).—Municipal and Cantonment Affairs.

9. The *Tuti-i-Hind* (Meerut), of the 24th February, says that formerly night-soil was removed from houses and collected at certain places by the sweepers at Meerut and thence it was carried away in conservancy carts. This was a good arrangement. But now the conservancy carts are taken all over the town, and as they pass along, the night-soil is thrown into them by sweepers, a part of it falling on the ground. This practice is very objectionable and dangerous to the public health.

TUTI-I-HIND, 24th February, 1902.

A complaint regarding the conservancy arrangements at Meerut.

10. The *Roznámcha-i-Qaisari* (Allahabad), of the 1st March, says that straw sheds put up for protection from the sun and the rains, are largely to be found in the houses of the poorer classes, and even well-to-do persons at Agra. Cotton and other such inflammable articles are also stored in straw-thatched godowns. But the Municipal Board has not yet provided itself with any fire-engines, which may be required in the event of these sheds or godowns taking fire, to which they are very liable. The wells in the various mohallas have nearly all been closed since the construction of the water-works in the town. Surely the Municipal Board ought to keep a fire-engine at every mohalla, or at all events at every police station, for immediate use in an emergency.

ROZNAMCHA-I-QAISARI, 1st March, 1902.

Need for fire-engines at Agra.

(e).—Education.

11. *Al Bashir* (Etáwah), of the 4th March, states that the Khatri Conference (Committee ?) at Benares has lately addressed letters to the Head Masters of the schools and Principals of the Colleges in these Provinces, requesting them to supply it with returns giving the number and names of such Khatri students in their institutions who require pecuniary help. The conference is disposed to give scholarships not only to poor Khatri students in public educational institutions, but also to those poor Khatri boys who receive education privately or are engaged in learning any industrial arts. Quarterly scholarships will be remitted to the schools and colleges in advance for payment to students selected to be helped, preference being given to such of them whose second language is *Hindi*. This is another move for promoting the cause of Hindi. But all such schemes adopted in favour of Hindi are calculated to increase animosity between the Hindus and Musalmans day by day. The Hindi controversy has now become a political question, and the editor does not see how far Government Educational officers will be justified in participating in the Hindi agitation by helping the Benares Khatri Conference in receiving money, distributing it among Khatri students, keeping up an account of disbursements, &c.

AL BASHIR, 4th March, 1902.

Al Bashir on the Benares Khatri Conference offering scholarships to poor Khatri students in the schools and colleges of these Provinces.

12. The *Oudh Akhbár* (Lucknow), of the 3rd March, publishes a long letter, in which the writer endeavours to show that the objects of the Nadwat-ul-Ulma and the school established by it at Lucknow, are calculated to benefit not only the Muhammadans but also other classes of people, and Government as well. The principal objects of the Nadwa are—(1) the extension of Arabic education, (2) the reform of the present system of Arabic education, (3) the moral improvement of the Muhammadans, (4) the removal of mutual discord and jealousy among the *Ulma* (learned Muhammadans) themselves, and (5) the promotion of the general well-being of the Muhammadans. Sir Antony MacDonnell's misapprehension of the objects of the association, as is evident from his reply to the farewell address of the Trustees of the Aligarh College, was due either to his ignorance or to his natural bent of mind, inasmuch as a sensible man can hardly fail to appreciate the usefulness of all these objects to the general public. The writer then

OUDH AKHBAR, 3rd March, 1902.

The Nadwat-ul-Ulma, and its objects.

makes a long quotation from the annual report on the work of the Nadwa and its schools, read out at the seventh annual session of that body in November last. In this report great stress is laid upon the importance of the first two objects of the association stated above. A new curriculum of Arabic studies for Primary classes, which will extend over three years, has been prescribed, in consultation with eminent learned Muhammadans which, besides Arabic books on religion, morals, and literature, will include arithmetic, book-keeping, Euclid, geography and a history of the Caliphs. This course of study will enable a student to acquire a very fair knowledge of Arabic, at the age of 13, if he joins the school at the age of 10 years. After finishing this course he can most advantageously take to learning English and pass the Entrance Examination in two or three years, or to some trade or calling as he likes. Sometimes serious quarrels take place among the Maulvis and their followers, leading to breaches of the peace and criminal prosecutions. The Nadwa arranges to bring together every year as many *ulma* as possible from all parts of the country, and thereby gives them an opportunity to exchange thoughts with one another and promote friendly feelings among them. The Musalmans having lost everything else, their *ulma* could not see their religion and morality also fast passing out of their hands with equanimity, and hence they have founded the Nadwa and established a school where Muhammadan students will receive instruction in religion and morality along with secular education. The Nadwa keeps itself strictly aloof from politics, and it has decided to give English education also in its school.

HINDUSTHÁN, 5th March, 1902.

Appointment of a Mahratti Professor at the Cambridge University by the Civil Service Examination Board.

13. The Hindi *Hindusthán* (Kalákánkar), of the 5th March, referring to the decision of the Civil Service Examination Board to appoint a Professor of Mahratti at the Cambridge University to teach the candidates the Mahratti language, observes that the measure is a move in the right direction. The Civilians cannot thoroughly understand the thoughts and feelings of the people until they are acquainted with the language of the latter. The principal vernacular languages of this country at the present day are Bengali, Mahratti, Gujrati, Tamil, Hindi and Hindustani, and it is highly desirable that professors of all these languages should be appointed to teach them to the candidates for the Indian Civil Service Examination.

(f).—Agriculture and questions affecting the land.

ROZNÁMCHA-I-QAISARI, 1st March, 1902.

Revenue Assessments Resolution of the Government of India.

14. The *Roznámcha-i-Qaisari* (Allahabad), of the 1st March, referring to the Revenue Assessments Resolution lately issued by the Government of India, observes that though this Resolution is no satisfactory reply to the objections which the Indian politicians and the English friends of this country have made to the present system of revenue assessments, still it will serve to somewhat ameliorate the condition of agriculturists, if Government officials act upon the instructions of His Excellency the Viceroy. Lord Curzon is right in saying that the severity in revenue assessments on land is not the cause of famines: but since severe assessments do not allow agriculturists to make any savings (in good years), they cannot, owing to their poverty, afford to pay the abnormally high prices prevailing during a year of drought or famine.

HINDUSTHÁN, 28th February, 1902.

Suggestion of the *Hindusthán* regarding the payment of revenue and rent in kind.

15. The Hindi *Hindusthán* (Kalákánkar), in its issue of the 28th February, and subsequent issues, publishes a series of articles in which the editor urges that, as Government is not prepared to extend the permanent settlement which exists in Bengal, to other parts of the country, it should take revenue or rent in kind, as was done by the former Hindu Rajas and the late Moghal Kings and not in silver coins which do not grow in the fields of the cultivators. Government has framed laws to protect tenants from the extortions of unsympathetic landlords, holds exhibitions from time to time to encourage agricultural reforms, and has started village banks to save cultivators from the payment of exorbitant rates of interest to the village Shylock. But all these measures cannot go a great way until the free trade leak has been closed. Government should also protect them from Messrs. Ralli Brothers and other grain exporters; and it can

do this by receiving revenue in kind, which it can make over to the Commissariat Department. It should also encourage cultivators to form companies among themselves for sending their surplus stocks of grain to foreign markets on their own account. The landholders, too, should make their purchases from the cultivators, and not from the traders.

16. The English *Hindusthán* (Kalákánkar), of the 3rd March, in commenting upon Mr. Whish's speech at the late Sultánpur Agricultural Exhibition, so far as it dealt with the question of co-operation between landlords and tenants, says :—"Surely it is to the interest of the landlord that every good tenant (nay, rather bad ones too) should pay a fair rent and live comfortably, and the ruination and destruction of such tenants by rack-renting should be considered a misfortune to the landlord. He should also stick to his tenants, and the latter should do the same; because by changing we do not find true friends. On the other hand, surely it would be to the interest of the tenant to pay a fair rent, because a cheap rent would incline him to idleness, and this would prevent the land from being improved. Of course, the punctuality of payment advised by Mr. Whish on the part of the tenant is praiseworthy: because in that case the tenant cannot fail to please his landlord and be considered one of the favourite ones, which moreover would entitle him to his generosity. The act of punctual payment of the rent will also remove the fear of litigation, and thereby save the tenants, as Mr. Whish says, from the costs and inconveniences of the orders and decrees of the Court. Then all the misunderstandings between the landlords and tenants would be removed. When it is necessary that the land should be cultivated by the cultivators, then why should the landlords not stick to their old friends, and at the same time why should the superior landlord, the Government, not consider the question of the settlement of revenue between them and their immediate subordinates, the landlords, so that the question of rent may be in the same manner favourably settled between the landlord and the tenant ? We feel sure, that if the Government were to grant a permanent settlement, or a long-period one, the landlord, nay, rather the good landlord, would always be most willing to grant a fixity of tenure to the children of the soil. But as long as the first lord of the soil does not see his way to place confidence in his immediate under-holders, the landed-proprietors, so long it is impossible for them to grant any favourable terms to their immediate subordinates, the tenants."

HINDUSTHAN, 3rd March, 1902.

Comments by the *Hindusthán* on Mr. Whish's speech at the Sultánpur Agricultural Exhibition on co-operation, so far as landlords and tenants are concerned.

(g).—General.

Nil.

V.—LEGISLATION.

17. The *Zamindar-wa-Kashtkar* (Bijnor) for February, referring to the Draft Rules which the North-Western Provinces Government proposes to make under clause (*a*) of section 203, Act II of 1902, and which were published in the official Gazette of the 8th idem, calls upon the Zamindars' Associations in the Province to promptly submit their objections or suggestions with respect to them, and itself comments on them as follows :—

ZAMINDAR-WA-KASHTKAR, February, 1902.

Comments on the Draft Rules framed by the Local Government under section 203 of the North-Western Provinces Tenancy Act.

Rule 1.—In this Rule only suits for enhancement of rent are provided for, whereas under clause (*a*), section 203, Act II of 1901, rules should be made for dealing with suits both for enhancement and *abatement* of rent. Hitherto the rules both for enhancement and abatement of rent were, *mutatis mutandis*, the same. But the present Draft Rules would seem to imply that separate rules will be framed for suits for abatement of rent; and as they are not contained in the present Draft Rules, they will probably be different. As clause (*a*) of section 203, relating to suits for enhancement and abatement of rent is one and the same, the rules for governing both classes of suits should also be published together, so that the restrictions and conditions laid down for both enhancement and abatement of rent should be the same, clearly indicating the guiding principle to be the same in both cases.

Rule 4.—In making a local enquiry regarding a suit, the trying court is required to have regard also to other holdings or fields, besides those the plaintiff himself specifies in the written statement filed by him. This gives the courts a very wide scope indeed for the exercise of their discretion in the matter, which is calculated to

cause injury to either party. Justice requires that the limits within which, and the extent of the exemplar holdings with which comparison of the land in dispute is to be made, should be fixed. Suppose an enhancement of rent is claimed, say, in respect of a hundred acres of land: the court should not form its opinion from the case of a holding measuring 2 or 3 acres only.

Rule 9.—In determining the prevailing rate for any description of land, the court is required to disregard all abnormal rentals. This rule leaves the court altogether without any restraint, so that it is free to declare each and every rental as abnormal; no standard being prescribed for a *normal* and an *abnormal* rent.

If rules such as the above are framed, which give the courts such a free hand, litigants will have nothing to guide them in the matter, and all the provisions bearing on the enhancement of rent laid down in the Tenancy Act will become useless, and be rendered null and void by the very rules which are framed to elucidate them! In framing rules under the Tenancy Act, the Local Government would do well to bear in mind that the provisions made in this Act are already very severe to the landholders.

MUSHIR-I-ROZGAR, 10th February, 1902.

18. The *Mushir-i-Rozgár* (Meerut), for February, in commenting upon the same Draft Rules, says that the following words should be added at the end of Rule II, *viz.*, "when a local enquiry is ordered to be made, the court shall, in its order, fix a date for local inspection and inform the parties or their pleaders of the date fixed." Rule 4 upsets the principles for enhancement of rent laid down in clause (*a*) of section 43, and in section 44, of the Tenancy Act. When a local enquiry is made to ascertain the rates of rent prevailing in exemplar holdings or fields, other than those specified by the plaintiff in his written statement, there will not unoften be found certain holdings the landholders of which, either owing to their ignorance of the law, or to their employment in distant places, have not been able to seek enhancement of rent thereon, for a long time, though the quality of the land has improved and Government has consequently raised its assessment at the revision of settlement. Rule 4 should therefore be omitted. As regards the Draft Rules under clauses (*e*) and (*f*) of section 203 of the Tenancy Act, the court-fee stamp of one rupee required to be affixed to an application for depositing rent in court, irrespective of its amount, is too high. This fee should certainly vary according to the amounts of rent which have to be deposited. The fee should be annas 4 for rent not exceeding Rs. 25, annas 8 for rent not exceeding Rs. 50, and Re. 1 for larger sums. Nothing is said as to the levy (or otherwise) of a fee on applications for refund of such deposits. When such an application is for a sum not exceeding Rs. 25, and made within three months from the date of deposit, no fee should be charged for it.

The same.

VI.—RAILWAY.

AWAZAH-I-KHALQ, 1st March, 1902.

19. The *Awázah-i-Khalq* (Benares), of the 1st March, referring to the Railway Commission, which Lord Curzon has appointed, says that although the lion's share of the profits of the railways comes from the pockets of the native passengers, no regard is paid to their discomforts or inconveniences. It is a long-standing complaint of the natives that latrines are not provided in the third-class railway carriages, but nothing has yet been done to remove this grievance. The treatment of native passengers by the railway employès is anything but satisfactory. Eurasian railway employès go the length of abusing native passengers. On the occasion of fairs, native passengers are obliged to travel in coal wagons, and these too are provided for them with great difficulty. Undue liberties are taken with native female passengers by railway employès. A passenger who is unacquainted with English has no ready means to make a complaint to the railway authorities. This state of things exists not only at the large railway stations, but also at the small stations. Third class passengers are locked up in the carriages, as if they were prisoners, so that they cannot readily alight even on reaching their destination. Sometimes the door is not opened in spite of the appeals of a passenger, and the result is that he is carried further and has to pay extra fare. The waiting-rooms for third-class passengers are not provided even with munj matting, while the waiting-rooms for first-class passengers have been furnished with tables and chairs. The license-fee levied from the vendors of the articles of food at the

Grievances of native railway passengers.

railway stations is so heavy, that passengers have to pay exorbitant prices for those articles. No arrangements for supplying drinking water to passengers exist at certain railway stations even during the hot season. The trains are so badly timed that passengers arriving at a junction by one train have generally to wait long before they are able to resume their journey by another. No train, for instance, leaves Benares at such a time as will enable passengers from that town to reach Moghul Sarai in time to catch the train which leaves that station for Bombay in the morning. The existence of so many complaints is probably due to the fact that the higher railway authorities are not in touch with the natives. If natives were appointed Traffic Managers, Inspectors, &c., most of these complaints would disappear.

OUDH AKHBAR, 7th March, 1902.

The same.

20. A correspondent of the *Oudh Akhbár* (Lucknow,) of the 7th March, says that though a Railway Conference is held every year, a number of grievances of native passengers, especially third-class ones, still remain unredressed. Though not more than 10 passengers are to be seated in a compartment of a third-class carriage, this rule is violated as frequently as not. On the occasions of fairs, third class passengers are even packed in goods wagons like so many animals. This practice is not only very cruel, but highly objectionable from a hygienic point of view. An advance of Rs. 5 is made to the booking clerk at every small station, so that he may always keep change for that sum ready with him, and be able to help such passengers in the payment of their fares who may not have change with them. But passengers are generally refused tickets if they do not hold change, required for the full payment of their fares. Railway Traffic Inspectors had better see, during their inspection visits, whether the booking clerks have pice for Rs. 5 ready with them or not. According to rule, if a passenger who has bought a ticket cannot be accommodated in a carriage for which he has paid fare, he should be seated in a higher-class carriage, provided the inmates of the latter have no objection to his company. But this rule is seldom observed: the writer himself has had a sad experience of this on more them one occasion. It was ordered sometime ago that additional booking offices should be opened at the principal towns, but no such booking offices have been established at any town except Cawnpore. In the event of the supply of tickets falling short at any time, blank cards are to be filled in and given to passengers instead, but this is hardly ever done. Separate waiting-rooms and female ticket collectors have not been provided for the benefit of female passengers on the railways other than the Oudh and Rohilkhand Railway and the East Indian Railway. Suitable arrangements do not exist on any of the railway lines for the supply of good food to respectable native passengers. The managers of the existing refreshment rooms for Europeans, can easily provide native food for Musalman passengers, all their cooks being generally Musalmans. There is a great want of *sarais* at junction and other large stations where the town is at a great distance. The services of the water carriers on the Rajputana-Malwa Railway are dispensed with during the cold weather, which exposes passengers to inconvenience. There are no privies in the third class carriages on any Railway, even the Intermediate class carriages on the East Indian Railway going without latrines. There already exist latrines in third-class carriages reserved for female passengers, and there is no reason why similar provision should not be made for male third-class passengers. At all events, there should be a latrine carriage in the middle of a train, in which 20 or 25 passengers may be able to attend the calls of nature at one and the same time.

ADVOCATE, 2nd March, 1902.

Delay in the preparation of the return showing the weight and value of the rolling stock, &c., supplied for the State Railways during five years.

21. The *Advocate* (Lucknow), of the 2nd March, after quoting some figures from the return, which has been published, showing the weight and value of all rolling stock, material and stores, supplied for Railways in India, State and Guaranteed, during the five years ending with the year 1900, says:—"The above return furnishes a sad example of the slackness in the State Railways about the management of affairs. The details for these railways as required for the purpose are not yet available, while those for Guaranteed Railways are complete in every respect. Who is responsible for this criminal negligence in the preparation of a necessary report? The impression created hereby is that this slackness pervades every department under the State."

VII.—Post Office.

Sahifa, 5th March, 1902.

A complaint regarding the irregular delivery of the *sahifa*.

22. The *Sahifa* (Bijnor), of the 5th March, says that complaints have reached the editor regarding the irregular delivery and non-delivery of the paper, and also as to the copies being tampered with. To give a specific instance, Munshi Sheo Prasad, Settlement Clerk, Aligarh district, complains that while his fellow-clerks receive their copies of the *Sahifa* regularly, the delivery of the paper to him is irregular. The editor has written to the Post Master of Aligarh on the subject, but has received no reply yet. A copy of the paper of the 19th February, addressed to the Munshi, has just been returned by the Post Office as undelivered, without any reason being given for non-delivery. If the Munshi could not be traced, why was the paper not returned to the *Sahifa* office earlier? The Postmaster-General should see to the matter.

VIII.—Native Societies and Religious and Social Matters.

Nil.

IX.—Miscellaneous.

Natya Patra, 1st March, 1902.

Nátya Patra on the alleged mismanagement of the late Magh Mela at Allahabad.

23. The *Nátya Patra* (Allahabad), of the 1st March, says that it would seem that the authorities have not been fully alive to the mismanagement of the Mágh Mela at Allahabad for the last two years, otherwise Munshi Lalta Prasad and the Joint Magistrate would not again have been placed in charge of the fair this year. These officials adopted certain measures which were most injurious to the Hindu religion. The editor is prepared to substantiate the complaints if an unprejudiced officer be deputed by Government to make a local inquiry. The principal complaints are as follows:—(1) A Panjábi made a gift of eleven kine to Brahmans at the fair, for which he had to pay a duty at Rs. 4 a cow to Government! The levy of this duty was unprecedented, and opposed to old practice. Some *Ahirs* (cowherds) obtain licenses for bringing their kine to the fair for purposes of gift by pilgrims to Brahmans on payment of Rs. 4 as license fee per animal for the whole term of the fair. Of the eleven kine given by the Panjábi above referred to, seven were these licensed animals and four were brought in by himself. Thus the levy of the license-fee on the licensed cows for the second time was a new departure. The levy of the license-fee on the four cows which were brought by the Panjábi himself to the fair, too, was against all precedent. It is believed that a suit was instituted, but that it was dismissed. Probably an appeal will be made. (2) The cobblers of old shoes were allowed to occupy the place where Hindu preachers were not permitted to stand and preach. (3) Urinals were usually provided near the place allotted to barbers, but at the last fair urinals were put up in the centre of the Prayagwals' quarters near the confluence of the river, to the great annoyance of the people. (4) The *ghátias* were placed in the immediate vicinity of the confluence, but they were subsequently removed by the Collector on an earnest appeal by the Prayagwáls. (5) Formerly Hindu preachers were located immediately behind the Prayagwals, but this year these preachers had to give way to the low caste beggars and impostors. (6) The Muhammadan beggars who, in the disguise of *jogis*, carry about cows, whose bodies they cruelly tamper with to make them look prodigies or freaks of nature, and extort alms from ignorant Hindus by showing these animals, were not formerly allowed to enter the fair; but this year one such *jogi* was to be found going about on the *bándh*. (7) The Christian missionaries who abuse the Hindu religion were allotted a place in the principal street. (8) The Arya Samajists, too, who delight in denouncing the orthodox Hindu religion, were placed in front of the Hindu preachers. (9) The Hindu preachers who were always placed in the front row in the principal street were relegated to the background, to which few pilgrims could find their way. (10) The Aryá Samáj, the Cow-Protection Society and the Hindu Dharm Sabha were located in close proximity to each other which might lead to quarrels. The Hindu preachers did not occupy the place offered to them, and will submit a memorial to Government. (11) The Pandits who used to recite the Puranas for the benefit of pilgrims were not allowed to sit near the confluence this year, as usual. (12) A fire was kindled in such a careless manner that even the Tahsildar's cottage

was burnt, many persons being injured and three burnt to death. (13) The roads were made in a very unsatisfactory way. It was well that the pilgrims did not stay long owing to the prevalence of plague, otherwise there would have been no end to uncleanliness. (14) Missionary ladies were never allowed to distribute their papers at the fair. On the last occasion they attempted to do so and were checked with great difficulty. (15) No Musalmans were allowed to approach the confluence, but Europeans had free access to it. (16) The dispensary at the fair was placed in charge of a Muhammadan doctor; and a Muhammadan was granted a license for the sale of *kánwars* (baskets in which glass vessels of the Ganges water are carried by pilgrims), probably because he paid a high license fee. Nothing could be more objectionable than to wound the religious feelings of a large community for the sake of a small sum of money. There was really no end to irregularities at the last fair, and the editor would bring himself into trouble if he exposed them in full, such an exposure being very disagreeable to the managers of the fair.

24. The *Urúj* (Bijnor), of the 28th February, in an article, headed "The country's money should remain in the country," states that an important association has lately been established at Calcutta, the members of which have pledged themselves to use no foreign articles, and to strictly confine themselves to the use of India-made goods. Similar Hindu associations are also to be found in other parts of the country, and there exist some shops at Allahabad, Amritsar and other towns where supplies of all kinds of India-made cloths are kept for sale. Though such movements seem, at first sight, to be due to mere prejudice and doomed to failure, in opposition to the powerful tide of Western civilization, it is the duty of the natives, who plume themselves on their patriotism, and advocate all sorts of reforms, to take steps to check the heavy drain of wealth to foreign countries due to the consumption of foreign goods. They ought to remember that example is better than precept. If influential persons adopt the use of Indian goods, these goods will soon become popular with the people, and the expansion of local manufactures will provide labour for the native artisans.

URUJ, 28th February, 1902.

Need for encouraging the use of native manufactures to the exclusion of foreign ones in India.

25. A correspondent of the *Nasim-i-Agra*, of the 7th March, complains that in every Government office or department a Muhammadan employé is simply entered as a Musalman, his sect or caste not being entered, and that the result is that no distinction can be made between the higher and the lower castes. It would be well if the caste of every Muhammadan were entered as in the case of Hindus. This is already done in schools.

NASIM-I-AGRA, 7th March, 1902.

A suggestion regarding the caste of a Muhammadan employe in a Government Office or Department being entered in the service book.

ALLAHABAD:
The 11th March, 1902.

PRIYA DAS, M.A.,
Government Reporter on the Native Press for the N.-W. P. and Oudh.

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SELECTIONS

FROM THE

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I.—Politics.

(a).—*Foreign.*

ADVOCATE, 9th March, 1902.

1. The *Advocate* (Lucknow), of the 9th March, says :—"Those among the ruling race who dilate upon Indian dishonesty in season and out of season will do well to think of the scandals connected with the purchase of horses by Englishmen for the Boer War. These became so very patent that the House of Commons had to intervene. The War Office authorities tried first to explain away the excessive death-rate among the horses sent to South Africa. Speaking in the House of Lords on February 13, Lord Lansdowne said—'A great part of the complaint as to the bad quality of the remount which went to South Africa may be due to the fact that these horses when they got out, were not given sufficient time to recover from the effects of the journey, before being sent to the front. Those wretched horses were sent to the front in an exhausted state, and consequently died in great numbers.' Lord Kitchener, telegraphing less than two months ago, declares that many of the remounts sent out were quite unsuitable, and it is clear that the Commander-in-Chief is referring not to the condition, but to the quality of the horses. Lord Lansdowne protested that it was impossible in the early days of the war to form an adequate reserve of horses in South Africa. Even now there is practically no reserve in Africa, and an Indian Contingent has only recently been despatched to reorganise the Remount Depôt."

The Remount scandal.

(b).—*Home.*

ADVOCATE, 13th March, 1902.

2. The *Advocate* (Lucknow), of the 13th March, says :—"Speculation is rife about the relief that may be afforded to India to mark the coming Coronation. Suggestions come from all directions: they are many, various, and not unoften queer. The *Englishman* has taken upon itself the work of ventilating and supporting one class of suggestions. They refer to the income-tax. Our contemporary says :—

Suggestion for marking the coming Coronation of His Majesty by a special concession to India.

'The proposals of those correspondents who would like to see Coronation day marked in India by the abolition of the income-tax will meet with much sympathy. There is no more unpopular tax in this country. It was not imposed, as a correspondent says elsewhere, in a time of great financial stress, but to pay for the military works undertaken on the frontier at the time of the Russian scare in 1885. The Government allowed it to be understood, if it did not actually promise, that the tax would be removed in the course of a few years, as it was levied for a special purpose. The Rawalpindi, Quetta, and Attock defences have now been completed for many years but the tax is going on. Succeeding Governments having entered upon the heritage of Lord Dufferin have not considered themselves bound by the promises he made. But the tax is really a most obnoxious one, and if the money it yields is still required, one wonders whether it could not be obtained by some other means.'

While we have all along supported the proposed amendment about making Rs. 1,000 the minimum amount taxable under the Income Tax Act, we are not for its abolition. For the matter of that, we do not think any good would come to India by the abolition of any tax so long as the present system of irresponsible expenditure and maintenance of a costly Government are in vogue. The relief of one class spells itself into a burden on another. If such a course is to be followed at all, let the poor ryots be relieved either by a reduction in the land assessment or by abolition of the salt tax. Those who are touched by the income tax may fight for injustice done to them; the ryots are generally dumb even under troubles. Then again, the income-tax affects a class of people who can afford to pay but will altogether escape bearing a share of the burden of the Empire if the Act be repealed. To be of real benefit to the Indian people so as to be enshrined in their memory, the Coronation should remove the restrictions that make Indians Uitlanders in their own country."

RIYAZ-UL-AKHBAR, 8th March, 1902.

3. The *Riyáz-ul-Akhbár* (Gorakhpur), of the 8th March, states that when the Viceroy paid a visit, on the 27th February last, to Murshidabad, and the principal streets and thoroughfares of the town were garnished to give His Excellency a hearty welcome, a number of flags, on which the Crescent and the

Display of the Crescent and the Star on the flags put up in the streets of Murshidabad at the recent visit of the Viceroy to that town.

Star were depicted, were floated at various places as Islamic symbols. This shows that the figures of the Crescent and the Star are regarded as general Islamic symbols, and not as having any special connection with Turkey. The Anglo-Indian papers too that have given an account of the decorations of the town of Murshidabad on the occasion of Lord Curzon's visit seem to have taken the figures in question in the light of ordinary Muhammadan symbols. Some time ago this subject was discussed in the press at considerable length.

OUDH SAMACHÁR, 7th March, 1902.

The *East and West* on the secrecy of official information.

4. The *Oudh Samáchár* (Lucknow), of the 7th March, gives the substance of an article headed "Government behind the Screen," in the *East and West*, in which the writer points out that though Englishmen are opposed to the existence of the *parda* system among natives, every official bureau in this country puts on the veil to conceal its affairs from the public view. If any information happens to leak out, a thicker veil is put on. The Political Department is like a newly married girl who never allows her veil to be removed. A general account of the revenues is published. If any details are asked for, the information is refused. Formerly a separate account of the income and expenditure of the Civil Courts was published. But as the income greatly exceeded the expenditure, the public urged that the judicial service should be strengthened to expedite the administration of justice or the court-fee reduced. Government did neither of these things, but discontinued the publication of the accounts in question, and ordered the accounts concerning the Civil Courts to be mixed up with those relating to the Criminal and the Revenue Courts! The same is the case with other Departments. There can be no objection to keeping the frontier affairs secret, but all information regarding the internal administration of the country should be freely laid before the public. On the one hand, the native newspapers are accused by the authorities of criticising the Government measures without obtaining full information regarding those measures; while, on the other, the authorities do not give publicity to such information.

ADVOCATE, 9th March, 1902.

Mr. Pennington's paper on Indians in the Civil Service at the meeting of the East India Association held in London on the 11th February.

5. The *Advocate* (Lucknow), of the 9th March, says:—"A week after the debate on Indian poverty in Parliament, another subject of interest to this country was discussed at a meeting of the East India Association in London. It may safely be said to have risen out of the recommendations of Mr. Caine to allay the growing and appalling poverty of India. After he had established two points, the chronic and increasing poverty of India, Mr. Caine enumerated what in his view appeared to be the remedies of the malady. One of them was a heavy reduction in the civil expenditure of the Indian Government. This proposed economy in the higher Civil Service could, he held, be effected without deterioration in the efficiency of the service, and thus without any detriment to work and discipline. There are, in the rough estimation of the Member for Camborne, 8,000 Europeans in the Indian Civil Service, receiving in salaries and expenses over £5,000,000 in the year, while 130,000 Indians receive half a million less, about £4,500,000. Of the 8,000 Europeans, the employment given to fully 3,000 might with justice and efficiency be given to Natives of India, who would be glad to do the work at salaries that would effect a saving of quite half a million sterling. What is the use of the vast costly and elaborate system of University education in India if the graduates are practically shut out of the national careers which in England are taken up by British graduates? The Indian Civil Service is fenced against the sons of the country by monstrous and impossible conditions for the great bulk of them, and Parliament ought, without delay, to tear these fences down. This practically supplied the text for Mr. J. B. Pennington to prepare his paper on the subject under notice. The meeting of Monday, February 11, was largely attended and representative in character. It gave proof, if proof were needed, of the increasing interest taken by retired Anglo-Indian officials in the affairs of a country that fed them, gave a name to them and put them in possession of a fair competence to spend their declining days in peace. What is more hopeful—they are more sympathetic towards Indian aims and aspirations than what they were while in service. But for the incubus of silence imposed by the rules of the Government many such officers could be of greater use to Indians on the spot. We heartily and most thankfully welcome this

attitude. Mr. Pennington belonged to Madras. His paper was the very soul of wit—brevity in itself. He had his reasons for doing so. His purpose was not so much to labour a point that was obvious, but to secure a chance for the expression of opinion by as many persons as felt any inclination to do so. Unluckily for us what appears to be a just, and an obviously just, position to so many friends of India, does not seem to be so to the India Office in England and the Government of India in this country. The writer regarded the opening of more appointments to Indians as an act of justice, not poetic, but practical justice he might add without the slightest fear of contradiction from any critic. Not only this. He had a very nice suggestion to make. If he did not go in for simultaneous Civil Service examinations in London and Calcutta, he was for a scheme approaching the main purpose of the till now ineffectual Resolution of Mr. Herbert Paul of Edinburgh. He thinks that candidates should be selected in Bombay by means of some simple, but searching test, and then be sent to England to compete on equal terms with Europeans for the Home, Colonial and Indian services. Their passage to and fro, and stay in England should be paid for by the Government. The friends of the simultaneous Examinations Resolution do not object to the subsequent training after the first competitive examination is over, to be given in England. Mr. Pennington only emphasises the point in his paper.

The discussion was as lively as it was full of robust sense. A number of experienced retired officials took part in it. Men of different camps were found to be of one mind in this matter. Nothing could be more satisfactory than this. Sir Lepel Griffin is an indefatigable committee-man. He attends almost every meeting held to discuss any Indian topic and takes part in the proceedings as a president, an essayist, or a critic. His sympathy for Indians grows in volume and intensity. He was very much in favour, he said, of opening the doors of the service to competent Indians. Him followed India's tried friend—Sir William Wedderburn. While admitting the necessity of a certain amount of European civil agency in India in order to preserve the British connexion, he thought Indians should be largely employed. He referred to the suggestions made in the Minority Report of the Royal Commission on Indian expenditure. The proposed method was suggested by the existing arrangement for the Royal Engineers when serving in the Public Works Department in India. A young man obtaining his commission in the Royal Engineers occupied a position in a close seniority service. If he went out to India as a Lieutenant or a Captain, and was appointed an Executive Engineer, he drew the pay of his rank as a personal allowance *plus* the pay of an Executive Engineer. An outsider appointed to a similar post drew only the pay of the appointment and no personal allowance. Similarly the prize in the open competition for the Covenanted Civil Service should be simply entry into a close seniority service enjoying personal pay according to the number of years of service. This would represent compensation for exile, and the retaining fee which found him to be at the orders of the Government. When he was appointed to any post he would draw the pay of that post *plus* the pay of his rank. The result of this arrangement would be that the pay of all appointments in India could be reduced to the ordinary market value, and all civil appointments would be held by Indians except those held by the limited number of Covenanted European Civilians who come out every year. It would be the duty of the Government each year carefully to consider the smallest number for their requirements so that no more of this expensive agency should be recruited than was absolutely necessary. Then as regards distribution: the lecturer had pointed out that in the quieter districts the highest judicial and educational appointments might be held by Indians, while Sir Lepel Griffin had urged that in turbulent frontier districts Europeans were necessary for executive posts. This could be met by having a maximum budget allotment for European officers, who might be employed in the provinces and departments as seemed best for the public service. If Government wanted, for example, to create two new appointments for Europeans in the new Frontier Province, they could make room for them in their budget allotment by appointing two Indian District Judges in Madras and Bombay. This system he thought would effect a large saving, would give Government a convenient elasticity in the selection of their officers, and would secure automatically to Indians a due share of posts in their own country without in each case having a struggle which produced an unhappy estrangement between European civil

officers and educated Indians. The great difficulty in the larger employment of Indians lies in the conflict of Native and English interests. If this can be prevented, a great advance may shortly be made. Here lies the importance of Sir W. Wedderburn's suggestion. Mr. J. D. Rees maintained that the journey to England was not a necessity in order that an Indian might become a good administrator; if such a test were compulsory many good men would be ruled out. He deprecated the utterance attributed to the late Sir Syed Ahmad—'Shall we who have in our veins the blood of Abraham be ruled by Bengalis who shrink at the sight of a carving knife?'—and said that in spite of the late leader of the Northern India Moslems and his 'truculent followers,' the Services, in the upper grade, must have a larger admixture of natives. At the same time he saw that many positions, which in Madras could be filled by natives, would still have to remain in European hands in Northern India. Mr. Rees declared that Indians would be willing to accept less pay than Europeans. Mr. S. S. Thorburn who was unable to be present, wrote to express his opinion that the demand of the Indians to be further employed in the administration of their country could not long be resisted, and considered that Madras was a good field for them because in the Southern Presidency there were fewer racial, political, and social differences than in other parts of the Empire. Mr. Connell who eleven years before had read a paper on the same subject urged that a competitive test did not always secure the best men for the work; recruiting should be done from the number of those men who had proved themselves capable and reliable officers. He believed in the system in vogue in Egypt, where the practical work is in the hands of natives, controlled by Europeans. Almost all the speakers agreed upon the necessity of taking Indians to England in order to allow them to see Western civilisation at work in its place of origin and development.

We are glad, as said above, that retired Anglo-Indian officials take an increasing interest in our affairs and are in the majority of cases friendly towards us. The suggestions made by the essayist and his critics have the comforting air of practicability about them. While Sir William Wedderburn is not to make any distinction between an Indian and a European as to payment for work done—he would reduce the value of both to the market rate for a reduction in the total expenditure. Mr. J. D. Rees expects Indians to be contented with less pay though doing the same amount of work as the European does on a higher rate of pay. Mr. Rees seems to have asked for an extension of a rule that figures in the Civil Service Regulations in every province. Though the technical term—the Statutory Civil Service—has been given up, the spirit is at work still. A good many members of subordinate Judicial and Executive Services are entrusted with the work of Judges and District Magistrates respectively while drawing the salary of their permanent grades *plus* some allowance for the work exacted from them. It is to the credit of these Indian officers and to the pride of the country that in the discharge of their onerous duties they import a sense of responsibility and a fund of resourcefulness that satisfy their superior officers to the fullest extent. And they do it on less pay. If the willingness of Indians to serve on such terms means their larger employment in the administration of the country with ultimate decrease in the total civil expenditure of the Government, we are sure all Indians and their friends and well-wishers will heartily support the apparent perpetuation of a distinction between Covenanted Civilians and members of the Provincial Services in their pay, without the slightest difference in the amount of work to be performed and in the responsibility to be undertaken. If to secure a place for their own countrymen in the Government of the land, Indians do not make some sacrifice, they are not worth the salt they eat. Let them agree to it if it secures to the sons of the soil a greater share in the loaves and fishes of the public services. Be it understood that no invidious distinction in any respect should be allowed to exist between Indian and European Covenanted Civilians."

SARASWATI, February, 1902.

Sir James Digges La Touche's reply to the address of the Nagri Pracharini Sabha at Benares.

6. The *Saraswati* (Allahabad), for February, says that, in its address to Sir James Digges LaTouche on the occasion of his late visit to Benares, the Nagri Pracharini Sabha prayed His Honor to support "the claims of the Hindi language and the Nagri character in connection with the progress of

primary education and the administration of justice in the United Provinces.' In his reply to the address His Honor said, "It will be my aim to carry out the policy of my predecessor, but I am not prepared to make any advance beyond Sir Antony MacDonnell's reform in this matter." The advocates of Hindi want nothing more. They simply wish that Sir James should see that the orders of Sir Antony in this connection are fully carried out. Some Muhammadans, misapprehending the words of the former, have taken heart and assumed an attitude of hostility towards Hindi. But His Honor has really said nothing which should encourage the Musalmans and dishearten the Hindus. Each person should mind his own business and duties and not pick quarrels with his neighbours.

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

Nil.

IV.—Administration.

(a).—Judicial and Revenue.

7. The *Almora Akhbár* (Almora), of the 8th March, regrets to say that the rules framed by Government to protect the people from official oppression and extortion have proved utterly useless. The officials who misbehave themselves are seldom brought into the clutches of the law, and when they are, they do not receive their deserts. The editor refers to the case of a Parsi guard on the Great Indian Peninsula Railway, who worked between Bombay and Poona and committed thefts in railway carriages. At last he was detected and convicted but sentenced only to a year's imprisonment. An official who fleeces or robs the people, whom it is his duty to protect, should always be punished with severity.

Almora Akhbar, 8th March, 1902.

Alleged inadequate punishment inflicted on a Parsi guard on the Great Indian Peninsula Railway.

8. The *Sahifa* (Bijnor), of the 12th March, says that the new orders under which English-knowing officers have to take down evidence in criminal cases with their own hands in English, and not to require their Readers also to record the evidence in vernacular at the same time, are open to serious objections. The vernacular deposition of a person taken down in English can never admit of being so accurately interpreted as the original words actually uttered by him; while on the strength of such a deposition the deponent is liable to prosecution for perjury. Again under the present system the Reader sits idle while the officer is taking down evidence in English so that the former is paid for doing nothing. If a person wants to read the statement he has made before a court or to have it read out to him by one of the Urdu-knowing pleaders, whose number is still very large, he cannot do so and must employ an English-knowing pleader for the purpose. Evidence is taken both in Urdu and English in all other classes of courts, only the criminal courts being an exception to the rule.

Sahifa, 12th March, 1902.

Protest against the new practice of taking down evidence in criminal cases in English alone if the presiding officer knows English.

(b).—Police.

9. A correspondent of the *Oudh Akhbár* (Lucknow), of the 10th March, referring to the crying need for improving the *morale* of the police in this country, says that though, in order to prevent police officials from practising dishonesty, they are required to daily send in their general and special diaries at a fixed hour of the day, yet this rule is not strictly observed. The writer knows, by personal experience, that when an investigating official desires to secure false evidence in a case, and does not readily obtain it, he detains the special diary for two or three days, and as soon as he succeeds in his object, he fills in the diary and antedating it, sends it in. This practice should certainly be checked. The investigating official may be required to send in daily a list of the witnesses he may have examined, along with his general diary, before he sends in his special diary, which may take some time to complete; or at least the

Oudh Akhbar, 10th March, 1902.

A suggestion for preventing police investigating officials from cooking up their special diaries.

exact date and hour of receipt of special diaries should be noted on them at their arrival in the office of the District Superintendent of Police, so that when a case goes to a court for trial the presiding officer may be able to form his opinion as to the true or false nature of the entries made in the diaries in question.

OUDH AKHBAR, 10th March, 1902.

Headmen in villages to participate with the police in the investigation of crimes.

10. A correspondent of the *Oudh Akhbár* (Lucknow), of the 10th March, referring to the question of associating the headmen in the villages with police officials in the investigation of crimes, says that the measure is well calculated to check the high-handed proceedings, oppressions, &c. of the police on the people, provided that special care is taken in the appointment of right men as headmen. The present headmen in most of the villages are generally men of low class, and position, and of doubtful character, whom police officials treat as no better than village chaukidars. The headmen will be required to give their opinion freely without any fear of the police officers, with whom they will have to make enquiries into criminal cases; and it is very necessary that they should be men of good presence, social status, intelligence and competence, so that they may be able to hold their own against the police. The headmen, in short, must be such men as may be considered fit to be appointed Honorary Magistrates as well, if the necessity for making such appointments should arise. The District Magistrates should therefore be required to themselves select men and appoint them headmen in the villages.

OUDH AKHBAR, 11th March, 1902.

Unsatisfactory treatment accorded to Police Sub-Inspectors by their European superior officers in the United Provinces.

11. A correspondent of the *Oudh Akhbár* (Lucknow), of the 11th March, referring to the important duties and great responsibilities of Sub-Inspectors of Police, who are put in charge of police stations in the interior of districts, complains that these officials are entrusted with no power whatever over their subordinates in the United Provinces. They cannot appoint even a substitute for a chaukidar on one day's leave, until he has been inspected by the District Superintendent. Their complaints or recommendations regarding their subordinates too are not heeded, and the result is that they can hardly exercise any control or check on them. The treatment of these Sub-Inspectors by their District Superintendents is also very unsatisfactory. They should certainly be treated as gentlemen, addressed as *áp* (you) and given a chair to sit upon (when visiting their superiors). Their *confreres* in the Panjab are treated much better.

(c).—Finance and Taxation.

Nil.

(d).—Municipal and Cantonment Affairs.

URUJ, 7th March, 1902.

The Municipal Boards and the excessive cost of printing their forms, &c., at the Government Press, in the United Provinces.

12. The *Urúj* (Bijnor), of the 7th March, regrets to say that while the Municipal Boards levy taxes from all classes of the people, down to hard-worked petty shopkeepers and artizans, living within their respective jurisdictions, with the object of spending their funds in the sanitation, &c., of their towns, they are obliged to unnecessarily part with a considerable portion of their incomes in being compelled to get their forms, &c., printed at the Government Press. Every Municipal Board should be free to spend its money as it deems proper and expedient, and not forced to do so in a different way. The proceedings of a late meeting of the Municipal Board at Chandpur show that while the Board formerly got all its forms, &c., printed for only Rs. 90 a year, it has had to pay Rs. 581-6-0 for them for the current year, *i.e.*, more than six times as much, in being obliged to have them printed at the Government Press. The Board pleads its inability to bear such a heavy charge for the printing of its forms, &c., and the editor hopes that the Municipal Chairman and Government will take the matter into consideration, and that the municipalities will again be left free to have their forms, &c., printed where they like.

(e).—Education.

SAHIFA, 12th March, 1902.

Need for modifying the present system of public education with a view to promote technical instruction.

13. The *Sahifa* (Bijnor), of the 12th March, says that, while Oriental education, as given under the old Hindu and Muhammadan systems, made its recipients thoroughly respectful towards their elders, relatives, &c., and perfectly obedient to their rulers, the modern English education has inspired the natives

with an undue love of liberty, and led them to think that their parents, teachers or the powers that be, are not entitled to any special respect at their hands inasmuch as that they are simply discharging their duties. It is due to the spread of English education that there have sprung up so many associations in this country, to find fault with the administration of the British Government Government has as it were raised a large army against itself by imparting English education to natives. Moreover, English education leads natives to adopt a higher style of living like their English teachers, which impoverishes India. English educated natives also hate industrial professions, while Government cannot possibly take the large number of educated men turned out by colleges every year into its service, which every one of them desires to enter. There is no knowing what will be the fate of educated natives in course of time. They will not even make good coolies at the railway stations and in the markets, inasmuch as their health and eyesight are impaired by hard study. It is time Government modified the present system of education, with a view to encouraging technical education.

(f).—Agriculture and questions affecting the land.

14. The *Almora Akhbár*, of the 8th March, in its columns of local news, regrets to say that the next spring crop is likely to prove an utter failure owing to drought, and advises the Deputy Commissioner to obtain stocks of wheat in time, so that there may be no abnormal rise in prices when the pinch comes.

ALMORA AKHBAR, 8th March, 1902.

Threatened failure of the spring crop in Almora.

15. The *Almora Akhbár*, of the 8th March, referring to the revision of the settlement in Almora and Naini Tal, says that the revenue assessments willsurely be enhanced owing to the increase in cultivated areas. The cultivators will find it difficult to pay the enhanced assessments, if they do not improve their land by properly manuring it. They cannot get an adequate supply of manure until they keep a sufficient number of cattle ; but the extension of the forest rules to the hills has rendered it difficult for them to keep cattle in large numbers. The editor advises the agricultural classes to avail themselves of the opportunity to bring their grievances in connection with the supply of forest produce to them to the notice of Mr. Goudge, Settlement Officer, who, being a very sympathetic official, will redress their grievances as far as lies in his power and make representations on their behalf to the higher authorities. The cultivators who receive their supplies of wood, &c., from forests under civil officers are much better off than others who depend on forests under forest officials for their supplies. Cultivators have to gain the goodwill of a forest ranger by serving him like a god. If any agriculturists happen to incur his displeasure, their fate is sealed. The authorities are under the impression that land is improving, but the fact is that deterioration is going on owing to the scarcity of forests, manure and rainfall. *Haldi* (turmeric) was formerly largely grown in Patti Salt, as the cultivators could easily get *sál* tree leaves to cover the plants with ; but now they cannot get any kind of leaves for the purpose. Likewise, poor cultivators who had no cattle used to manure their lands with leaves gathered from forests, but this is out of the question now.

THE SAME.

Cultivators in Almora and Naini Tal and the forest produce.

16. A correspondent of the *Oudh Akhbár* (Lucknow), of the 14th March, says that the continual increase in the population and in the area of land under cultivation has led to an almost entire disappearance of pasture grounds for cattle in the villages in these provinces, and that the result is that cattle have become stinted in size, lean and weak. The cultivators cannot afford to tie up and feed their cattle at home, and the latter consequently depend for their subsistence on pasture lands which have been becoming more and more scarce. It is therefore very necessary that Government should arrange to reserve, say, five bighas per cent. of the area of land in every village as pasture ground for cattle which should be thrown open to the cattle of the entire village, and not placed under the control of the landholder. A small grazing fee, if necessary, may be levied, per head of cattle.

OUDH AKHBAR, 14th March, 1902.

Need for setting apart a sufficient quantity of land in every village for the grazing of cattle.

(g).—General.

ADVOCATE, 9th March, 1902.

Alleged misconduct of a European towards Dr. Mullick at the Ajmere railway station.

17. The *Advocate* (Lucknow), of the 9th March, says:—"Swaggering Anglo-Indians are not curiosities in this country. They are a source of dread and annoyance to Indian humanity, and the dregs of, and an object of shame to, their own society. We know many Englishmen, both civil and military officers, who feel sorry when members of their community bully Indians irrespective of the latter's education and position. Here is an instance of insolence and *hauteur* exhibited by an Anglo-Indian towards an educated Indian—one educated in England to boot. A correspondent of the *Bengalee*, whose honesty and veracity our contemporary vouches for, writes thus:—

'A sensational affair occurred at Ajmere the other day. Dr. Mullick, who is travelling from London to Calcutta, and was waiting for his train in a first class waiting-room, happened to occupy the only sofa there was in the room. A European gentleman (?) came in and rudely asked Dr. Mullick to give up the sofa. Dr. Mullick said it was a case of first come first served, and refused to move. The European then said a nigger had no right to be there, and doubting the fact of his being a first-class passenger, asked Dr. Mullick to show him his ticket. Dr. Mullick thereupon replied with some heat that a nigger was ten times better than a ragamuffin Englishman such as he was; and that as regards the ticket it was a quite sufficient explanation when he stated that he (Dr. Mullick) never travelled anything but first class, or if that explanation was not sufficient, the Englishman had better, if he had the courage and strength, take the ticket out of his (Dr. Mullick's) pocket to convince himself. It was no concern of anyone but the railway authorities to demand a passenger's ticket, and as the demand on his part was a piece of gross impertinence, he had no intention of tolerating it even from an impudent Englishman. The *Sahib*, enraged at such audacious language and demeanour from a mere nigger, tried to use force, but in boxing he was no match for the Bengalee who is by no means a puny. The affair would have ended with grave consequences had not others intervened. This is the old question over again. The other day one of our leading men belonging to a respectable family in Upper India received similar bad treatment. He preferred, however, to put his pride into his pocket. If our people practice self-defence, these questions would arise but seldom.'

Dr. Mullick who was, during the last decade, used to Soho Square courtesy, appears to have forgotten that John Bull abroad is not the same as his prototype at home. So in the beginning he gave a courteous reply to the so-called European gentleman. Realising, however, that he was in India and not in England, he thought the best course for him was to teach the gentleman a lesson."

V.—LEGISLATION.

Nil.

VI.—RAILWAY.

AWAZAH-I-KHALQ, 8th March, 1902.

Grievances of native employes on the railways.

18. The *Awázah-i-Khalq* (Benares), of the 8th March, says that among other things, the Railway Commission should also take into consideration the hard lot and grievances of the native employés on the railways in India. In the first place, however qualified and able a native employé may be, he hardly ever gets beyond Rs. 50 a month; while Eurasians are promoted to much higher posts after a very short term of service. Again, while a native is given Rs. 25 only, a Eurasian is paid Rs. 50 for doing the same kind of work. Secondly, these employés are worked very hard indeed. Ordinarily a man can work 8 hours out of 24 hours at the most; but those employed on the railways have to work 12 and even 14 hours a day, which not only seriously affects their health, but also leads to accidents involving great loss of life and property. Whenever a collision takes place between two trains, the defence put up by the telegraphic signallers and signallers is that they had been kept working for as long as 16 and even 18 hours a day for months. Thirdly, they do not readily obtain leave which they apply for. The existing leave rules are not open to objection, but they are not duly adhered to. Men are not granted leave even on medical certificates. Fourthly, promotion does not depend on good work done, but on flattery and recommendation. Fifthly, the houses provided at the railways for the residence of native employés are not, as a rule, comfortable ones, excepting those provided on the East Indian Railway.

19. The *Oudh Samáchár* (Lucknow), of the 14th March, referring to an instance in which a native gentleman, lately travelling first class from Jalna to Secunderabad, was compelled by two military officers to vacate his seat for them, and to another instance in which a sporting European gentleman entering a first class carriage in which a Raja was seated, asked the latter to shampoo his body till he fell asleep, says that European passengers are able to ill-treat natives in this way with impunity, because the station masters and other railway officials, as a rule, espouse the cause of the former on such occasions. Simple and meek native gentlemen travel first or second class to avoid the discomforts and hardships to which the third class passengers are exposed, but they really find themselves in a worse plight. The railway authorities and the present Viceroy would do well to checkthe high-handed ness practised by Europeans ontheir native fellow-passengers.

Ill-treatment of native gentlemen travelling first or second class by their European fellow-passengers on railways.

OUDH SAMACHÁR, 14th March, 1902.

VII.—POST OFFICE.

20. The *Advocate* (Lucknow), of the 13th March, in an article headed "Reduction in Money-order Fee," says:—"We are glad to note that the Secretary of State for India has agreed to the reduction in the money-order fee for sums not exceeding Rs. 5, from two annas to one anna. The concession will come into force next month. This will be a real boon to the public, and a relief to many a wage-earner. In this connection we should like to draw the attention of the Postal Authorities to the conditions that govern the despatch of a foreign money-order. Formerly the rate was four annas for sums not exceeding two pounds sterling or Rs. 30 in Indian money. From July 1899 the rate was raised to annas six. Cannot this rate vary as is the case with the inland money-order system? The rates may be arranged thus: annas two for a sum not exceeding 15 shillings; annas four for a sum not exceeding 30 shillings, and annas six for a sum not exceeding two pounds sterling. It is the remitters of petty amounts that use the money-order system to send money to foreign countries. Agents and traders generally deal with banks in their monetary transactions with foreign countries. Then, again, while the remitter of an inland money-order has a coupon to advise the payee, the sender of a foreign money-order, while paying a higher rate of commission, is deprived of this privilege. Cannot a coupon be added to the foreign money-order form also? Any irregularity or loss of a letter about the money-order is not unoften the cause of much trouble and anxiety to people who cannot afford to sit with equanimity under such circumstances."

Reduction in money-order commission.

ADVOCATE, 13th March, 1902.

21. The *Cawnpore Gazette* of the 8th March, complains that one-anna and quarter-anna (postage) stamps have not been available for about a fortnight at Cawnpore, to the great inconvenience of the general public.

Postage stamps of certain denominations not available at Cawnpore.

CAWNPORE GAZETTE, 8th March, 1902.

VIII.—NATIVE SOCIETIES AND RELIGIOUS AND SOCIAL MATTERS.

Nil.

IX.—MISCELLANEOUS.

22. The Hindi *Hindusthán* (Kalákánkar) in its issue of the 7th March and subsequent issues, quotes the strictures of the *Amrita Bazar Patrika* on Sir James Digges LaTouche's plague administration at Allahabad, and the answer given to them by the *Pioneer*, dated the 27th February, and then observes that now the cat is out of the bag. The policy of the *Amrita Bazar Patrika* is to indiscriminately denounce all Anglo-Indian officials for the time being, and to sing the praises of their predecessors in office who have retired. It would appear from the *Pioneer* that Sir Antony MacDonnell adopted vigorous measures on the outbreak of the plague at Hardwar, and that the result was that "the plague camp was burnt down half-a-dozen times, the plague doctor was cudgelled and the Lieutenant-Governor himself on one occasion came very near being hustled." Sir Antony profited by experience and left the people to shift for themselves. He acted wisely, because the adoption of vigorous measures only led to the abuse of Government by the native press and the ignorant masses, the spread of

Amrita Bazar Patrika and Sir James Digges LaTouche's plague administration at Allahabad.

HINDUSTHÁN, 7th March, 1902.

dissatisfaction, the outbreak of riots, and bloodshed. These ignorant and superstitious people had better be allowed to die of plague like sheep. When they find that their begging of alms in the name of the goddess Bhawani and other such superstitious things are of no avail, better counsels will prevail with them and they will follow the example of Raja Rampal Singh, and have themselves inoculated. When Sir James Digges LaTouche was at Allahabad, His Honor used to quietly visit the infected areas, going on a bicycle without any attendants. Could Sir Antony MacDonnell do anything of the kind? Sir James is a tender-hearted gentleman. He would allow himself to fall a victim to plague rather than compel a plague patient to leave his house and dear wife and children. How could a plague patient like to go to a plague camp, which consists of number of straw huts put up in the wilderness, where he could see no man except the doctor, who might pay him a visit or two in the course of twenty-four hours? Indeed his mere forced separation from those near and dear to him would lead to his death. A sympathetic Governor like Sir James Digges LaTouche cannot be expected to force such a segregation on the people. Again, perhaps the *Amrita Bazar Patrika* does not know the well-known Persian verse which says that the midnight curses of an old woman can lead to the ruin of the wealth collected in a hundred years. The curses of an innocent man segregated against his will might affect not only Sir James Digges LaTouche and his children, but also other officials, high and low, in this country. It is earnestly to be hoped that His Honor will never introduce segregation and incur the curses of plague patients and their friends and relatives. Sir Antony MacDonnell was so much afraid of plague that he ordered all natives proceeding to Naini Tal and their luggage to be disinfected. One of the editor's friends, who was subjected to this disinfection, was put to so much trouble thereby that he became ill and was confined to his bed at Naini Tal for a long time. Indeed Sir Antony was opposed to a large gathering of people at Naini Tal even when there was no sickness. The editor publishes a letter which he has lately received from a friend at Naini Tal, who complaining that Sir Antony discouraged visitors to Naini Tal, expresses satisfaction that the sanitarium will become popular in Sir James Digges LaTouche's time and receive many visitors during the coming hill season as it did when the latter was officiating Lieutenant-Governor. Let the *Amrita Bazar Patrika* say what it likes, the *Hindusthán* will not find fault with His Honor for his mild and sympathetic plague administration.

ADVOCATE, 13th March 1902.

Outbreak of plague in the United Provinces, and Government precautionary measures.

23. The *Advocate* (Lucknow), of the 13th March, in an article headed "Outbreak of Plague and the Policy of Reticence," says:—"Increase in the weekly mortuary returns from plague is simply appalling and heart-rending, and it is no wonder that in Upper India now nothing is more talked about than the plague and its ravages. The stories of deaths and devastations from Ballia, Allahabad, Mirzapur and Gorakhpur are so damping, that in every town the people are growing day by day apprehensive of the future. We admit there is a class of ignorant men who would make the Government responsible for the ravages of the plague. There is also a class who point out that the rulers are indifferent as to the fate of the subjects, and in support of this statement say that while their neighbours are dying in shoals like birds and flies, there are no end of concerts and parties among the rulers who consider themselves immune. No more attention need be paid to it than is done to that section in the predominant class who ascribe the outbreak of plague to the dirty habits of Indians and their unwillingness to live a clean life. This is not the time for blaming one another. The country has been visited by the direst calamity, and it is nothing but an act of foolhardiness to ascribe plague to this or that agency. If European neighbours of the plague-stricken population are so unmindful of the feelings of their neighbours as to continue their dances, parties, and dinners and give no practical proof of sympathy with their Indian neighbours, what are we to say of the ignorance of our own people who have been holding marriages even during the outbreak of plague. As we have said, the Government and its medical advisers have altogether failed to find out any remedy for the epidemic, and the indifference, if any, is to be attributed to the feeling of utter helplessness which has overtaken the Government. Uncleanly habits of the people and overcrowding of houses in the cities might be an accentuating cause for the epidemic, but

no amount of precautionary measures have succeeded in keeping it away. The Municipality of Bombay has been impoverished by heavy expenditure which it incurred in preventing plague recrudescence: but all its efforts have failed, and we find plague much worse there now than what it was a couple of years ago. Not that the precautions as to the cleanliness and better sanitation of the town are to be discarded: but it is altogether a mistake to think that the only remedy to save the people from plague lies in the disinfection of their houses and their belongings. Every care is taken as to the disinfection of the belongings of an infected man, but nobody ever cares to know what the man eats, what goes inside his belly, and whether what goes within gives him sufficient stamina to fight out the epidemic. That the vegetarians should be carried away in larger numbers, that there should be a greater number of deaths in classes which are physically weak and cannot sufficiently feed themselves, are facts which deserve the serious attention of the people and the Government. In the matter of disinfection of houses all that can be done is being done by the municipalities. It will be sheer ingratitude to say that the Government is sitting with folded hands and is not coming forward to help the municipalities. But in this direction much more can be done. Wherever the people are not in a position to co-operate with the Government in disinfecting their dwellings, the Government should come forward to their rescue, not after the outbreak of the plague, but before its actual outbreak. The Government plague staff has by this time disinfected seven thousand houses at Allahabad after the outbreak of the plague. How much more beneficial would it have been had this been done before the outbreak. Such steps can now be taken at Agra, Cawnpore, Lucknow, Bareilly and other largely populated towns of the United Provinces which are every day in danger of catching the plague. Or if they remain safe in the present hot weather, there is no knowing what might happen to them six months hence.

In connection with the outbreak of plague at Allahabad, what we condemn most is the policy of reticence. The Collector of Allahabad surely acted in the public interest in not getting the city declared plague-infected so early as July 1901. The first genuine plague cases were heard at Allahabad so early as April last. But when all efforts to eradicate the disease failed in summer, the District authorities should have warned the citizens to take care of themselves. This was not done. Even when the plague assumed a serious form in early January, steps were not taken to fully inform the citizens of the situation. A policy of reticence was observed. Beyond what people heard from their friends, for weeks together nothing was known as to what had happened at Allahabad. Even the well-to-do citizens of Allahabad, who knew that the poorer people were dying in large numbers did not take any steps to protect themselves. The result of this policy of reticence has been that Allahabad has been ruined and a large area of the neighbouring districts has become infected with the plague. Migrants from Allahabad have spread the plague germs throughout these provinces, which might bring ruin and destruction to other towns. It was surely the duty of the District authorities not to create any scare: but when the scare could not be prevented in spite of all efforts to the contrary, when people migrated in thousands, when business came to a standstill, it was surely no good policy to keep the outside people in the dark. Many deaths could have been prevented by inducing people to segregate themselves. The plague is now further extending and there is every danger of the entire United Provinces being plague-stricken during the next cold weather. We think we are justified in protesting against the continuance of this policy of reticence. The country wants a clear statement of the number of attacks and deaths in every town and of the steps taken to eradicate the disease. The information will to a great extent remove the cause of anxiety and will induce the people to take every precaution to fight against the disease.

Plague in various parts of India, and the attitude of the local authorities towards the people.

24. The *Rohilkhand Gazette* (Bareilly), of the 8th March, expresses its approval of the lenient policy of the present Government in these Provinces in the matter of plague. The disease is making havoc at Allahabad at present, but the people are left severely alone. They are not forced to adopt segregation or any other precutionary measure. They are left to shift for themselves, and are not interfered with in the least. And the result of this lenient policy is that there have not occurred plague riots anywhere

ROHILKHAND GAZETTE, 8th March, 1902.

so far. On the other hand, the plague measures were not relaxed, on the representations made by the Hindus and Musalmans at Patiala, and a serious riot occurred there lately, in which the medical officers present on the spot were assaulted, the shops were closed, &c. If the plague officials had not insisted on the segregation of the family of a Dogra female who had died, no such disturbance would have taken place Several districts in the Panjab are infected with plague, but no report of any riot has hitherto been received from that quarter: the reason is that the people are entirely left to their own sweet will in the matter of taking precautions against plague.

RIYÁZ-UL-AKHBAR, 8th March, 1902.

25. A local correspondent of the *Riyáz-ul-Akhbár* (Gorakhpur), of the 8th March, referring to the outbreak of plague at Gorakhpur, says that it first appeared in the low-lying mohallas, but that now it has rapidly been spreading to other parts of the town. The disease is a visitation of God, and the *hakims* and the *vaids*, who lately met at the writer's house, to discuss the means for putting down the disease, held that disinfectants should be freely used, great attention should be paid to sanitation, the patient should be kept in a separate room. and so forth. The new District Magistrate, who is a most experienced officer, is a good-tempered and tender-hearted man. He thinks that when a death has occurred from plague in a house it should be disinfected, and has issued orders accordingly for the purpose. The Municipal Board has expressed its willingness to render all sorts of help to the people in the matter of segregation, disinfection, &c. The police are in no way to interfere in this matter. But as all sorts of unfounded rumours have become current in the town, or perhaps the municipal proclamation regarding the precautions to be taken against the spread of plague has been misunderstood, there exist a great unrest and excitement among the people, and numbers of them have been leaving the town in a state of panic. Some of these absurd rumours are: (1) that the police and the doctors will make a forced entry into private houses, (2) that the people will be compelled to leave their houses, (3) that evacuated houses will be burnt down, (4) that inoculation will be made compulsory, (5) that the zenana precincts will be invaded, (6) that European medical treatment will be forced on the patients, (7) that certain medicines will be thrown into the wells, (8) that the people will not be allowed to go out of the town after a certain date. (9) that if those persons, who have gone out of the town, do not return by a certain date, they will be prosecuted, (10) that poison is being sprinkled on the cross-roads and other places, in order to cause the people to contra ct plague, &c.

Plague at Gorakhpur and panic among the people.

OUDH PUNCH, 6th March, 1902.

26. The *Oudh Punch* (Lucknow), in its Supplement of the 6th March, says that the prevalence of plague in such neighbouring places as Allahabad, Gorakhpur and Jaunpur, in a virulent form, has caused great anxiety and fear in the minds of the people at Lucknow. There is no check, worth the name, being exercised on the advent of men to Lucknow from the plague-infected parts of the Province. What is worse still is that sanitary precautionary measures at Lucknow have been greatly relaxed of late. The people, therefore, far from thanking the present authorities for relaxing the precautionary measures against plague, to such an extent in their undue desire for popularity, censure them, gratefully remembering the *regime* of Sir Antony MacDonnell, whose measures, though at times felt to be harsh, were hardly ever unstatesmanlike or unbecoming the head of a Government.

Need for taking strict precautionary measures against plague in Lucknow.

BHÁRAT JIWAN, 10th March, 1902.

27. The *Bhárat Jiwan* (Benares), of the 10th March, in its columns of miscellaneous news extracted from other newspapers, publishes a piece of news to the effect that the number of deaths from plague in Allahabad has increased so largely that dead persons, instead of being burnt or buried, have been thrown into tanks, which are now full of dead bodies, and that this state of things is highly injurious to public health.

Rumour regarding the victims of plague being thrown into tanks at Allahabad.

OUDH AKHBAR, 7th March, 1902.

28. The *Oudh Akhbár* (Lucknow), of the 7th March, says that passengers coming (direct) from Allahabad which is infected with plague, are carefully examined at Fatehpur, but that others who come *viâ* Mogalsarai and Fyzabad escape an examination. The

Examination, at Fatehpur, of passengers coming from Allahabad.

latter class of passengers should certainly be examined at some station beyond Jaunpur.

29. The *Sahifa* (Bijnor), of the 12th March, says that Mr. Bower, the late District Magistrate, fixed four as the maximum number of passengers for the horse carriages plying between Nagina and Bijnor. But now this restriction is not observed by the carriage drivers, and more than five passengers are to be found seated in a carriage. This overcrowding not only causes inconvenience to passengers, but is also greatly injurious to the health of the horses which die prematurely in consequence. The present District Magistrate should see to the matter.

SAHIFA, 12th March, 1902.

A complaint regarding the carriage service between Nagina and Bijnor.

30. The *Urúj* (Bijnor), of the 7th March, complains that the Arabic names of men are most awkwardly deformed when they are transliterated back from the Roman into the Urdu character. In the North-Western Provinces (Urdu) official Gazette, No. 8, Volume 24, the names of a number of tahsildars are published. The names of some of these officers are transliterated as "Nazír Hasan or Názir Hasan," "Zahír or Záhir," &c., in the Gazette. The first part of "Mushaffa Ahmad" should be written with an *ain* (ع), but it is written with an *alif* (ا). Similarly "Abdul Qadir *Ulwi*," has been written with an *alif* instead of with an *ain*. This is not the fault of the Urdu character; Arabic words being liable to assume ambiguous forms in the Roman as well as in any other vernacular character. A list of Gazetted officials had better be kept in the Urdu character in the office where their names have to be transliterated back from the Roman character, so that the translators may be able to check the names with the vernacular list and avoid such gross spelling blunders as have been pointed out above.

URÚJ, 7th March, 1902.

Blunders in the spelling of Arabic names of Tahsildars, in the North-Western Provinces Urdu official Gazette, No. 8, Volume 24.

31. The *Awázah-i-Khalq* (Benares), of the 8th March, says that as there exists a constant danger of an outbreak of plague at Benares at the present time, the District Magistrate should take steps to check the advent of people from other places to that town. The newly-erected Kotwali building is a really splendid structure, but it requires to be surmounted with a clock The people are greatly dissatisfied with the godown clerks at the Cantonment Railway station.

AWAZH-I-KHALQ, 8th March, 1902.

Local affairs at Benares.

32. The *Oudh Samáchár*, (Lucknow), of the 14th March, condemns the use of the roots of *juar* (millet) and cocaine to which the people of Hoshangabad and Bombay have respectively taken of late, and requests Government to prohibit the public from indulging in these intoxicants, or at least to check the consumption of these things as much as possible.

OUDH SAMACHÁR, 14th March, 1902.

Use of millet root and cocaine as intoxicants by the natives in Houshangabad and Bombay respectively.

ALLAHABAD:
The 18th March, 1902.

PRIYA DAS, M.A.,
Government Reporter on the Native Press for the N.-W. P. and Oudh.

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SELECTIONS

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I.—Politics.

(a).—*Foreign.*

Advocate, 20th March, 1902.

Indians in South Africa.

1. The *Advocate* (Lucknow), of the 20th March, says:—"Nothing enhances the value of agitation so much as when it rouses the attention of those for whom it is intended. Mr. Ghandi has done well in his mission for the ventilation of the grievances of our countrymen in Natal, in the Transvaal and in the Orange River Colony. A Colonial-born Indian, Mr. Jos. Royeppen wrote a letter to the *Daily News* on the difficulties an Indian has to contend against in South Africa. An Englishman whose motto is peace to humanity comments upon this correspondence in a sympathetic tone. He does not understand how a justice-loving nation like the British should prove so deaf to the appeals for fair play and no favour from the Indian subjects of His Majesty. The reply in Parliament, in the fewest possible words, by the Colonial Secretary to any stray question put to him on the subject is taken by this writer as the sign of a pathological and not physiological condition of the organism known as the British Ministry. In the course of his letter he says most eloquently :—

'At the time when our actions are being so closely watched by the Powers, it behoves the Imperial authorities to be alive to their own interests, which could only be safeguarded by the unity of the Empire—black subjects joining hands with white, and forming a ring without a weak link to stand the terrible strain, whose force we are now beginning to feel. I am afraid your correspondent's quotation from the Superintendent's report has been slightly misunderstood, wherein you refer to the liquor restrictions as affecting both the Hindoos and Natives alike. He points out that Natives are prohibited the use of liquor altogether, while the Indian can only consume it "on the premises," and not in his house, with the result that he is obliged to drink all he can while he is in the public house, produce worse results than total prohibition. There can be no doubt that all this un-British Legislation is the outcome of jealousy arising from a knowledge of the increasing prosperity of the thrifty and well deserving Indians. The question to be settled at once is whether or not an Indian enjoys the same rights and privileges granted him under the late Queen's Proclamation of 1858 to her Indian subjects admitting them to the same privileges enjoyed by the other subjects of the Empire. This Proclamation they hold as their Great Charter. What is being done to give effect to the most solemn pledges made therein ?'

Then he recalls the devotion and loyalty shown by Indians in Natal and their brethren in their mother country—princes and peasants—during the dark days of the Boer War. In doing so they felt that 'if they were to claim the rights of citizenship they must also be alive to its responsibilities.' The writer refers at the end to the cause of this trouble and calls upon Parliament to mend the matter. He says:

'The Government of the self-governing Colony being in the hands of mostly commercial men, it is but natural that they should be led away by party interests, and consequently we find legislation directed against the Indians gaining a foothold in the Colony, and to serve their own ends than the country. The time is ripe when our Colonies should be given to understand to what extent they could legislate to the prejudice of the Indian subjects, and the Colonial Office shake off the pretence that Indian grievances are *nil*. This "beating about the bush" policy, while it is unbecoming of the Colonial Office, is detrimental to the best interests of the Empire. In these days, when the atmosphere is pregnant with such high ideals as "Federation and Imperialism," one cannot be blamed for bringing to the attention of our Empire-builders the state of affairs obtaining in a part of our dominions, which, so long as they are suffered to exist, cannot but frustrate all plans, and weaken the hands of these men in their grand endeavour to encircle our scattered possessions by the bonds of love, goodwill, and fellowship.'

May we hope to see the Coronation written on the heart of every Indian in letters of blood by the conferment on us of the rights and privileges of British citizenship ?

Riyáz-ul-Akhbár, 16th March, 1902.

The Hedjaz railway fund, the Indian Musalmans and the Government of India.

2. The *Riyáz-ul-Akhbár* (Gorakhpur), of the 16th March, observes that the Musalmans in India, being staunch in their loyalty to the British Government, have as a rule abstained so far from contributing their mite to the Hedjaz railway project which is a pious work and has been started at the instance of the Sultan of Turkey, who, from a religious point of view, is looked upon by the Muhammadan world as their Caliph, lest their loyalty should be doubted. Nobody, however, ever thought that the British Government would be opposed to the Indian Musalmans subscribing to the Hedjaz railway fund and

thereby earning high religious merit; but as the Government did not take any occasion to express its views on the subject, very little money was raised in this country for the purpose. A short time ago, the Sherif of Mecca deputed Mr. Hasan Khan Effendi as his agent to visit India and Afghanistan and raise subscriptions for the Hedjaz railway. Mr. Hasan Khan secured a letter of introduction to the Governor of Bombay from the British Consul at Jeddah and proceeded to India. He first landed at Karachi and succeeded in collecting Rs. 20,000 there. He then went to Bombay where the Governor received him most kindly and gave him a letter of introduction to Colonel Barr, the Resident at Hyderabad. From Bombay Mr. Hasan Khan proceeded to Madras, where he obtained a subscription of Rs. 8,000, and thence to Hyderabad. But Colonel Barr hesitated to help Mr. Hasan Khan in the matter without the permission of the Viceroy. Colonel Barr was thereupon requested to address the Viceroy on the subject, and Lord Curzon wrote in reply that the affair was a religious one, and that any help he rendered would not be inconsistent with the policy of Govenment. On receipt of this reply Colonel Barr mooted the question of subscription to the Nizam, and His Highness promised to remit two lakhs of rupees as his contribution to the Hedjaz railway fund. His Highness made his promise in black and white and the Resident has attested the paper. Mr. Hasan Khan then paid a short visit to Bhopal, where the Begam promised to make a suitable contribution. He has lately gone down to Calcutta where the Commissioner of Police has promised to render him every help in his power. All these things clearly show that the British Government, instead of disapproving of the Indian Musalmans contributing to the Hedjaz railway fund, is quite ready to encourage it, and the editor hopes that the Musalmans will now have no doubt left in their minds in the matter.

India's trade with Thibet.

3. The *Advocate* (Lucknow), of the 20th March, says:—"An inspired paragraph appears in a recent issue of the Allahabad paper on the commercial relations between India and Thibet. If for political supremacy over the whole of Europe Napoleon declared 'There shall be no Alps': John Bull in India goes one step ahead and says 'There shall be no Himalayas' for the spread of his country's trade and commerce. As the best approach to the table-land lies across the Himalayas and through India, the Government of this country, after a good deal of negotiations, secured a convention with China to trade with Thibet *viâ* Sikkim. Progress of years did not, however, show a corresponding rise in the trade figures. The responsibility for this failure is not sought to be fastened on the lack of enterprise in traders or the indifference of the Lamas, but on the Court in Pekin. In the midst of the Boxer and other troubles, the Emperor is said to make time to direct the affairs of Thibet. It is generally confined to a control over the relations of the country with foreigners. Their admission and influence are jealously watched and jeopardised by the Chinese Government. We are told China sent to India two emissaries to report on the progress of events in the Sikkim Frontier. These proved unequal to their task and had to be tended by the Indian police and shipped off to their home in China. What has disturbed the peace of mind of the rulers in India is the report about the existence of a small arms factory in Lhassa. How were the plant and tools conveyed so far inland, and whence comes the steel to prepare rifles with? These are the disturbing thoughts in the official mind. The *Pioneer* says:—

Advocate, 20th March, 1902.

'It may have been smuggled across the Indian border, but plant of this kind is heavy and cannot readily be concealed; and our customs authorities keep a sharp eye upon machinery imports of every sort. Rather we should surmise—if such a factory there be—that all the material required was sent overland from China many months ago. There is a fine arsenal at Shanghai with well-equipped workshops, and similar factories in other parts of China; and the Chinese artisan has shown great aptitude in learning how to make rifles and ammunition. Nothing would be simpler, therefore, than to send a body of skilled workmen to Lhassa, if it were desired to establish a factory there. What China would gain by such a step is not quite clear, but the matter is one of considerable interest to India, and Sir Ernest Satow's attention might be drawn to the report. When the secret history of the present Viceroyalty comes to be written it will probably be found that Lord Curzon was not too pre-occupied with North-West Frontier to find time for efforts to put relations with Thibet on a more satisfactory footing. But if these efforts are met with an uninviting *nun possumus*, the Government of India can do little beyond its own borders: and if a more satisfactory state of affairs is to come about, it will probably be through pressure exerted at Peking."

So while the frontier tribes in the North-West are a cause for endless trouble the restless Viceroy wants to add another on the other side of British India, forgetting the shelter efforded by the giant Himalayas. The Indian Viceroy seems more afraid of the possible 'Yellow Peril' than European crowned heads."

(b).—Home.

KAYASTH SAMÁCHÁR, February, 1902.

Imperial Library and the Imperial Memorial.

4. The *Kayasth Samáchár* (Allahabad), for February, says.—"Without endorsing the rather optimistic outlook of Lord Curzon's we may remark that the country is surely beholden to His Excellency for the interest taken by him in retrieving the fortunes of the old Calcutta Public Library and for throwing open to the public the vast and valuable collection of the Government records. It is a boon which deserves recognition and, we are sure, that with the advancement of learning, it would be more and more appreciated and it would keep Lord Curzon's name alive for generations to come as the founder of the first important public library in the country. We sincerely wish we could say the same of the other institution—less useful, but more ostentatious than the Library—with which Lord Curzon's name will go down to posterity, we mean the 'All-India' or Imperial Victoria Memorial to be located in Calcutta. The main outlines of the scheme are now well-known to the public, and in noticing in our previous issues His Excellency's views on the subject we have pointed out the objections which have been reasonably urged against the Viceregal scheme both on the score of the site chosen as also to the nature of the memorial itself. The reasonableness of the objections taken becomes however manifestly marked, in the light of the proposals recently submitted by the Viceroy to a committee of experts, which assembled at Government House. The proposals are made in the form of a Note by way of suggestions for the Building Committee. The Note, no doubt, gives one more proof, if any were needed, of Lord Curzon's remarkable versatility. It displays great familiarity with matters æsthetic, architectural and petrological and a keen appreciation of the points of art, and as one reads this elaborate document, one feels amazed at the versatility of the Viceroy who seems as much at ease when dealing with matters technical, abstruse and recondite—like finance, trade, commerce, land assessment and economic problems, as when dealing with subjects that require the lighter touches of fancy—for instance, Art, Architecture and Natural Scenery. When all has been said, however, in praise of Lord Curzon's Note and the artistic nature it exhibits it has to be added with regret that all or nearly all the conclusions arrived at by His Lordship, will cause throughout the country the deepest disappointment. To begin with, the memorial in question is to be built in the so-called Classical style, as, to quote Lord Curzon, 'there is no distinctively Indian style,' a statement which will sound strange to every educated Indian's ears. Secondly, by far the greater portion of the material of which it is to be made—namely white marble—will have to be imported from Greece and Italy as an examination of the Rajputana quarries has, it is said, shown that their capacity is no longer what it used to be in the times of the Moghal Emperors and that slabs of the requisite size can no longer be procured from them. It would thus appear that both the design and the material would be non-indigenous and will have to be imported from distant lands and neither the one nor the other will give any scope to Indian talent, Indian energy, or Indian trade. The persistence of the Viceroy in carrying out his pet scheme, in the face of these circumstances is so unreasonable that we express our hearty concurrence with the following observations of the *Pioneer*, which has throughout this controversy taken a most sensible and sober view of the points involved :—'Thus fifty lacs of rupees, mostly subscribed by Native Chiefs all over India'—says our contemporary—'are to be spent upon a building foreign alike in conception and execution, to be built on a site which will afford only a frail crust of four feet above the Hoogly slime to support this glory of future ages. The material is to be imported, the design is to be imported, the architect is to be imported, and India's Imperial Memorial to the Queen-Empress—who won the affection of her Indian subjects by her interest in things Indian—will not give the smallest scope to the Indian artist or constitute in any sense a monument of oriental art. All this may follow logically from the original resolve to have a memorial of this kind in Calcutta, but so much the worse for

the original resolve. We endorse every word of our contemporary's observation and express the hope that Lord Curzon may yet see the unwisdom of persisting in a course, the result of which the future historian of India will not place to his Lordship's credit."

Attendance of Indian chiefs and noblemen at the Coronation in London.

OUDH AKHBÁR, 20th March, 1902.

5. The *Oudh Akhbár* (Lucknow), of the 20th March, says that as a considerable number of Indian chiefs and nobility will shortly be proceeding to England to participate in the ceremonies of the coming Coronation of His Majesty the King-Emperor in London, the religious prejudice against crossing the sea will be greatly relaxed. The people in Bengal are still strongly opposed to voyages, and England-returned Bengalis are not yet admitted into their castes. But as an orthodox member of the well-known Tagore family is to take part in the Coronation ceremonies his visit to England will bring about a great change in the ideas of the people. In Oudh, too, the feeling against voyages is very strong, but if any Barons of that province go to England on the happy occasion in question they will set a good example. The presence of the Indian Chiefs and noblemen at the Coronation will add to the splendour of the ceremony and draw England and India still closer.

Coming Coronation Darbar at Delhi and the descendants of the late Moghal Kings and other rulers.

SHAHNA-I-HIND, 16th March, 1902.

6. A correspondent of the *Shahna-i-Hind* (Meerut), of the 16th March, adverting to the coming Coronation Darbar at Delhi, urges that an inquiry should be made into the present condition of the descendants of Maharaja Ranjit Singh, Tippu Sultan, and the late Kings of Delhi and Oudh, and that some relief be afforded to them. It is the duty of the native press to draw the attention of the authorities to the subject.

Sir James Digges La Touche on the character controversy.

KAYASTH SAMÁCHÁR, February 1902.

7. The *Kayasth Samáchár* (Allahabad), for February, says:—"If the future public utterances of Sir James La Touche give as much satisfaction to both the Hindu and the Musalman communities in the United Provinces, as his reply to the address presented by the Nagri Pracharni Sabha of Benares, the Lieutenant-Governor's lot will be happy indeed. The Hindus are satisfied that all misapprehensions on the vexed question of the Court characters have been completely set at rest by His Honour's distinct declaration to carry out the policy of Sir Antony MacDonnell, 'the sole object of which,' said Sir James, 'was to facilitate communication between the people and the authorities.' We had never any fear that Sir Antony's orders would be reversed or modified by his present successor, for we believe that the orders passed by the late Lieutenant-Governor were concurred in by the Board of Revenue, of which Sir James was a member at the time; as also from the fact that the answer given by Sir Charles Rivaz to an interpellation put by the late Hon'ble Nawab Muhammad Hayat Khan, could leave no manner of doubt in any one's mind that Sir Antony's orders were backed by the support of Lord Curzon's Government. It is all for the best, however, that Sir James La Touche should have taken the earliest opportunity available to remove all apprehensions on the part of the Hindu community. What is remarkable, however, is the fact that the speech in question has been received with very great enthusiasm by our Muhammadan fellow-subjects. How far the enthusiasm is genuine, one may reasonably doubt, and there is a lurking suspicion in our mind that finding it now to be a case of Hobson's choice, the opponents of Nagri are now but making a virtue of necessity. That the observations of Sir James were unexpected, that there was still a hope lingering in their mind that he might, if not actually reverse, at least practically nullify the orders of his predecessor, are facts of which we have not the least doubt. Shortly after Sir James's assumption of his office, the Anti-Nagri newspapers renewed their crusade against Sir Antony's orders and began to ring the changes on their worn-out arguments, in the hope that at least His Honour might be induced to adopt the late Nawab Muhammad Hayat Khan's suggestion—which had been refused to be acceded to by the Supreme Government—of limiting the scope of the Resolution to those only who know no other, but the Nagri characters. All this however was hoping against hope and has received a quietus by the distinct declaration of Sir James La Touche to carry out his predecessor's orders and policy in regard to the same, in its complete integrity. Our esteemed contemporary, the *Observer* of Lahore,

though still persisting in its demand that the scope of the Resolution should be limited by Sir James to those who are familiar with the Nagri characters alone, has at last descended from the lofty pedestal it had occupied until now, and feels bound to write with a pathos of despair that 'the noble object of facilitating communication and bringing about a better understanding between the rulers and the ruled is an aim which has the fullest sympathy and even admiration of every citizen of India, and we may assure Sir James that he will have the fullest sympathy of all classes of his subjects in carrying out the policy of his predecessor. We are all wiser after the event, and if only the *Observer* and its comrades in the press had but seen earlier the unwisdom of the course they adopted and persisted in with a determination and a pertinacity worthy of a better cause, we should have been spared all that ill-feeling and spirit of antipathy between the two communities which have now been smouldering for about two years, but which we hope will now be finally extinguished as the result of Sir James's declaration, with which both parties are evidently satisfied. All's well that ends well and we trust we have heard the last of this unfortunate controversy."

Bhárat Jiwan, 17th March, 1902.

Nagri Association at Cawnpore.

8. The *Bhárat Jiwan* (Benares), of the 17th March, says that the clamour, raised by some Muhammadan newspapers against the Hindu pleaders at Cawnpore who have resolved to transact their business in Hindi, is quite unreasonable. The editor assures the Musalmans who have lived in this country for hundreds of years and who were formerly Hindus (*lit.* who are converts), that the pleaders do not mean to abandon the use of Urdu *in toto* and to make use of the Hindi character even in connection with suits to which their Muhammadan clients are parties. The Hindus have encouraged Urdu for a long time, and now it is the duty of both Hindus and Musalmans to promote Hindi also in accordance with the Government Resolution.

Rahbar, 14th March, 1902.

Remarks in Parliament on the poverty of India.

9. The *Rahbar* (Moradabad), of the 14th March, referring to the reply which Lord George Hamilton made to the question of the increasing poverty of India lately raised by Mr. Caine in Parliament, regrets to say that His Lordship should have considered the continued increase in the receipts from land-tax to be a sign of the prosperous condition of the agriculturists in this country. The Indians are such a weak people that if they were ordered to give up the very clothes with which they cover their bodies, they would readily do so without the least demur. So long as the peasantry are found to till the soil, Government revenue will continue to flow into the public exchequer, but whether the cultivators have anything left with them, after meeting the Government demand, to maintain themselves and their families is another matter. The authorities may be able to realize Government revenue from cultivators in this way for five or ten years longer, without minding how the latter manage to keep body and soul together, after paying the revenue. But a crash must come some day. Do the authorities ever care to know how many agriculturists there are who are able to pay Government revenue from their own purse, and how many have to borrow money from money-lenders to do so? The continued famine for the last few years has reduced the agricultural classes to severe straits. There are thousands of cultivators who have been obliged to give up agriculture (on account of their inability to make both ends meet), and live by labouring as coolies or starve when failing to secure this kind of work. The result is that the offspring of such men are becoming weaker and weaker day by day. Most of the persons who are employed to pull the *punkhas* in the public offices or bungalows of Europeans, belong to this class of impoverished agriculturists, and some of them now and then give up the ghost under the kicks of rampant Anglo-Saxons. The Calcutta *Englishman* writing on this subject opines that Englishmen do not kick any coolie with the object of killing him, but that these coolies themselves are so very weak that whenever an Englishman has occasion to chastise them with a kick under provocation the latter at once succumb to it. Some of the zamindars from whom Government receives crores of rupees as land revenue cannot even afford to provide full meals for their children. This certainly reflects discredit on Government, and how can those natives who do not get enough of food grain to eat and of cloth to cover their bodies with under British rule be admirers of British Government. Constant starvation has reduced the people to a

condition worse than that of dogs, cats, and other such animals; and the rising generations of men are found to be growing weaker and weaker and more and more helpless and languid. But it is a pity that the authorities, notwithstanding all this, do not yet recognize the poverty of the people of this country, but on the contrary, represent them to be prosperous. What can be a matter for greater regret and pain than that the rulers should mislead the British public at home by such misrepresentations?

HINDUSTÁN, 15th March, 1902.

Suggestion of the *Pioneer* for the enlistment of the Hazara tribe in the Indian Army.

10. The Hindi *Hindustán* (Kalákánkar), of the 15th March, concurs with the *Pioneer* in thinking that the Hazaras, who are Shia Musalmans and are consequently not to be found in any large numbers in the Afghan army, should be enlisted into the native army by the Government of India; and observes that the enlistment of frontier tribes would give them an opportunity for acquainting themselves with the character of British rule and of winning their gratitude and loyalty.

HINDUSTÁN, 15th March, 1902.

Metric Weights and Measures.

11. The Hindi *Hindustán* (Kalákánkar), of the 15th March, referring to the letter contributed to the *Pioneer* of the 6th March by Mr. E. Johnson, Secretary to the Decimal Association in London on the subject of the introduction of Metric Weights and Measures, highly approves of the proposed reform, and observes that Metric Weights and Currency should be introduced not only into Great Britain, but also into India and other parts of the British Empire. The introduction of a uniform metric system would no doubt promote trade, the present systems which are so numerous and different, being a great impediment to the extension of foreign trade.

II.—AFGHANISTAN AND TRANS-FRONTIER.

Nil.

III.—NATIVE STATES.

ADVOCATE, 16th March, 1902.

Pamphlet published by one Mr. E. A. Good, against the Khairpur State in Sindh.

12. The *Advocate* (Lucknow), of the 16th March, says:—"Anonymous pamphlets about the mal-administration of Indian States are the order of the day. The latest is about the Native State of Khairpur, Sindh, by some E. A. Good who calls himself a private detective, but does not give his full address. The charge framed by the writer covers 119 pages which are both serious and ordinary. The writer challenges Khan Bahadur Kádirdád Khán, C.I.E., to disprove his allegations by prosecuting him in the British courts. The Paramount Power should at least order an enquiry into these charges."

IV.—ADMINISTRATION.

(a).—*Judicial and Revenue.*

Nil.

(b).—*Police.*

Nil.

(c).—*Finance and Taxation.*

Nil.

(d).—*Municipal and Cantonment Affairs.*

Nil.

(e).—*Education.*

ADVOCATE, 20th March, 1902.

The *Advocate* on the University Commission.

13. The *Advocate* (Lucknow), of the 20th March, says:—"This august body is timed to begin work in the United Provinces in the first week of next month. It will come and go away from here without knowing anything about it. After the publication of the Government Resolution on the constitution of the Commission, we protested against the appointment of an official, and the Director of Public Instruction to boot as our local Commissioner. Largely identified as he is with the University of Allahabad, and in a way one of the makers of it, Mr. Lewis is not expected to seek opinion not in sympathy with the doings on the local

University. We were afraid that any such opinion would go unnoticed by the Commission. Shortly after the issue of the Resolution about the Commission, the members in Madras, Bombay, Bengal, and the Punjab publicly invited people interested in education to submit their statements to them for consideration by the Commission. It was but natural to expect that the same procedure would be followed here. In the meantime enquiries were addressed by us to the Commission. A letter was sent to Mr. Lewis asking for papers about the scope of inquiry and questions prepared by the Commission, if any. To this the following reply has been vouchsafed dated February 27 :—

'The Government of India have empowered the Universities Commission to take evidence from those who, as teachers or as members of governing bodies, have been actively engaged in University work. Other persons will, however, be at liberty to send to me information in the form of a written statement for the consideration of the Commission.

I have no papers or sets of questions to communicate to you, but the reports of the sittings of the commission in Madras, as published in the newspapers, will give you a very good idea of the scope of the present inquiry.'

Plain it is from the above answer that official opinion is sure to go unchallenged before the Commission to create the impression that every thing connected with the local University is the best of its kind. The pity of the whole thing is that non-official views on University education as it is imparted here are not asked for, and when information is sought to enable the same being placed before the Commission, the attempt is baulked. We are quite sure about one fact. While an off-hand reply like the above has been given to our inquiry, certain gentlemen have been furnished with definite questions framed by the Commission to prepare their statement or evidence. It is plain to every reader of Mr. Lewis's letter that no statement, much less evidence, can be prepared without definite information about the scope of inquiry at least. And if the people are dissatisfied with the hole-and-corner method of investigation likely to be instituted in these Provinces, Government will have their own local nominee on the body, and not any apathy on the part of the public to find fault with. From our next we propose to issue a series of articles on University Education in general and the Allahabad University in particular."

KAYASTH SAMÁCHÁR, February, 1902.

University Commission and the Chiefs' College Conference.

14. The *Kayasth Samáchár* (Allahabad), for February, in a paragraph on the University Commission and the Chiefs' College Conference, after referring to the native permanent and local members of the University Commission, observes :—" It is all well so far, but we note with regret that the list of the 'Local Members,' for the United Provinces and the Punjab is conspicuous by the absence of any Indian names. Surely it would not have been difficult for the Government to have discovered in these two Upper Indian Provinces, some Indian gentlemen, who by their education and experience were qualified to take part in the deliberations of the Commission. We hope it is not yet too late to remedy the defect we have pointed out, and the example set by Lord Curzon in appointing Dr. Gooroo Das Banerji to make up for what would otherwise have been an irremediable defect, leads us to hope that His Excellency may yet see the advisability of associating in the work entrusted to the Commission, Indian gentlemen as 'Local Members' for the United Provinces and the Punjab. The work before the Commission, as would appear from the passage quoted by us from the Resolution appointing it, is vast and important, covering as it practically does an investigation into the entire system of the University or Higher education in this country and it is therefore absolutely necessary that the work should be carried on by a Commission, which is composed of men who would inspire confidence in the public. We would make the same observation in reference to the work of the Conference which sat in Calcutta under Lord Curzon's presidency to deliberate upon the question of improving the status of the various Rajkumar or Chiefs' Colleges in this country. The principal of these colleges are situated at Lahore, Ajmere, and Rajkot in Kathiawar, and it is said that the *alumni* of these colleges have not come up to the expectations formed of them, due to some serious defects in the system of instruction adopted in these colleges. As a part, therefore, of Lord Curzon's educational *propaganda*, the Conference in question sat for several days to suggest the ways and means for improving the present position of these colleges. The Viceroy himself in his capacity as President delivered one of his usually long, but

felicitous and happily conceived addresses, in which he surveyed the entire range of the question with that shrewd commonsense which is such a happy characteristic of His Excellency's statesmanship. There can be no doubt that the question of the proper education of the future Chiefs of the Native States is one that does not yield in importance to the question of Higher Education for which the Commission has been requisitioned. We are therefore glad to notice not only the efforts on the part of the Government to grapple with the problem seriously, but also that persons competent to offer their observations on the subject have taken to favouring us with their views, which will help us not a little in arriving at a true solution of the problem. We are publishing in our present number a contribution on the subject, by a gentleman who from his position and experience is thoroughly qualified to handle the subject, and it is with no less pleasure that we draw our readers' attention to the thoughtful and suggestive article on the same subject by His Highness the Gaekwar of Baroda, in the January number of the *East and West*."

15. The *Advocate* (Lucknow), of the 16th March, says :—" At the annual meeting of the Indian Sunday School Union held at Calcutta, the Hon'ble Mr. D. M. Smeaton, C.S.I., late of the Burma Service, spoke as follows :— ADVOCATE, 16th March, 1902.

Hon'ble Mr. D. M. Smeaton's suggestion regarding the study of the Bible in the Schools and Colleges as an optional subject.

'The spectacle of a great Christian Government with its glorious heritage of the Truth—delivered by missionaries many centuries ago—the spectacle of the Government ruling one-fifth of the human race, yet allowing it to remain untouched by the revealed Word of God, is to me appalling. Although I appreciate to the full the anxiety of the Government to abstain from all active interference in religious matters in this country, and to remain absolutely neutral, I cannot help thinking that this anxiety to preserve strict neutrality is sometimes carried to excess, and may appear to the ignorant masses almost like veiled hostility.'

He thinks that Government is doing a great deal for the cure of physical ailments of the Indian people by founding and endowing hospitals and dispensaries. They are doing equally for the spread of education. Then he goes on :

'It is therefore a mystery to me that the Government does not, in like manner, present to the people—at least for their consideration—the Bible, the one great means, as we believe, of salvation for their souls: the one great remedy which, as a Christian Government, we believe to be most effectual for raising millions from their degradation. There would be no compulsion, no pressure, any more than in medicine or education; and the simple offer would be no violation of neutrality. Even as a perfect moral example the Life of Chirst would be an invaluable help to the youth of India, and I cannot, for the life of me, see why the Bible should not be permitted to be at least an optional study in the schools and universities.'

Then he quotes from the history of the Oxford Mission in Calcutta to show the deplorable moral and spiritual condition of educated Indians. If the Bible is to be made an optional study, why not the Koran, the Bhagwat-Gita the Zendavesta, and the Grantha-Saheb? If Christ, why not Buddha, Muhammad, Chaitanya, and a host of other saints? Comparison in such cases is odious, and preference to one to the exclusion of others may lead to more than odium and opprobrium."

16. The *Express* (Lucknow), of the 20th March, says :—" A writer of note and popularity remarks, with lawful and just cause, that Indian education is now raising up an 'Army of Place Hunters and Lawyers.' A stool in a Government office and a lawyer's gown are at present the great objects of ambition among the Indian students. It was at first a necessity for Government to establish colleges to provide educated officers. As the students were comparatively, few, most of them, on completion of their course of studies, were provided with good appointments. Now, however, the case is quite different. Some time ago, at the distribution of prizes of the Presidency College, Madras, Muthasami Ayer, who presided, said: 'When I left the college 32 years ago there were about 75 highly educated men, whose attainments may be said to be co-extensive with those of our graduates. At present there are upwards of 1,500 B.A.'s, besides 17,000 undergraduates and matriculates.' In Calcutta, too, the number of graduates, undergraduates and matriculates is enormously great. Petty shopkeepers, mechanics, peons and domestic servants are making great efforts to secure an English education to some of their children in the hope that they will be provided with Government appointments. The supply already far exceeds the demand. The country is now full of imperfectly educated young men who yet think it beneath EXPRESS, 20th March, 1902.

Objects of ambition among Indian students.

their dignity to engage in industrial employment. Unless a change takes place, men of this class will become an intolerable burden upon their relatives, while the latter themselves lead miserable lives.

Years ago, the late Hon J. B. Norton of Madras, said:—'Reliance upon Government and seeking after its employ to the exclusion of all other legitimate and honourable means of obtaining a livelihood has, up to the present moment, been the principal bane and curse of Native society. The English schools and colleges furnish an army of candidates more than four hundred thousand strong and are daily receiving accession to its ranks. The craving extends, more or less, even to vernacular schools. Mr. Nesfield, Inspector of Schools, Oudh, says that he was once present at a large gathering of pupils from primary schools. The Deputy Commissioner asked them why they came to school at all. Fifty voices answered at once, to get employment. He then asked, what employment? and the answer immediately was *Government*. The desire to obtain employment, and thus escape from the paternal plough or workshop is almost universal among our vernacular students, &c.,' Lord Curzon, addressing Trevandrum students, said: 'Don't follow each other like a flock of sheep which always go through the same opening in a hedge. The hedge of public duty is capable of being pierced in a great many places, and the man who wants to get to the other side will waste a lot of precious time if he waits for his turn in the crowd that is trying to scramble through a single aperture. Take therefore a line to yourselves, get out of the rut. Your whole life is not summed up in office or in law courts.' This seems to us to be a good advice. The Maharaja of Travancore gave similar advice. Referring to ten thousand boys in the schools of that State, he said: Almost without exception, all these I suspect look to Government employment. If our Government must provide for all the youths that receive education, our public offices will have to be extended over miles, and public salaries to be increased by thousands of rupees, and after all to entertain a host of discontented, disobedient, and sometimes troublesome young men. The sooner the idea that Government employment is the Ultima Thule of education is scooped out of the heads of our youths, the better.' In the Punjab, too, where English education is comparatively new, a warning is given. The large increase in the ranks of the educated unemployed, is a problem which has caused and is still causing great anxiety to all sincerely interested in the good of the country. We know that Spain is one of the least prosperous countries in Europe. One of the reasons is the following: The same complaint is raised as in India, that educated men overcrowd the professions and Government service rather than devote themselves to industries and commerce, whereby the best possible use might be made of the country's great natural resources. The same remark is applicable to Greece: 'The general instruction is out of all relation to the real needs of the country, and excites in young men an ambition impossible to gratify. The majority of young men conceive it a disgrace to follow their fathers' professions, generally manual, and therefore regarded as degrading.' In 1877 Sir Richard Temple in his last Report as Lieutenant-Governor of Bengal, said:—'It is melancholy to see men who once appeared to receive their Honours in the University Convocation now applying for some low-paid appointments, almost begging from office to office, from department to department, or struggling for the practice of a petty practitioner, and after all this returning baffled and disheartened to a poverty-stricken home and then to reflect how far happier their lot might have been had they while at school or college been able to move in a healthier atmosphere of thought and freer walk of life. Nevertheless with those examples before their eyes, hundreds, perhaps, thousands of young men persist in embarking on the same course which only lead to the same ending. And one reason among several reasons is this that they still dread and dislike the thought of manual labour, even though it be accompanied with mental training. This unhappy prejudice, though not perhaps avowed nor even admitted, is palpably existent and banefully influential.' Educated men in India, who should be 'Captains of Industry' are candidates for Government offices or swelling the ranks of lawyers. Among such there must be 'ever increasing poverty.' The remarks of Sir Richard Temple are true to the very letter. Graduates and undergraduates of our Universities are not able even to secure low-paid appointments, and still they will not take to commerce. The hankering after Government employment among them is enormously great, and as we have

already said, Government cannot do anything, inasmuch as the supply is greater than the demand. The professions of law and medicine are so overcrowded that it is now high time that they should devote themselves to industries and commerce whereby the best possible use might be made of the country's great natural resources. They ought not to think for a moment that Government employment is the Ultima Thule of their education. To use the language of Sir Richard Temple, the late Lieutenant-Governor of Bengal, those who ought to be captains of industry should not become candidates for Government offices or become lawyers.

(f).—Agriculture and questions affecting the land.

17. The *Kayasth Samáchár* (Allahabad), for February, in noticing the Government Resolution on Land Assessment, says:— "The publication of the Resolution has been received by the entire Indian press as a wholesome departure from the rigid conventionalities of a hide-bound red-tapism. It is a departure which we, for our part, welcome as an indication of Lord Curzon's desire to take the people into his confidence, and an apt illustration of his Lordship's declaration that 'the opinion of the educated classes is one that is not statesmanlike to ignore or despise.' We hope that the new line of action adopted by Lord Curzon will become a permanent feature of the policy of the Government of this country, and that on all future occasions when there is a legitimate difference of opinion between the Government and the people on any question of public measure or policy, the Government, it is to be hoped, would adopt Lord Curzon's friendly attitude of paying due attention to popular representations and non-official criticisms. So far, the Indian Government can be said to have been pledged to a conspiracy of silence, if not to an attitude of sneer and contempt, towards all views and opinions which did not bear the official stamp. Whatever view we may therefore take of the views and arguments of the Government as set forth in the Resolution, or whatever we may think of its merits as a refutation of Mr. Dutt's criticisms against the Government policy in regard to assessments, we cannot help congratulating Lord Curzon on his successful effort to break away from the traditions of his predecessors. If India is by no means 'prosperous,' as Mr. Digby would have us believe—there is no doubt that she is fortunate in having as her ruler a person of Lord Curzon's strong individuality. It would be impossible to discuss here the points at issue between Lord Curzon and his critics, for the Resolution is an elaborate document, partly historical and partly analytical, and it attempts to pass in review a great deal of political, economical and statistical literature on the subject. A full and exhaustive treatment of the subject, from the pen of perhaps the most qualified writer in the country, on such a complex question as that of land assessments, is presented elsewhere in the present number, to which we would bespeak our reader's attention. It is sufficient here to note that the treatment meted out by the Viceroy to the representations of Mr. Dutt and his brother Civilians, but serves to throw into stronger relief the unmannerly conduct of Lord Curzon's official superior, the Secretary of State for India, in the treatment that he has been pleased to accord to Mr. Digby's representations in his new work, *Prosperous British India*, as also in his worse than ill-mannered treatment of the Indian Famine Union the Memorial of which body he has refused to accept, after two postponements. Lord George Hamilton will do well to sit at the feet of Lord Curzon to learn a few lessons as to how to deal with public men and institutions, in dealing with questions on which there might exist, in the nature of things, reasonable differences of opinion. Lord Curzon's masterly treatment of the thorny subject of rent and revenue, while not satisfying the public on the merits, would go a long way in persuading the people that the Government of His Excellency is actuated by feelings of the deepest sympathy for the masses and a spirit of fair-mindedness and desire to do justice, which the Resolution breathes throughout."

KAYASTH SAMACHAR February 1902.

Kayasth Samáchár on the Government Resolution on Land Assessment.

18. The *Rájput* (Agra), of the 15th March, referring to the Agricultural School at Cawnpore, says that, instruction being given in English in that school, the institution has not yet become so popular as it should be. Boys who have passed the Entrance Examination do not like to join the Agricultural School, nor

RAJPUT, 15th March 1902

Agricultural School at Cawnpore.

are they, as a rule, physically fit to till the soil. In order to increase the utility and popularity of the School, it is necessary that agricultural instruction should also be given in Urdu and Hindi. Again, a large proportion of landholders and cultivators in these provinces know Hindi; and therefore the Director of Land Records and Agriculture should also issue a Hindi edition of the agricultural journal, called the *Mufid-ul-Mázarin*, which is at present published only in Urdu.

(g).—General.

KAYASTH SAMACHÁR, February, 1902.

19. The *Kayasth Samáchár* (Allahabad), for February, says:—"The facts of the 'Lyall case,' which recently convulsed the Indian society in Bengal, deserve the attention of all educated Indians, and the agitation carried on by the European and Anglo-Indian Association of Calcutta should serve us as an object-lesson in 'patriotism.' Mr. Lyall, an Assam tea-planter, was tried before the Sessions Judge of Nowgong and a mixed Jury of three Europeans and two Indians. The Jury were unanimous for the acquittal of the accused, but the Judge differed from the verdict and felt bound to refer the case to the Calcutta High Court. A divisional bench of that court presided over by Justices Prinsep and Stephen, after having gone through the whole case and reviewed the evidence and the opinions of the Judge and the Jury, came to the conclusion that Mr. Lyall's version of the affair that there had been a free fight between two gangs of coolies was untrustworthy and not established, and that as a matter of fact he had been guilty of having abetted one gang of coolies to make an attack upon the other gang, that the latter were under Mr. Lyall's orders severely beaten, that grievous hurt by fracture of bones was caused to two of the men, and that ultimately the fight was stopped by Mr. Lyall's order. The High Court having held Mr. Lyall responsible for the occurrence sentenced him to one month's *simple* imprisonment and a fine of one thousand rupees. On the facts found established by the High Court, the first thing to strike one would be the leniency of the sentence awarded, which, on the face of it, is wholly inadequate. Here is an Anglo-Indian planter, presumably a man of education and position, who instead of setting a good example to his subordinates of following their avocation peacefully, actually sets up one party to fight against the other, and still manages to get off with a sentence extremely light and inadequate. But, instead of thanking his stars at the leniency of the sentence, Mr. Lyall's friends and supporters of the European and Anglo-Indian Association set up an agitation, taking up the cry of 'trial by jury in danger.' The first attempt made to frustrate the order of the High Court was by raising a technical plea in that Court to the effect that as there was no jail in Assam fit for the incarceration of Anglo-Indian prisoners, a writ of *Habeas corpus* might be issued on the Superintendent of the jail in which Mr. Lyall was at that time detained. This application having been refused by a bench of that Court, an appeal was made, which eventually was heard and disposed of by a Full Bench of the High Court which confirmed the original order and dismissed the appeal. Having thus been foiled at each attempt in the High Court, the agitators continued their agitation in the Press and presented a memorial to the Viceroy, in which they prayed for the reversal of the High Court's order. A separate petition was also presented by Mr. Lyall himself. Both the petition and the memorial met with short shrift at the hands of Lord Curzon. Not discouraged, however, by their rebuff—an essentially British characteristic which educated Indians would do well to take to heart—the Association have approached the Viceroy with a second memorial, in which while softening the insolent language of their first memorial, they still maintain that the interpretation put by the Calcutta High Court on the section of the Code of Criminal Procedure under which they acted in convicting Mr. Lyall would, if allowed to stand, constitute a grave political danger. The position taken up by the Anglo-Indian Association is so hopelessly absurd and untenable and the arguments by which they have attempted to bolster up their view is so fallacious and perverse, that the more respectable of the Anglo-Indian newspapers have felt bound to dissociate themselves from the agitators and to withhold lending any countenance to their insensate proposals. The *Pioneer*, which in its issue of January 9th, examined in a leading article the whole question with remarkable impartiality and candour,

The Lyall case and the Anglo-Indian agitation.

snubbed the Anglo-Indian Association in the following terms:—'A great deal of unnecessary fuss appears to have been made over the case in certain quarters, and a fictitious importance has been given to it by subsequent proceedings. The Magna-Charta has been fluttered before a bewildered public, the palladium of the liberties of the Englishmen in India, the sacred right of trial by jury has been declared to be endangered by the decision of the High Court. The Anglo-Indian Defence Association is an important body, but we do not admit its right to speak in this sense on behalf of the entire Anglo-Indian community and we prefer to trust the opinion of the High Court, rather than that of the Association, upon a point of law." It is no doubt very good of the *Pioneer* to attempt to put down this insensate agitation, but we confess we are coming to regard with a great deal of apprehension the growing attitude on the part of the non-official Anglo-Indian community to foment and foster a spirit of insolent agitation against the constituted authorities—executive and judicial—on each occasion when a particular measure or order does not suit their idiosyncracies. The agitation carried on by the Assam tea-planters against the Chief Commissioner Mr. Cotton, for his giving expression to some wholesome, but unpalatable truths about the relations between the planters and the coolies, and which was noticed by us at length in our September-October issue, is still fresh in our memory, and the present reckless agitation following so closely upon the heels of the former does but tend to confirm us in our view that the non-official Anglo-Indians are adopting a line of action which unless taken in hand from now and kept under proper control, will in course of time develop into a real political danger, which will tax the resources of the highest statesmanship.

Awáizah-i-Khalq, 16th March, 1902.

Cold weather official tours.

20. The *Awázah-i-Khalq* (Benares), of the 16th March, says that it would seem that the cold weather tours of Government officials are attended with great hardship to petty landholders and other persons in the interior of districts. Sir Alfred Lyall interested himself in the matter. The officers on tour should see that the things supplied to their camps are paid for at the local market rates. To say nothing of the payment of inadequate prices, the troops, while out in camp, sometimes assault the people. Government should see that these evils in connection with official tours are checked.

V.—Legislation.

Nil.

VI.—Railway.

Zamindar, 16th March, 1902.

A complaint against the Rohilkhand Kumaun railway.

21. A zamindar writing to the *Rohilkhand Gazette* (Bareilly) of the16th March, states that on the morning of the 2nd idem he bought a ticket at the Shahamatganj junction to travel by the train on the Rohilkhand Kumaun Railway. When the train arrived at that junction, it was found to have only five or six third-class carriages, one of which was occupied by some 10 or 15 British soldiers, three contained 10 or 12 European children each, who were proceeding to Naini Tal, and the servants of the European passengers occupied the rest. There were some 80 third class native passengers on the platform who had bought tickets and were to be provided with seats in the train, but they were not allowed to enter any of the carriages occupied by the European passengers or their servants. Any passenger who managed to get into a carriage was forcibly dragged out by the guards, some of them being hurt thereby. Pitam Lal, Kayasth, resident of village Basdharan, pargana Baheri, (district Bareilly) was, for instance, hurt in the hand and knee while he was being thus dragged out. While the guards were dragging out the native passengers they kept telling these men that this train was not (intended) for them. But if such was the case, why were tickets issued for this train? The train at last left the station and all the passengers on the platform were left in the lurch. The station master was then requested to take back the tickets and refund the fare to the passengers, but he refused to comply with their request. The disappointed passengers then went back to Bareilly, excepting those who, owing to the pressing nature of their business, decided to take the Pilibhít train and proceed at least as far as Bhoojeepura. These men asked the Station

Master to have their tickets changed for those for Bhoojeepura (and to refund the balance of their fare if any), but this too the latter declined to do, and these men who held tickets for distant stations such as Atámára, Deoranian, Baheri, &c., were obliged to travel only as far as Bhoojeepura, which was certainly most unfair and high-handed. If a passenger happens to go to a station beyond his destination he is accused of travelling without a ticket and made to pay a penalty in addition to the extra fare. But when a person has occasion to travel for a shorter distance than his ticket will carry him, there is no reason why the balance of the fare should not be refunded to him. Of the passengers who were treated so shabbily in every way by the railway authorities, fourteen held tickets bearing Nos. 5055—to 5068 for Atámára, five bearing Nos. 9939 (9919 ?)—9923 for Deoranian, and one numbered 5336 for Baheri. An examination of the tickets collected, on the 2nd March at the Bhoojeepura Station will bear out the writer's statement. It was not the native passengers at Shahamatganj junction alone who were dealt with in this way, but also at all other stations on the way. A native passenger was pulled out of the carriage at Atámára although the train was already in motion.

NAIYAR-I-AZAM, 12th March, 1902.

Railway reforms.

22. The *Naiyar-i-Azam* (Moradabad), of the 12th March, expresses satisfaction that His Excellency the Viceroy has decided that latrines should be provided in the third class railway carriages, and that accordingly new carriages which may be constructed in future will have latrines. In the intermediate class separate accommodation is already provided for European and native passengers. It would be well if a second class compartment were also reserved for natives, in order to save them from ill-treatment at the hands of European passengers. The editor thanks Mr. Pope for giving the confectioners at the railway stations on the Oudh and Rohilkhand Railway a printed table of rates at which they are to supply things to passengers, in accordance with his suggestion, but complains that the confectioners do not always keep the table with them at the stations. It has come to the notice of the editor that when a passenger at any station in the Moghal Sarai district of the line asks a confectioner to show the table, the latter replies that the table is at his shop, Babu Madan Mohan holds the farm for the supply of confectionaries in that district.

VII.—POST OFFICE.

Nil.

VIII.—NATIVE SOCIETIES AND RELIGIOUS AND SOCIAL MATTERS.

BHARAT JIWAN, 17th March, 1902.

Outrage on a Hindu idol by some Musalman at Benares.

23. The *Bhárat Jiwan* (Benares), of the 17th March, says that the old well known Hindu idol called Lat Bhairava, is situated near a Muhammadan mosque built by Aurangzeb on the bank of the Varuna river in Benares. Some Musalmans live in the mosque, but so far they have never interfered with the worship of the idol. It is to be regretted, however, that some wicked person has lately defaced the idol with an edged tool. The peaceful Hindus have contented themselves with reporting the outrage to the local authorities. The officials are making an inquiry, but there is little hope that the miscreant will be traced and brought to justice. The authorities should take steps with a view to preventing any mischievous and fanatic Musalmans from committing such outrages in future which are so very offensive to Hindus who love peace and do not like to take the law into their own hands.

IX.—MISCELLANEOUS.

PRAYAG SAMÁCHÁR, 13th March, 1902.

Plague administration.

24. The *Prayag Samáchár* (Allahabad), of the 13th March, says that the people dread strict measures adopted to check plague more than plague itself. Indeed the exercise of any severity in combating plague is worse than the disease. It is well known what serious riots attended a strict plague administration in Bombay, Calcutta and other places. Wiser counsels have prevailed with the authorities at some places since. They have left the people to shift for themselves, and there is no unrest among the latter in consequence, though the dire disease is playing havoc. It is highly desirable that the same policy should be extended to other stricken places. The editor on the authority of the *Bhárat Mitra* of Calcutta gives an account of the late serious plague riot at Patiala, which he thinks was due to the adoption of strict measures.

Plague administration in the United Provinces.

25. The *Advocate* (Lucknow), of the 20th March, says:—"In the matter of plague prevention there can be no possible difference of opinion between the rulers and the ruled: both are desirous that the plague should die out, as it means not only misery to the people but trouble to the Government as well. It pains us a great deal to see that even in this matter there should be any serious difference of opinion in any quarter or attempts made to attribute motives to anybody. We do not think such of our contemporaries as have been accusing the Government of apathy in the matter are doing any public service, at the same time we do not approve of the present policy of inactivity. It is true the prejudices of the masses are difficult to please. We understand the difficulties of the position of the Government. If there is any interference in the household of the people it is followed by riots; if there is no interference the people die like flies and there is an uproar that the Government is apathetic and indifferent to their fate. There is, however, a middle course to follow, which the Government can adopt without in the least wounding susceptibilities of the masses in the matter of segregation and disinfection. Why should not every effort be made to help people to segregate themselves and disinfect their houses? This was sadly neglected at Allahabad and to some extent at Gorakhpur at the first outbreak of the plague. The plague was not officially declared to have occurred in Allahabad till it took an epidemic form. The citizens of Allahabad were very enthusiastic about the Collector of the District who in June or July last did not allow the town to be declared plague-infected. The result was that the poison permeated the whole city and has now made the whole of the United Provinces unsafe. Without having recourse to stringent measures, it was surely possible to have the city disinfected and the citizens warned of the danger which they had to face. If this were done, a large number which has now emigrated would have left the city at ease without creating a scare, and many deaths prevented. In the neighbouring villages and in open fields lands could have been given to allow the poor people to put up thatches. But this was not done and segregation was not encouraged. The figures were not published till such time as plague did not show signs of decrease, and the province began to be full of all sorts of rumours. We are glad that the Government has now opened a plague column in the mortality returns published under its authority in the provincial Gazette. The *Pioneer* which takes its cue from the Government, has now begun to publish daily figures of every ward of Allahabad. Had this been done two months earlier, many deaths would have been prevented, and families saved from destruction; people would not have gone in large numbers to the Magh Mela, and the residents of the town who had once left Allahabad would not hasten to return to town. But what has been done cannot be undone. In future, while the district officer should take care to avoid the use of force in enforcing stringent measures for plague prevention, they should do all they can by persuading the people to segregate themselves from infected quarters. The district officers on the occurrence of the first plague case in their jurisdiction would do well to insist that all the dwelling-houses within their jurisdiction should be disinfected at Government cost. In big cities like Cawnpore, Agra and Lucknow, houses may be disinfected even before the occurrence of a plague case, and thus every effort made to minimise the evil effects of the disease. Nobody can question the earnestness in the district staff to do all it can to prevent an outbreak of the plague, as once the plague makes inroads in any town the staff shall have to pass sleepless nights. It is the duty of the citizens to co-operate with the officers in their effort to eradicate the disease. The citizens can do a great deal on their own initiative. At Allahabad and Gorakhpur many families have succeeded in keeping plague at a distance by keeping up a fire in their house; many have been performing religious *Havans*. The *Holi* is now near at hand. Let special attention be paid this time in organising grand bonfires. They should be specially organised. Bonfire can be encouraged by the Government. The dearness of fuel is of course to be counted. But we appeal to the middle class people to help their poor neighbours by doubling their usual subscription for *Holi*. Appeals can be made to Muhammadans and Christians who would also join in organising such bonfires, if it is explained to them that the best way to keep the plague away is to have large bonfires. The religious movements can make their presence felt by raising small subscriptions and having *Havans* at the chief centres of the town. Few may have faith in the religious or spiritual side of the ceremony, but many have in its usefulness from a sanitary point of view. We would ask

ADVOCATE, 20th March, 1902.

the Municipalities to help these bodies in organising *Havans* and bonfires. When hundreds, nay thousands, of rupees are spent in using English disinfectants, a few rupees can be spent in at least examining the efficacy of the old methods of disinfection which succeeded somewhere in keeping away the plague. According to the religious popular belief, such disasters never fall on a people without the misdeeds of both the rulers and the ruled. Nature is having her revenge for the misdeeds of the people and their rulers by taking away so many as 23,000 men every week by this fell disease. The only way out of the difficulty is to join hands in fighting out the disease. The time is not for fault-finding, but for joint efforts, and he who does not extend his hand to put an end to this visitation is only inviting further disaster. The weekly deaths from plague and famine are enough to sink one's heart within himself, but who knows something better might follow these trials for which it is the duty of every one of us to muster courage."

RIYÁZ-UL-AKHBÁR, 16th May, 1901.

Plague administration at Gorakhpur.

26. A local correspondent of the *Riyáz-ul-Akhbár* (Gorakhpur), of the 16th March, briefly tracing the history of the outbreak of plague in various parts of India, Asia, Europe, Africa, &c., from 4 A.D., down to 1852 A.D., strongly remonstrates with the people of this country for doubting the good faith of the British authorities in combating this terrible disease which still continues to rage so virulently in this country. The medicinal drug which the local officials cause to be thrown into the wells of a town is intended to destroy the plague germs. Houses are disinfected with the same object. The people are at liberty to make their own arrangements for the disinfection of their houses. They ought certainly to be thankful to Government for taking all sorts of measures, at a heavy cost to save them from the ravages of plague, and not to distrust its policy.

RIYÁZ-I-FAIZ, 12th March, 1902.

Late sinking of a boat in the Sarda river.

27. The *Riyáz-i-Faiz* (Pilibhít), of the 12th March, referring to its previous notice of the boat-sinking accident (*vide* paragraph 36, page 113 of the Selections No. 7 of 1902), says that by an oversight the editor omitted to mention in that notice the fact that the grain-dealers who were drowned were bringing grain in carts from the Brahmdeo Mandi.

ALLAHABAD:
The 25th March, 1902.

PRIYA DAS, M.A.,
Government Reporter on the Native Press for the United Provinces of Agra and Oudh.

CONFIDENTIAL.] [No. 13 of 1902.

SELECTIONS

FROM THE

NATIVE NEWSPAPERS

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Received up to the 29th March, 1902.

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I.—Politics.

(a).—*Foreign.*

Urúj, 21st March, 1902.

The Hedjaz Railway Fund, and the Muhammadans in the United Provinces.

1. The *Urúj* (Bijnor), of the 21st March, regrets to say that the Muhammadans in the United Provinces, who are backward in everything, have shown little interest in raising subscriptions from among themselves for the Hedjaz railway scheme. Labial professions are no test of one's faith or piety; the sincerity of a man's belief in his religion being best proved by his promoting its objects with pecuniary aid. Granted that the Musalmans are poor, their poverty does not keep them from extravagance in other matters. The Panjab and the Bombay Musalmans have been prompt enough to contribute their mite towards the Hedjaz Railway Fund. It is a pity that while great munificence is shown by the people for the sake of display, or to please the authorities, they are very chary of giving any money for purely religious or charitable purposes for which they have no ulterior motives. But such occasions as the construction of the Hedjaz Railway are few and far between, and one is free to contribute towards it only as much as one can easily afford. Such Musalmans as may be afraid of incurring the displeasure of Government or feel shame in contributing a very small sum might remit their subscriptions *anonymously*, say, to the *Vakíl* of Amritsar, or the *Watan* of Lahore, whose honesty has hitherto been unquestioned. A good Muhammadan lady, while dying lately, made a will that her entire gold ornaments, worth several hundreds of rupees, should be given to the Hedjaz Railway Fund. Surely the male Muhammadans of the United Provinces should take a lesson from her noble example and feel ashamed of the remissness they have hitherto shown in the matter. They could, for instance, easily devote the hides of the animals they may have sacrificed at the last Id in aid of the Hedjaz Railway Fund, instead of giving them away to non-deserving persons as usual.

Naiyar-i-Azam, 26th March, 1902.

Subscription raised at Sasaram in aid of the Hedjaz Railway project.

2. The *Naiyar-i-Azam* (Moradabad), of the 26th March, on the authority of a correspondent, states that a meeting was held at Sahsaram (Sasaram) on the 9th idem, under the presidency of the *Sajjádah Nashín* (Spiritual Superior) of the (local) *khanqah* or Muhammadan convent for the purpose of raising subscriptions in aid of the Hedjaz Railway project, and that upwards of Rs. 200 was subscribed on the spot, the president himself contributing Rs. 50 and Munshi Riásat Ali Khan, manager of the said convent, Rs. 25. Respectable persons have been appointed to collect subscriptions from the residents of their respective mohallas, and deposit the money with the *Sajjádah Nashin*, who will remit it to the proper persons when a suitable amount has been collected.

(b).—*Home.*

Advocate, 23rd March, 1902.

The Social Democratic Federation and India.

3. The *Advocate* (Lucknow), of the 23rd March, contains the following correspondence between the Social Democratic Federation and some members of Parliament:—We understand that a letter in the following terms has been sent by the various branches of the Social Democratic Federation to members of Parliament, representing the constituencies in which those branches are:—

"Sir,—I am directed by the ..... Branch of Social Democratic Federation to inform you, that its members who comprise many voters in this constituency, have for some years past had their attention called to the frightful condition of impoverishment to which the Natives of India in British territory are being reduced by our rule. They therefore bring before you the following facts drawn from official documents, and request that you will take the earliest possible opportunity of bringing the treatment we are inflicting upon 230,000,000 of peaceful, industrious, thrifty, and temperate inhabitants of our great Empire before the House of Commons.

(1). Owing to English rule, which has now existed over the greater part of India for upwards of a century, India is being drained of its wealth, without commercial return, for the payment in England of pensions, depôt expenses, interest, dividends, and private remittances to the extent of £25,000,000 to £30,000,000 sterling, year by year, in good times and bad times alike.

(2). Of these £25,000,000 to £30,000,000 sterling—which is a low estimate of the total amount taken by England, economically speaking for nothing—not less than £17,000,000, or practically the whole of the net land revenue of British India, is expended in this country on Government account alone.

(3). This drain by itself, from a population whose average income per head does not exceed £1 2s. 4d. per annum, or £5 11s. 8d. per family of five, fully accounts for the terrible famines which have occurred during the past twenty years and have now become practically permanent in British territory. It may be added that the average gross income of the agricultural inhabitants, who constitute 86 per cent. of the total population of British India, does not exceed 15s. per head, or £3 15s. per annum per family. Such awful poverty on such a scale has never been heard of before, and the mass of the people do not now get enough to eat, even in the best of years, as is proved by elaborate official reports and statistics.

(4). In addition to the drain for tribute, £15,000,000, reckoned in silver at the old rate of the rupee, are paid to Europeans receiving salaries in India of over Rs. 1,000 per annum, as against £3,000,000 on the same basis paid to Natives. This further aggravates the growing impoverishment.

(5). The Government exacts its land tax, which is higher than ever was known under Native rule, in coin from the cultivators before the crops are grown. This method, inevitably drives the rayats into the hands of the Native money-lenders, whose usurious terms for loans we then hypocritically deplore. If, however, the money-lenders were to refuse to make these advances, the bankruptcy of India would be proclaimed to the world to-morrow. It is admitted by the recent Famine Commission, headed by Sir Antony MacDonnell, that in Bombay alone an overwhelming majority of the cultivators are in the hands of the money-lenders.

(6). Owing to the fatal policy adopted by the British Government of taxing fallow land and cultivated land at the same rate, over-cropping is necessarily the rule rather than the exception, and the predictions of Sir James Caird, more than twenty years ago as to the wholesale exhaustion of the soil are being fulfilled to the letter.

(7). The official apologists for these ruinous drawbacks of foreign rule have until lately argued that the increase of population in India showed that the country was prosperous. This they did, notwithstanding that the notorious case of Ireland from 1801 to 1841 proved clearly for all time that population might increase enormously in numbers and yet become continuously poorer and poorer. The statistics of the recent census of India, however, have destroyed this argument, and dexterous advocates of our rule have been very careful of late to say nothing on this point seeing that, according to their own estimates of natural increase, millions upon millions of our Native fellow-subjects must have perished of starvation during the last ten years.

(8). Droughts and scarcity have been known in India for thousands of years before we commenced our career of aggression in that country, but never before in all the long annals of Hindustan has universal famine been experienced in that great and populous peninsula. Deficiency of rainfall was provided against under Native Governments by elaborate irrigation works, by storage of grain, and by wholesale remissions of taxation during periods of pressure. British rule has allowed Native irrigation works to fall hopelessly into decay (there are 40,000 breached tanks in the Deccan alone); has emptied by its exactions all the Native grain-pits, and demands its land revenue, even after the worst of famine years, with most relentless severity. The whole system, in fact, is one huge machine for the manufacture of famine in India, and for bringing about the deterioration of the entire people. Even while the people are starving, wealth to the value of tens of millons sterling is drained away on English accounts.

(9). The railways of India, which are supposed to contribute largely to the prosperity of the country, act under present economic conditions as syphons to remove produce from India to England. In years of famine, incredible as it may seem, not only are interests and dividends paid in England on account of these railways as well as other home charges and pensions, but further amounts are

pumped out of the stomachs of the perishing people in order to pay 'bonuses' to the English shareholders for the transport of such grain as is doled out to the most afflicted districts.

(10). More than twenty years ago a fund was set on foot increasing the taxation of the Indian people, in order, as it was said, to protect them against the recurrence of famine. This was called the Famine Insurance Fund. Nearly the whole of this fund was expended on frontier wars which were directly injurious to India.

(11). Salt is a necessary of life for men, women and children, and cattle, throughout India. Salt has been constituted a Government monopoly, and is taxed at the rate of 1,000 per cent *ad valorem*. The stinting of the supply of this article of diet by such tremendous over-taxation frequently engenders disease among human beings, and is the cause of much mortality among the cattle.

(12). Not content with the horrible misdoings recorded above, the Government of India, alarmed at the so-called 'loss by the exchange' due to the necessity of paying the tribute in gold in England which is raised in silver in India (the rupee having fallen from 1s. 10d. or 2s., which was the rate thirty years ago, to 11d. and 1s. 1d. which has been its value of late years), established an artificial value for the rupee at 1s. 4d., for the purpose of lessening this 'loss.' In order to effect this the Government stopped the coinage of silver at the mints, thus rendering valueless by a stroke of the pen, all the small savings in silver which the unfortunate inhabitants of our territory had got together to help against a period of drought. Not only so, but by thus artificially enhancing the value of the rupee the Government has actually increased the taxation of the agriculturists from 30 to 45 per cent. Nothing so arbitrary, unjust and cruel has ever been attempted before in Indian administration. Coming as it did upon a famine-stricken population, this monstrous measure has brought appreciably nearer the economic catastrophe which is coming upon India.

No remedies can be of the slightest use to the vast population whose prosperity we have destroyed which do not embrace the immediate staunching of the drain for tribute referred to above; the prompt removal of the huge incubus of high paid European officials, and the building up of Native rule under light English leadership. Our Government has ruined a great civilisation which had endured for thousands of years before our conquests, and has created famine and misery where wealth and happiness existed before. We call upon you to direct the attention of the country to the frightful state of things which English administration has thus created, and to do your best to relieve us as a nation from further responsibility for the greatest crime against humanity of which there is any record in the history of the world.

REPLIES OF M. P.'S.

The following are some of the replies which have been received:—

Mr. James Bryce, M. P. (Aberdeen), says:—'I have to acknowledge receipt of your letter of January 16, and thank you for it. It raises a large number of difficult and in some cases, disputable issues, which it would need many papers to discuss, and on which I will make only two observations. That which you describe as a tribute from India appears to include interests and dividends on the sums spent in India, and on making and working the railways. Many of these, however, have been of great benefit to India. It is an error to suppose that India was a happy and peaceful country before British rule appeared. It was really devastated by numerous and sanguinary wars, as well as by frequent famine. It is perfectly true, however, that there is much which needs to be remedied in the present Indian administration. In particular, the misguided frontier advancing policy of recent years has cost many millions of money which ought never to have been spent. I have constantly urged that the real danger of India arises from the pressure of taxation, and the impoverishment of the cultivator, and have condemned the Afgan War of 1878 and the retention of Chitral which added endless burdens.'

Mr. D. V. Pirie, M. P. (Aberdeen), says:—'I have received your statement regarding the condition of India, and am fully alive to the impossibilities of the question, as well as to the difficulties of bringing the facts home to the people of

this country. It was a matter of gratification to me to learn from your letter that the deplorable state of this country is at last attracting some attention from bodies of thoughtful men. The difficulty is now, as it has been for long, to find opportunities of bringing the matter before the House of Commons, as that House is so overburdened with work that until the system of devolution is carried out this most serious national question must stand aside in consequence. I can assure your federation, however, that I am fully aware of the gravity of the matter you have brought before me, and all the more so as I have lately been reading a recently published book on India, which I would recommend as a study to all who wish to realise their responsibility as British citizens, namely—" 'Prosperous' British India a Revelation," by W. Digby. The incontrovertible facts disclosed there call for urgent steps of reform, and your Federation can count on my co-operation.'

Mr. H. Labouchere, M.P. (Northampton), writes :—' India demands a thorough discussion and an alteration in its entire system of Government ; but the question is always practically shelved in the House of Commons.' It cannot afford its present expensive administration nor the cost of the armaments with which it is now charged. This state of things is the result of our not giving Home Rule to the country, and to the enormous pensions which it has to pay, and which are spent outside of it.'

Dr. J. G. Shipman, M. P. (Northampton), writes :—' Mr. Caine will, on February 11, move a resolution having reference to the main subject of your letter to me. I shall take care to be in my place when the discussion comes on.' I may say I am in hearty sympathy with your Federation on the Indian question.'"

Oudh Samáchár, 21st March, 1902.

Criticism of Lord George Hamilton's behaviour towards the Indian Famine Union.

4. The *Oudh Samáchár* (Lucknow), of the 21st March, publishes a long article headed " The Love of Justice of Lord George Hamilton, the Secretary of State for India" over the signature of Trimurti in its editorial columns. The article appears to be a reproduction from another newspaper. The writer says that famine has prevailed in India for some years past, and the Government of India, after making elaborate inquiries, have attributed the calamities to this, that and other causes. But these official inquiries cannot be expected to strike at the root of the evil. The Indian Famine Union which has been established in London by some influential, public-spirited and true friends of India, urges an inquiry into the condition of typical villages in this country in order to discover the true causes of these famines. The writer accuses the Secretary of State of first promising to receive a deputation from the Indian Famine Union on the subject, and of subsequently declining to do so, and condemns his conduct as most reprehensible in the matter, pointing out that the memorial of the Union bore the signatures of a number of Englishmen of rank and position and that the deputation, too, was to be an influential one. In criticising the conduct of Lord George Hamilton, the *Daily Chronicle* says, " Lord George Hamilton's ignorance of the Empire, he is supposed to represent, is fitly matched by his arrogance. His latest exploit is to refuse a deputation from the Indian Famine Union, which was to have been headed by an ex Viceroy (Lord Ripon). Having had the Union waiting for his pleasure for no less than three months, he now refuses to receive them at all. He evidently forgets that an official is the servant and not the master of the public." Another English paper remarks, " Lord George Hamilton should be forthwith invited to resign the post which he has enjoyed rather than *filled* at the India Office." As Lord George Hamilton knew that the memorial was not signed by children, and that the deputation was to be headed by Lord Ripon, it did not become the Secretary of State to deal with the Union in the way he has done. It is very difficult, if not impossible, to find a parallel instance of such reprehensible conduct. The English press and public are dilating on the dark stain which Lord George Hamilton's conduct has fixed on the fair fame of the British nation. But who can describe the loss to which this unlucky country will be exposed from His Lordship's action ? The natives in this country cannot say or do anything, and the authorities have no confidence in what they say or do. Indeed their utterances are misrepresented, and they are accused of disloyalty. If any persons in England endeavour to secure any concessions for the Indians, their efforts are frustrated in one way or another. When the resolution

regarding the Simultaneous Civil Service Examination was passed by the House of Commons, the Viceroy and the Lieutenant-Governors (*lit.* "our Lord Sahibs") prevented it from being given effect to! These very Lord Sahibs deprived the starving Indians of their morsel of bread to enrich the Cotton Lords of Manchester. Lord George Hamilton had not the least hesitation in condemning Mr. Caine's excellent book on the poverty of India as so much waste paper. The writer had no desire to open old sores, but he cannot help doing so, when he sees that Government does not care to keep the people happy and contented, and that if the people themselves attempt to improve their condition, the charge of disloyalty is laid at their door, or that if any friends of this poor country in England desire to do anything for its benefit, the Secretary of State checks them in the way above referred to. This state of things reminds the writer of the case of the boy who was not given food by his mother and whom his father did not allow to beg alms. "Alas, India, there is no one to pity thee!"

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

Kayasth Samáchár, February, 1902.

Education of the Indian Aristocracy.

5. The *Kayasth Samáchár* (Allahabad) for February, in an article contributed by Mr. M. V. Kibe, suggests the following scheme for the education of the Indian aristocracy:—"Therefore the following short sketch suggests itself to be a model of education for the aristocracy:

Education is both of the body and the mind. The proverb that 'A healthy body is an index of a healthy mind' is never more true than in the present case. Therefore prominence ought to be given to physical exercise. So also the high station of their life often demands that they should have almost all the accomplishments of the Knight of the Middle Ages in Europe and of the pre-Muhammadan period of India. No exaggeration can be made in praising the erudite and able statesman, who now rules in India, for his generosity and foresight in having brought about the formation of the Imperial Cadet Corps. This is a long-deferred step in the right direction and it has come none too soon. It has opened a grand vista and spread a legitimate career to the class, which is so numerous and which would perish for mere *inertia*. The pity of it is that its scope is so limited. It may, however, be hoped that the wise and distinguished statesman who has gone so far, will lighten the chords at the proper moment. If, then, these Rajkumar Colleges would simply serve the purpose of proper training grounds for the Corps, then, so far as this part of their education is concerned, they would amply justify their existence.

As regards the literary side of their education, the guiding principle ought to be to create a love for learning in the mind of the student. The mere smattering of various subjects, which is sprinkled on the minds of ordinary school boys, would not be useful in his case. In the college the foundation should be well and truly laid so that the student may be able in after life to build a structure upon it for himself. It is not required that he should pass certain examinations in so many years, but he should feel that he has gained something substantial during his stay in the college. In other words these colleges should not be examining units, but teaching bodies.

To achieve the above end, it will have to be seen that the student gets a sure training in his own mother tongue. Consequently, it must be made certain that before a student begins to receive secondary education in English, he must be a perfect student of his own vernacular. By the time he reaches so far, he ought to have learnt the first one or two books in English. After this more attention should be paid to the study of English language proper. From this up to the highest class it should be graduated in due proportion. Along with English, History must be taught in the same language, or in the beginning it too might be learnt through the vernacular. The knowledge of Geography must be acquired by means of the vernacular, otherwise it entails useless cramming. As regards Mathematics, Arithmetic need alone be taught. The supposed educative influence of Geometry would be made up by the training in law, which cannot be discarded, and which needs must come in the end. A sound knowledge

of a classical language is a *sine quâ non*. Hindus must be made to learn Sanskrit and Muhammadans Persian or Arabic. And no deviation from this should be permitted. Experimental Chemistry would be an interesting study. Beyond these there is no necessity of going.

During the course of study, by weekly test examinations or by such means as the Principal might deem fit, the progress of the students requires to be ascertained. But much will depend upon the teachers employed to carry out these ends. Also along with the above suggestions, the literary education should not grate on the mind of the student as a drudgery. The course should be light and the hours devoted to that daily should not exceed four, and the *summum bonum* should be to create in them a love for learning, which is greatly helped by creating a love for sound reading. The colleges have good libraries and there should be no difficulty on this head. The elderly students should be at first made to understand different European politics and to properly estimate the work and character of the newspaper press.

Too much stress cannot be laid on the moral and religious side of education. It is a fortunate circumstance that these institutions are provided with sumptuous Boarding Houses. A strict eye requires to be kept on the moral behaviour of the lodgers. The Superintendent ought to be a man of exceptional integrity and possessed of other qualities which command respect. As these institutions have huge incomes it will not be difficult to get distinguished men as teachers, and this remark is of general importance. Whatever the character of the education imparted, the employment of good and learned teachers ought to be insisted upon. Such men would be very easily found for the educational department of the Government. The constant companionship of high minds is a host in itself, and such opportunities are on no account to be lost. On the contrary they are to be eagerly sought. The religious education is closely allied with the moral, and in this matter it would be sufficient to make them well versed in ancient lore. A study of the great Sanskrit epics may be insisted upon in this connection. As regards the Muhammadans, they are generally more religious than the Hindus, and a regular course of their daily prayers is sufficient to keep them in their religion.

It is perhaps very right that due care is taken to keep the princes and scions of great houses, who constitute the student class of the college, away from the toil and turmoil of the outside world, but this their complete seclusion makes them, not unlike the parda-nashin ladies, or rather hot-house plants, quite sensitive to the touch of the outside world, and the result is disastrous. The present writer remembers, with much merriment now, the horror which he felt on the 14th July 1899 when he, for the first time, entered the precincts of the Muir Central College at Allahabad. He was thrown into a deal of nervousness on seeing the stream of what he presently came to know to be students, and it took him days together to accustom himself to the busy and rather rough college life of the outside world. Indeed but for the kindness of the Principal and Professors, he would not have been able to complete his course. With quite different feelings was his mind corroded, when in January 1899 he left the college after having appeared for his degree examination. And yet a far different sentiment did he feel, when he again visited the college in 1901, for his M. A. Thus their complete ignorance of the outside world, beyond their acquaintance with their teachers and tutors, makes them an easy prey to the wiles and guiles of the outside world. The visit of the local European officers, which, however, results in some good, is neither tangible nor fruitful in its effects, owing to their habit of keeping aloof and preferring isolation, among themselves. Much will be done by inducing distinguished visitors to pay visits to the students and the college, and also by invariably inviting real celebrities to talk to and mix with the students. Capable persons who are able and willing either to relate their experiences of the world or give lectures upon practical subjects should be asked and encouraged to do so. It is, however, felt that this will effect but little advance in the desired direction. But 'half a loaf is better than none.'

Care must be taken in the selection of teachers and tutors, who must not be constantly changed, and an eye must be kept on their relations with the students. The Principal should not be the sole authority in the management connected with these colleges, neither would it conduce to proper discipline to make him devoid of any. He should be the executive authority while the consultative body should

have in it both the official and non-official element. The Lahore and Ajmere Colleges have each such a body, but the example does not appear to be uniform, as it undoubtedly ought to be. As far as possible the Boarding Houses ought not to be far away from each other, and the Principal and teachers ought to have accommodation within the same compound. When all this has been accomplished, it would not be regarded as unjust to compel all boys, of a school-going age, of the class, without distinction, to attend these colleges, and allow those, who can afford to do so to visit foreign countries for purposes of travel or study, only after they have completed their education here.

It is not difficult to predict the result with certain confidence. A good strong body, and a knowledge of those warlike qualities, which were a *sine qua non* to the knight of yore, a complete acquaintance with English, a classical language, vernacular, and law, would turn out perfect princes and useful members of the aristocracy, instead of 'Jacks of all trades and masters of none.'"

IV.—Administration.

(a).—Judicial and Revenue.

Oudh Akhbár, 25th March, 1902.

Suggestion for cancelling Munshi Taj-ud-din, Subordinate Judge's transfer from Hardoi.

6. The *Oudh Akhbár* (Lucknow), of the 25th March, publishes a letter from Hakim Muhammad Ali, the editor of the *Muraqqa-i-Alam* and an Honorary Magistrate, highly praising the impartial administration of justice by Munshi Muhammad Taj-ud-din, Subordinate Judge at Hardoi, and his general politeness and good behaviour towards litigants, legal practitioners, amla and others, ever since he was posted there in 1897, greatly regrets to say that he has been gazetted for transfer to Lucknow. All the people, talukdars, &c., have been greatly pained to hear of the transfer of such a popular official from Hardoi, and have memorialized the Judicial Commissioner praying him to leave him where he is for the present; and the writer hopes that the Judicial Commissioner and the Lieutenant-Governor will accede to the popular feeling and cancel the Subordinate Judge's transfer.

Oudh Akhbár, 22nd March, 1902.

Need for providing sheds for litigants near the local law courts at the head-quarters of districts in the United Provinces.

7. The *Oudh Akhbár* (Lucknow), of the 22nd March, complains that there are no sheds for litigants, witnesses and other persons who have occasion to deal with the local law courts at any places in these provinces, except Allahabad, Banda and a few other places. The want of such sheds exposes people to a great deal of inconvenience from the inclemencies of the weather. If Government cannot see its way to providing such sheds at the public expense, the local authorities should raise subscriptions from the public, especially litigants, for the purpose.

(b).—Police.

Oudh Akhbár, 25th March, 1902.

Police constables who keep registers of travellers putting up at inns, accused of misconduct.

8. The *Oudh Akhbár* (Lucknow), of the 25th March, complains that the way in which the police constables fill up the registers of travellers who put up at saráis or roadside inns is very objectionable. The constable gathers together all the travellers at one place in the sarái and makes inquiries from them one by one, thus detaining them for a long time. The constable is generally a jack in office, and his conduct towards the travellers is far from satisfactory. His behaviour is very disagreeable to respectable persons, and he harasses women who are not accompanied by any male relatives. These constables should be warned to mend their ways, and ordered not to require all the travellers to appear before them at one place, but to go over to every room and enter the necessary particulars in their register.

Rohilkhand Gazette, 24th March, 1902.

Registering of travellers at inns by Police constables.

9. The *Rohilkhand Gazette* (Bareilly), of the 24th March, referring to the complaint made by the *Oudh Akhbár* against the police constables who keep registers of travellers at saráis or inns, says that the suggestion made by the writer in the Lucknow paper as to the constable himself going over to all the rooms in an inn for the purpose is a good one, inasmuch as among other advantages it will prevent a gang of criminals in the sarái from escaping detection. At Bareilly the registers used at the inns are not printed, and therefore a traveller can easily get any additional entries subsequently made therein, which may sometimes interfere with the dispensation of justice.

10. The *Oudh Akhbár* (Lucknow), of the 22nd March, says that the inquest on the body of a person, alleged to have been killed by an accident, is a very delicate task. But the way in which the police perform this important duty is to be deeply regretted. Sometimes they make important omissions at the time of holding an inquest, and when these omissions come to light in the course of the trial, they have to cook up false evidence. Such omissions are due to the fact that the form of the report of inquest in use in these provinces is incomplete. The report of inquest should contain all the particulars referred to in Medical Jurisprudence. In the Punjab three statements are prepared in connection with such cases. The statements are complete and render any omissions impossible. These statements should also be introduced into these provinces.

Police inquest in cases of murder, &c.

OUDH AKHBÁR, 22nd March, 1902.

11. The *Oudh Akhbár* (Lucknow), of the 22nd March, says that a correspondent complains in the issue of the 10th idem that the diary is not regularly sent in by the police every day at the fixed time, and that they are thus able to tamper with it. As the criminal courts attach some importance to the diary on the ground that it is prepared soon after the occurrence of a crime, steps should be taken to prevent its being tampered with. The evil would be checked to a great extent if the following particulars were ordered to be entered at the close of the diary each day, *viz.*, the date and time when sent to the police-station, name of the person who carried it to the police-station, the signature of the person who sent it, the date and time of receipt at the police-station, and so on.

Delay in the submission of police diaries.

OUDH AKHBÁR, 22nd March, 1902.

12. A correspondent of the *Oudh Akhbár* (Lucknow), of the 25th March, says that the scheme regarding the appointment of village headmen under section 45 of the Criminal Procedure Code, will prove very useful indeed, if the objects for which these men are to be appointed are kept steadily in view by the Government officers making the appointments. There are two kinds of persons to be found in the villages. In the first place there are some persons who are very anxious to secure the post, and are ready to cringe and fawn on the officials, and even to incur some expense, if necessary, inasmuch as they think that the billet would enable them to wear a sword, and lord it over the poorer classes. These men pride themselves in pleasing the thanadar (police official in charge of a police station), and would readily help even in cooking up a case or extorting a bribe. On the other hand, men who are properly qualified to be village headmen, are honest, independent and influential persons. But they do not like the posts in question, for the good reason that they are an eye-sore to the thanadar, owing to their honesty and independence, and he would lose no opportunity of getting them into trouble. Lately the police official in charge of a thana, failing to capture a gang of certain wandering tribesmen, who managed to make good their escape, asked some neighbouring thanas to render him help in arresting these runaway tribesmen. The official of one of these thanas, which lay at a distance of some 18 miles from the other thana, responded to the call, and asked some of the headmen of the second class, under his jurisdiction, at 10 P. M. to accompany the police on the expedition. Now this was a case of causing wilful annoyance to the headmen in question. The headmen who, *nolens volens*, complied with the request of the thanadar, had to cover on foot some 20 or 25 miles in a day and night before they were able to come upon and arrest four weak emaciated, starving persons of the tribe in question, with their women and children, while the thanadar himself comfortably journeyed on horseback.

An instance of alleged hardship inflicted on village headmen by a Thanadar.

OUDH AKHBÁR, 25th March, 1902.

(c).—Finance and Taxation.

13. The *Advocate* (Lucknow) of the 23rd March, in commenting upon the Financial Statement, observes:—"We do not think it politic to congratulate the Indian Government on their continued surpluses as indicative of steady progress in their finances. As said above, the figures of the Financial Statement give but very slender clue to the real situation of the country. The material wellbeing of the people cannot be ascertained with the help of these figures: the most important heads, save and except Land Revenue, have more to do with foreign capital, Anglo-Indian trade and commerce

Advocate on the Financial Statement.

ADVOCATE, 23rd March, 1902.

and manufactures. As Mr. Digby has very ably shown, the statistics prove, with unerring precision, the prosperity of the *British in India* and not of *British India* itself. There is no gainsaying this fact.

The song of surpluses strikes no sympathetic chord in the Indian human heart. The results as described by Sir Edward Law are anything but hopeful. All speculation about the reduction of any tax has been laid at rest; nothing of the kind is going to be done so as to appreciably lessen the burden on India. The reasons are given. While the vicissitudes attendant on climatic conditions gravely affect the fortune of the Government, in some important branches, the revenue is by no means assured. There are three main heads of revenue—Land, Opium and Customs, which between them furnish rather more than one-third of the total resources, and, in Mr. Edward Law's opinion, none of these three can with any certainty be reckoned on to increase in proportion to necessarily increasing general expenditure. They have, under consideration, very important schemes for the reform of the Police, for the improvement and extension of education, in all its branches, including industrial and agricultural, and for sanitary measures, and they must have money in hand to permit of these reforms being carried out. Now, notwithstanding that fresh districts are continually being brought under cultivation, by the extension of irrigation, and that in prosperous districts, land assessments gradually advance, the land revenue as a whole is, by the conditions under which it is levied, closely restricted, and any increase must be very slow and gradual. Opium is a peculiarly precarious source of revenue, and the consequences of political disturbances in China cannot yet be foretold. They will certainly not be to State advantage. Again, the Customs Revenue is—in a direction which may be welcome,—threatened by the development of native industries supplying wants and diminishing importations, and in this connection he specially points to the rapid increase in the production of Indian petroleum which may gradually displace the imported article, and to the much-to-be-desired development of the sugar and cotton industries in India, which will have the same result, and further to the possible revision of the countervailing duties on sugar, as the result of the agreement arrived at by the Brussels Conference. What we said above receives wonderful confirmation from the reluctant welcome accorded to any possible development of indigenous industries. Sir Edward Law is more anxious for his receipts under Customs than for any increase in the manufacturing capacity of India. The artificial system of reading opulence with foreign capital makes it practically unsafe to apply the usual tests of prosperity to Indian conditions. The agrarian problem is sought to be partially solved by remission of two crores of arrears of land revenue, by the introduction of a system of mutual credit, and by additional grant for minor irrigation works such as wells, tanks and channels, besides a crore for larger irrigation undertakings. The Supreme Government have also placed at the disposal of Local Governments 40 lakhs for expenditure on Education, 32 lakhs for Public Works, and 18 lakhs on medical requirements and provincial administrative purposes. The Pindhari tax in the Central Provinces, amounting to Rs. 70,000, has been abolished, and the patwári rate has been reduced from 10 to 6¼ per cent. on the Land Revenue. We must be grateful for small mercies in the form of relief to the extent of a few thousands where crores are at stake. If the Financial Statement, as summarised above, gives but little information on the material condition of the country, its submission as well as the discussion on it rouse but little or no interest in the people for its characteristic fiction of optimism and lack of fact about the condition of the people."

Nizám-ul-Mulk, 24th March, 1902.

An additional heavy burden on the Indian treasury owing to an increase in the pay of British soldiers.

14. The *Nizám-ul-Mulk* (Moradabad) of the 24th March, says that the Indian treasury, which is already in an unsatisfactory state, can ill afford to bear an additional expenditure of a crore of rupees a year, which Mr. Brodrick's scheme for increasing the pay of the British soldier will throw on it. Again, it is difficult to understand why India should be burdened with any portion of the cost of the additional troops which it is considered necessary to enlist on Imperial grounds. An abolition of the income-tax is highly desirable in view of the growing poverty of India. The Indian Finance Committee recommended some relief to this country after a thorough inquiry into the expenditure. On the other hand, the Secretary of State, believing in the expansion of the Indian revenues, is ready to throw additional burdens on the country without the least demur.

15. The *Oudh Akhbár* (Lucknow), of the 26th March, while thanking Government for reducing the rates of foreign telegrams both for the general public and the press, with effect from the 1st idem, says that the reduction will mainly benefit Europeans who largely make use of such telegrams. Government would, therefore, do well to reduce the rates of inland telegrams as well in order to benefit the native public also. The writer, sometime ago, drew the attention of the authorities to the need for extending the benefit of reduced postal charges on light newspapers, to contributions sent to newspapers for publication in them, but he does not know how his suggestion has been received.

OUDH AKHBÁR, 26th March, 1902.

A suggestion to make a reduction in the inland telegraphic charges, and in the postage for contributions sent to newspapers for publication.

(d).—Municipal and Cantonment Affairs.

16. The *Nasim-i-Agra*, of the 23rd March, complains that the conservancy arrangements at Cawnpore are extremely unsatisfactory. Heaps of rubbish and sweepings are allowed to accumulate in every mohalla, the stench emanating therefrom being fearful. If this state of things continues, it will very probably lead to an outbreak of disease.

NASIM-I-AGRA, 23rd March, 1902.

Conservancy arrangements at Cawnpore.

17. *Naiyar-i-Azam* (Moradabad) of the 26th March, observing that in former times—when the fetich of equality was not so much in vogue as is the case under British rule—the menial classes were always held under restraint and could not dare to offer opposition in any matter, says that the sweepers at Moradabad, having entered into a league, struck work on the 19th idem, and left the town with their entire families, in a body, on the ground that the local Municipal Board had recently resolved to sell the night-soil and sweepings on its own account. For one day the entire town, with the exception of Government offices and officers' bungalows, remained unserved by sweepers, notwithstanding all the efforts of the police to induce them to return to duty. Munshi Ajudhia Prasad, the tahsildar, was at last deputed to go to the sweepers and persuade them to resume work, and he most splendidly succeeded in doing so, some 1,500 sweepers returning to their duties on the following day. It is said that the sweepers are now busy collecting subscriptions from among themselves to represent their grievances to the higher authorities, through a legal practitioner. The editor thinks that, after this incident, the District Magistrate would do well to issue orders prohibiting municipal conservancy officials from ill-treating or harassing sweepers in future, and advise the Municipal Board, which already enjoys an income more than enough for its requirements, to give up its proposal of making money by the sale of night-soil. Munshi Ajodhia Prasad should be rewarded for his services in this affair with the title of *Rai Bahadur*.

NAIYAR-I-AZAM, 26th March, 1902.

The sweepers at Moradabad on strike.

(e).—Education.

18. The English *Hindusthán* (Kalákánkar) of the 26th March, says:—"Professors and other educational experts, who may have the honour of being called as witnesses before the Education Commission, should remember that among other things the present system of appointing examiners is also defective. It is generally seen that examiners quite unacquainted with the text-books are entrusted with setting questions. The number of text-books is also very large, and the examiners seldom take the trouble of going through the books. The fact that many absurd and unimportant questions are asked goes to prove the assertion.

The charge that Indian students are given to cramming is unfounded. The students are not at fault. The University compels them to do so. The selection of text-books is anything but satisfactory. You give the students a number of books to read in a definite period of time. Some of the books are difficult to read, being selections from the old English writers. But in order to pass the examination they must master the pieces. They cannot comprehend anything, and the result is that they cram and cram."

HINDUSTHÁN, 26th March, 1902.

The Indian Universities' Commission.

ADVOCATE, 23rd March, 1902.

Remark on the Indian Universities' Commission.

19. The *Advocate* (Lucknow) of the 23rd March, publishes the following article under the heading: "The Indian Universities' Commission":—"In the course of the next few days the Indian Universities' Commission will have visited and passed through these provinces. But as yet there appears to be practically no stir and no awakening of the public conscience regarding the discussion of such a momentous question which is fraught with the future weal and woe of the people, perhaps for unending generations. While not denying that the backwardness and apathy of the people have not a little to do with it, we hold, as we remarked in a previous issue of this paper, the local official member of the Commission to some extent responsible for this regretable state of affairs. If Mr. Lewis had taken the public into his confidence in the discharge of the duties and responsibilities of his office as the local member of the Commission, he would have for once cheerfully thrown aside his habitual official reserve and with an open heart sought the co-operation of the independent non-official public. But, as events appear to have proved, that was too much to expect from an absentee Director hailing from another province, who had spent the better portion of his tenure of office as Director on leave, and had thus little opportunity of keeping himself in touch with the educated public as his official position demanded he should. Indeed, in a backward place like these provinces where people are afraid to boldly speak out their mind, the local member has to proceed with unusual caution. He must be possessed of great tact and sympathy and must above all be one commanding public confidence, and not an official of officials. This is why we suggested that a non-official gentleman, who might be expected to know who was who, at all events a high placed Indian or competent European missionary gentleman would have done better. As the object of the Commission is to hear complaints about the Universities and to seek to remedy them, the first necessity is not to burke all open enquiry. As matters at present stand, we may have at best a one-sided enquiry from which one of the principal parties to the enquiry, the permanently interested public, the guardians of the students, will be all but excluded; although it must be conceded that they are likely to know best where the shoe pinches. If we have rightly understood the aim and scope of the enquiry to which the Commission is expected to address itself, it is not wholly expert knowledge that is to be sought, but complaints from all quarters interested in the question of University reform. Only the other day we read a distinguished Indian educationist, Mr. N. N. Ghosh, seriously suggesting that the evidence of students should also be taken if only to lay bare the defects of teaching. Well, if we could not go so far as that, we should certainly include a very fair proportion of the representatives of their educated guardians. But altogether contrary to procedure adopted by the local members in the other provinces, who publicly invited people interested in the cause of education to give evidence, our local member practically tried to evade them and give them the go-by even when in the future interest of their children they in a manner went out of their way to thrust themselves upon him, and taking a very narrow view of the matter sought to limit the evidence-giving to 'those who as teachers or as members of governing bodies have been actively engaged in University work.' But His Excellency the Viceroy himself did not take such a narrow and one-sided view of the matter: for at the very outset of his great opening speech at the Simla Conference in last autumn His Excellency generously recognised the full right of 'the educated sections of the outside public' to offer criticism; nay, His Excellency added that he for his part should feel grateful to receive it. 'The question of education in India is one,' continued His Excellency, 'that concerns not only the Viceroy or his Council, *or the persons who are engaged officially or otherwise in administering the present system. It is the concern of every educated man in the country.* Their interest in the matter is as great as ours, for while in it is involved our responsibility, upon it hangs their future. Do not let any one suppose therefore that we are going to launch any vast or sudden surprise upon the Indian community *without hearing what they think or what they may have to say.*' Nothing could be more explicit or more generous than the views of His Excellency in the matter as expressed above, and we desire to confront the local member of the Commission with it. Our contention further is, firstly, that this exclusive arrangement has not been followed in other more advanced places already visited by the Commission, and, secondly, that in these

official-ridden backward provinces not many will be found among those actively engaged in University work as teachers, &c.; certainly not one in a hundred among the Indians, who could be expected to boldly speak out their minds, for fear of incurring the displeasure of the powers that be. Who does not remember the story of 'packed majorities' in the University so ruthlessly exposed some years ago by Professor Ward of the local college. Surely, a good many of our readers have heard the story how a European Professor incurred the wrath of the Principal of his college for conscientiously feeling it his duty not to vote on the latter's side in a certain question; how another Professor was severely taken to task for pleading in favour of the dissociation of the University from the thraldom of the Educational Department. Can persons holding subordinate official positions after this dare do justice in such cases? The independent non-official public who have heard all about them must, *nolens volens*, do this unpleasant duty for them. The long and short of it all is that grave public dissatisfaction exists on account of the hole-and-corner fashion in which the local member of the Universities' Commission has thought fit to discharge his sacred responsibilities as such member."

20. The *Oudh Akhbár* (Lucknow), of the 26th March, says, that in the evidence given before the Universities' Commission, a general complaint is made to the effect that the students in the public schools and colleges are, as a rule found deficient in English and weak in health. Under the present system of education, the students are burdened with too many subjects, and the result is that they do not find sufficient time to study English, which is a foreign language, and demands much labour and attention. Besides English, the students are required to take a classical language as their second language, such as Sanskrit, Arabic or Persian, all of which are as much foreign tongues to Indian students as English and French. Again, there are other subjects such as Arithmetic, Euclid, Geography, History, Physics, &c., which the students have to learn. Arithmetic, Euclid and Geography are stumblingblocks in the way of the students who are largely plucked in those subjects. Under these circumstances, the students can hardly be expected to acquire proficiency in the English language and Literature, unless and until the classical languages are abolished, and vernacular substituted for them. Sanskrit and Arabic are specially most difficult languages, both requiring a life-long study, and hence a smattering of either of them picked up by students in the schools and colleges is hardly of any use to them. The courses in Geometry and Arithmetic should also be reduced, and those in English Literature increased. The study of Latin may be added with advantage with a view to making the students' knowledge of English more solid and thorough-going. In short, it is English which the natives need to cultivate most at the present time, and all those courses of study which prevent the students from acquiring due proficiency therein should by all means be curtailed.

Oudh Akhbár, 26th March, 1902.

Proposed reform in the present courses of study prescribed for the schools and colleges.

21. The *Riyáz-i-Fáiz* (Pilibhít), of the 20th March, says that ever since the establishment of the Government High School at Pilibhít it never showed any marked progress either in the number of students or the passes gained by them in the Middle or Entrance examination, but that Pandit Indra Dat, M.A., who was appointed Head Master of this school, less than a year ago, has achieved a great success in all directions. While the number of students on the roll never exceeded 80 before, it has now risen to 130. No student ever passed in the first division either in the Middle or the Entrance examination before, whereas out of the 15 students sent up for the Middle (English) examination this year, as many as 12 have passed, with two in the first division, one of them, a boy of 13 or 14 years' age, heading the list. The Pandit also raised a subscription of Rs. 150 from the *Raises* of the town and Government officers by circulating a list among them for promoting athletic sports among the students, and the latter have, for the first time in the history of their school, defeated the boys of the Bijnor, Aligarh and Moradabad high schools in the tournament this year. But Pilibhít is very unfortunate indeed that this energetic, able and talented official, the like of whom never

Riyáz-i-Fáiz, 20th March, 1902.

Praise of the Head Master of the Government High School at Pilibhit, and protest against his transfer to Jaunpur.

graced the chair of the Local High School before, has so soon been ordered to Jaunpur. The editor earnestly prays the authorities to retain the Pandit at Pilibhít, and thereby allow him to advance the cause of education which has been in a very backward condition in that town.

(f).—Agriculture and questions affecting the land.

HINDUSTHÁN, 23rd March, 1902.

High prices of food grains.

22. The Hindi *Hindusthán* (Kalákánkar) of the 23rd March, referring to the abnormal rise in the prices of food grains since the Mutiny, attributes the rise to the deterioration of the soil owing to the insufficient manuring, the wholesale grain exports and the steady increase of population. No improvement in the matter can be expected until the fertility of the soil is increased by proper manuring and sufficient irrigation, the heavy grain exports are checked and emigration is encouraged from the congested districts. The prevalence of high prices is not an unmixed evil, inasmuch as it has led to an increase in the wages of artisans and secures good prices for the crops of cultivators. But the misfortune is that the Indian grain trade is in the hands of foreigners.

(g).—General.

AIN-UL-AKHBÁR, 21st March, 1902.

The new designation of the North-Western Provinces and Oudh.

23. The *Ain-ul-Akhbár* (Moradabad) of the 21st March, briefly stating the reasons assigned by Government, for changing the present designation of these Provinces to that of "the United Provinces of Agra and Oudh," says that to call Agra, which is but an old town, a province, is as meaningless as to call a person who has no territory or an army, a Nawab. Agra is but the headquarters of a Commissioner just like several other towns, and there is therefore no good reason why the North-Western Provinces and Oudh have been entitled the United Provinces of Agra and Oudh.

KAYASTH SAMÁCHÁR, February, 1902.

Famine orphans and waifs.

24. The *Kayasth Samáchár* (Allahabad), for February, publishes the following communication on Famine Orphans and Waifs from Lala Lajpat Rai:—"That the last two famines have told very heavily upon the numerical strength of the Hindus is a fact which does not require to be established by any great array of facts and figures. The tracts mostly affected by these famines were mainly Hindu, and consequently it was amongst the latter that the suffering was most acute and the effects extremely disastrous. In these tracts the community not only lost lakhs of men by death, but an immensely larger number have so seriously deteriorated in physique, that though not totally incapable of bearing children, the offspring which they might bring forth must be small in number and extremely weakly in body. Besides actual losses by death, many a family has been deprived of the means of continuity of line by the survival of women doomed to life-long widowhood. Even men who have survived their wives are not seen to be re-married. Add to this the loss by conversion to other religions, which has been sufficiently large to cause a gap which will not be easily filled up. However true it may be that the people whom sheer want of food and drink forced to accept the protection of other religions in these periods of dire calamity can hardly be called converts, but it is a fact all the same that they are lost to Hinduism. The Hindu is conservative to the core, and loves his religion and nationality, above every thing else. To him the loss of religion is worse than death itself, but what is he to do when starvation and other privations following in the train of grinding poverty root out the very idea of religion from his mind. It was only in extreme agony, that they sacrified their beliefs, to the necessity of keeping body and soul together. The choice lay between two agonies—one of starvation, the other of loss of every sentiment and connection that was dear and sacred—and it is no wonder that many succumbed to the second, though only after they had reached the last stage of suffering beyond which there was only the yawning abyss of annihilation. Many must have willingly preferred death to the acceptance of relief at such a heavy cost, but how can we blame even those, who, fearing the pangs of a slow dissolution, exchanged life for religion. Be what it may, it is a fact that in these calamitous scarcities which have held the country in their squeezing grip for the last five years consecutively, a very large number of men and women have been lost to Hinduism, which otherwise would have been a source of strength and

power, generally, as well as a source of increase to its numbers. Then, again numerous families have been ruined and have practically (at least from a Hindu point of view), ended, by their young ones having been taken away to long distances from their homes, and kept in charge of organisations which are beyond the reach of their parents and relatives, if any living. These children, though living, are for all purposes dead to their parents, their relatives, their caste and their community. We are talking not of orphans only but even of those who either deserted by their parents, in the vicissitudes of famine, or who strayed away from their homes either in search of food or in search of absent parents who had already left for labour, and who, while thus straying were collected and relieved, as they say, by benevolent philanthropists belonging to other denominations. These children were principally the victims of that short-sighted policy, which in the first instance, allowed a very large number of relief seekers to accumulate on large works distant from their homes and their villages, and then allowed Philanthropy to take charge of other people's children during the pendency of the famine, either from the Government poor-houses, and Government orphanages by the authority of Government officers or from the streets, &c., when they were straying in search of food or relatives. In plain words, the truth is that the various missions engaged in the work of famine relief purchased so many converts to their faith at a far cheaper price per head than it ordinarily costs them to evangelise one non-Christian soul in India in years of normal rainfall. It is an open secret that even ordinary methods of sale and purchase were resorted to. Children, both boys and girls, were sold and purchased at a few annas, or a few pice per head.

Don't you be thinking, gentle reader, that these are imaginary statements. We know what we state and we can prove it, if necessary, to the hilt. Why, quotations from Christian papers themselves will bear out the truth of our statement. What, then, does it amount to? Briefly told, it amounts to this, that a Christian Government, with its anti-slavery laws, allowed the missionaries of its own faith to take charge of deserted children, in many cases with parents living, and in some cases to purchase them of parents themselves, with the ostensible object of converting them to Christianity in lieu of supporting them with food and water, in the time of famine. Ah! but for fallen Hinduism, the state of things should have been the reverse. A Hindu would gladly feed and clothe any number of the poor of other religions, in times of famine or no famine, and would never think of taking advantage of other people's misfortunes and troubles and poverty; but when he requires the help of others he has to pay for it dearly. Neither a Muhammadan nor a Christian will feed him except at the price of his religion. Even in this famine, if well-to-do Hindus had used some discrimination in the distribution of their charities they could have saved thousands of their people and their little ones from being sent off the bosom of Hinduism for ever. Rich Hindus swelled the lists of Famine Charitable Funds, a decent portion of which was spent through the Christian Missionary who used it in the Christian interest as effectively as he could. Broad-mindedness and charity to the poor, without any distinction of creed and caste, is a noble trait of character of which Hinduism might be proud, *in the abstract:* but in this world of sects and creeds and in these days of struggle and competition between creed and creed, it does not pay. If over-rich, superfluously rich, resourceful Christianity cannot stand it, how can poverty-stricken, slavery-ridden, helpless Hinduism afford to indulge in it. But we have digressed. It was not our object to read a sermon to the Hindus. We meant to state facts and to comment upon them a little.

To resume: in Rajputana alone Hinduism lost seventy thousand of these unfortunate children, who were collected by Christian Missions of various denominations and despatched to distant places in various parts of India The Arya Samajists took charge of about a thousand and railed them off to the Punjab. There were some married girls amongst the latter who had been deserted by their husbands and who would have joined the seventy thousand mentioned above but for their timely rescue by the Arya Samajists. The latter are now searching for their husbands and using all possible means of restoring them to their families, but those whom the Christians took away, are gone for good, whether married or unmarried, orphan or no orphan. The Arya Samajists removed these children to the Punjab because they could not maintain them on the spot. They depended entirely upon local support in their own province which they could not have got but

by the removal of the children to the land of five rivers. No amount of descriptive rhetoric, short of the actual sight of misery, would have moved our people to the necessity of taxing their scanty means. The removal of famine-stricken children to the various districts in the Punjab was an effective appeal which touched more successfully the heart of every Hindu who could save even a little out of his own necessities. Then the question of maintaining and training them after the famine was another difficulty in the way of providing relief on the spot. In the case of orphans at least, it was out of the question to give the temporary relief during the pendency of the famine, unless the relieving agencies were prepared to make permanent arrangements for bringing them up as useful members of society who could, in the course of time, earn their own livelihood. Of course all these ends could be achieved in Rajputana, if the Arya Samajists could command the same amount of funded help as was at the back of Christian Missions. Failing this, mere necessity forced them to remove the children to their province. But there was no such difficulty in the way of the *Padri*. He got his funds from England, America or other parts of Europe. To him Rájputana was as good as the Punjab, Bengal, Madras, Bombay, or any other place in India; still there might be some justification for those missions who had their permanent orphanages and buildings at the places to which they removed the famine-stricken children of Rajputana or the Central Provinces. But what possible justification could there be for the transfer of these children to distant places by those missions who had to keep them in hired buildings. At Lahore itself, two of the mission orphanages, one containing more than a 100 boys and the other more than a 100 girls, are located in hired buildings. Is it not, then, reasonable to infer, that besides the avowed facilities of management and economy, there was another object too, which induced our philanthropic missionaries to remove these children to places distant from their homes. Whatever be the object, however, there can be no denial of the fact that this action of theirs has resulted in the complete loss of those children to their familes and homes, at least of such who have parents or other relatives living and willing to take them back. And this has taken place under the policy of neutrality followed by the Government! The truth is, that with these oft-recurring famines, which have become an almost permanent feature of this ill-fated country, this system of orphan relief is a standing menace to Hinduism, and it is therefore with great satisfaction that we have read the recommendations of the last Famine Commission on this subject. Our gratification enhances still more when we remember that in 1898 even a strong conscientious ruler like Sir Antony MacDonnell failed to carry into practice the principles now so clearly enunciated in this report. In 1898 Sir Antony allowed Christian Missions to remove Hindu orphans of the North-Western Provinces and Oudh to distant parts of India, while he had practically refused the same privilege to the Arya Samajists of the Punjab, a few months before. Consequently we are glad to find that the last Famine Commission have recognised the 'great importance' of this question and have recommended that the 'policy of the Government in regard to orphans should be formulated in Provincial Codes, *beyond risk of misconception either by its officers or by the public.*' (The italics are ours.) So far as the principles of this policy are concerned, we believe they have been the same all this time *on paper* at least. What we are thankful for, is the unambiguous and clear language wihich the Commissioners have used in making their recommendations. Should the Local Government formulate their policy in the Provincial Codes in similar style, we feel sure much of the misapprehension hitherto caused would be removed, and much unnecessary discontent would be stopped. The Hindus will know what they can do to keep children of their community within the pale of their religion. The following recommendations should, therefore, be hailed with delight by the whole Hindu community, as they are the persons principally affected by these rules, the Muhammadans being sufficiently powerful, united and influential to allow the destitute children of their community to be taken away with impunity by persons and Associations of other denominations.

Paragraph 234 of the Report recommends that the following policy be adopted by Government with regard to orphans or destitute children, *viz.*, that 'the State should be, in times of famine, the temporary guardian of children whom it finds deserted and should not, in our opinion, divest itself of the care of them

until a reasonable time has elapsed after the close of the famine, during which efforts should be made to discover the natural protectors of the children or, failing these, respectable persons of the same religion who are willing to adopt them.' According to this recommendation it is the duty of the State henceforth to discover respectable persons of the same religion who may be willing to adopt children whose natural protectors have either died or cannot be found out. Failing such respectable persons the deserted children are not to be made over to persons or institutions of different religions '*until all efforts to find persons and institutions of their own religion willing to take charge of them have failed.*' (The italics are ours). This is a most substantial concession for which we are heartily thankful to Sir Antony and his colleagues on the Commission. The next important recommendation is contained in paragraph 235, which proposes to place certain obligations upon private orphanages with a view to enable the District Magistrate to institute the enquiries contemplated by the 1st part of paragraph 234, *i.e.*, the search of natural protectors, and also to enable the parents and relatives of lost children to trace out their children in such orphanages. This recommendation requires the private orphanages to maintain a register containing full particulars regarding the children in these orphanages; and also further that 'a copy of the register should be periodically forwarded to the District Magistrate in order that he may make enquiries for the parents or relatives of such children.' But the most substantial part of these latter recommendations consists in recognising the right of the ostensible parents and relatives of the inmates of famine orphanages to free access to such institutions in order to reclaim their little ones. The hasty removal of the children to places distant from their homes is proposed to be stopped or checked by the rule '*that no unclaimed child be removed from the district in which it is found until a period of three months has elapsed after the close of relief operations in the district.*' (The italics are ours.)

Categorically put the Commissioners first admit :

1stly—That the action of European and Native philanthropists in having taken charge of deserted children, and in some instances in despatching them 'to private orphanages' and homes in distant parts of the country, has given rise to 'misunderstanding.'

2ndly—That 'it is of great importance that the policy of the Government in regard to orphans should be formulated in Provincial Codes, beyond the risk of misconception either by its officers or by the public.'

3rdly—That 'it is common experience that besides those children who are true orphans, others are deserted by their parents or relatives in the stress of famine, and reclaimed when it is over.'

4thly—That 'it is also common experience that relatives and caste-fellows, and sometimes co-religionists, are ready to adopt children at the end of a famine.'

And then they make the recommendations we have already referred to above. We hope Hindus all over India will profit by these recommendations and exert as much as they can to relieve and protect the orphans and other deserted children of their community in times of famine. Nay, we think it is only fair that the recommendations contained in paragraph 235 at least should be given a retrospective effect and persons claiming as relatives and guardians should be allowed free access to all orphanages to find their lost children or the children of their deceased relatives. The Hindus of different provinces should combine and make a joint representation to Government to achieve this end.

In the end, beyond thanking the Commission for their clear recommendations as far as they go, we have to express our disappointment at the absence of a suggestion that during the pendency of a famine all orphans or deserted children, whether found by Government or other private charitable agencies, be brought to Government orphanages, and be not allowed to be detained or admitted into private orphanages except after the requirements of paragraph 234 had been complied with."

V.—Legislation.

Nil.

VI.—Railway.

Nil.

VII.—Post Office.

Rohilkhand Gazette, 24th March, 1902.

Value-payable articles.

25. The *Rohilkhand Gazette* (Bareilly), of the 24th March, cannot understand why the post-office does not refund the money-order commission for a value-payable article, when the article is not delivered to the addressee for any reason and is returned to the sender. Evidently the Post-office is not justified by any means in retaining the commission in such a case. Sometime ago the attention of the authorities was formally drawn to the matter by a trading company in vain. But the question should not be dropped. If the press keep up an agitation, Government will sooner or later grant their reasonable request.

VIII.—Native Societies and Religious and Social Matters.

Oudh Samáchár, 21st March, 1902.

Outrage on a Hindu temple at Benares.

26. The *Oudh Samáchár* (Lucknow) of the 21st March, says that the temple of Lát Bhairava is one of the oldest temples at Benares and visited by all Hindu pilgrims to that sacred town. Lately, some person secretly entered the temple at night and cut the idol, which is made of copper, in the middle. The Hindus were highly annoyed at the outrage and reported the matter to the District Magistrate and the City Inspector of Police. Their suspicions fell upon the Muhammadan weavers who live in the neighbourhood. There is a Muhammadan mosque near the temple, and the relations between the Hindus and the Muhammadans connected with the temple and the mosque, respectively, have been unfriendly for a long time past. In their complaint the Hindus pointed out that the Muhammadans were lately fined for interfering with the temple. The police inquiries have so far ended in nothing. There are influential and well-to-do Muhammadan weavers at Benares, and it has been alleged that there are some wicked persons among them. It will be remembered that the Muhammadan weavers took a prominent part in the riot which was committed by the Hindus in connection with the Water-Works, a Hindu temple having been threatened with demolition. They have come into prominence since; and it is rumoured that Government even fears them, and that Sir Antony MacDonnell treated them with great respect in consequence. The District Magistrate has passed the following order on the petition of the Hindus:—He has given a full hearing to the petitioners. He sees no necessity for visiting the spot. The petitioners have not the least evidence to show that the *julahas* had any hand in the outrage. The police are carefully making an inquiry, and it is possible that the culprit may be traced. This order may be shown to the District Superintendent of Police, and then filed with the record.

The Magistrate means that he can do nothing. In cases of murder and other serious crime evidence is not forthcoming at once. If Magistrates passed such disappointing orders, there would be an end to all detection of crime. When two Europeans were killed at Poona there was at first no evidence against the murders, but they were at last discovered and brought to justice. The inquiry into the outrage in question has been entrusted to Muhammadan police officials. The writer does not doubt their capacity, but thinks that it would be better if Hindu officials were told off for the duty. The outrage being a source of great chagrin and dissatisfaction to the Hindu community, it is highly desirable that there should be no remissness on the part of the authorities in bringing the culprits to book.

IX.—Miscellaneous.

Advocate, 23rd March, 1902.

Orders about the withdrawal of the Staff Corps Officers from plague duty.

27. The *Advocate* (Lucknow), of the 23rd March, says:—"Orders have been issued to take away military officers engaged in civil work, particularly Staff Corps Officers now employed on extra-regimental duty. This means the withdrawal of a large number of officers now busy with plague work. The *Pioneer* submits a mild protest against the orders on the supposition that it will be difficult to replace them with efficient men. Referring to two officers employed on plague duty at Allahabad, our contemporary thinks they have come to know the people, and the people are beginning to know them. If these are removed, who are to take their place? Our contemporary holds that an extra two months, by which time he hopes the plague to be under way, cannot be of material consequence

to the under-officered regiments. The Medical services are short-handed, opines the *Pioneer*, and it is difficult to believe that much help can be expected from this quarter. But in that case the only resort must be the engagement of special practitioners for a term of years. The conditions on which such officers should be engaged, the amount of their emoluments, and the length of their engagements—all these are points which would require careful consideration by the civil, medical and financial authorities, and the sooner they are discussed the better. Definite forecast on the point is quite impossible; but looking at the spread of the plague during the current cold weather, and to the enormous mortality it has caused, it is quite on the cards that next year the struggle may have to be waged over a still wider area. It is at all events the business of the Government to be prepared for such a contingency. We are sure the orders about the withdrawal of the Staff Corps Officers from plague duty have not been issued without the knowledge of the Civil Governments, who must have agreed to the proposal and arranged to relieve the military officers at the fixed time. We hope the Government will make good use of the indigenous talent in this connection. Indian students who have been through the training given in the Medical Colleges have a right to a share in the plague administration of the country. Civil Assistant Surgeons told off for plague duty have given every satisfaction to the State. They and their brethren in the profession but outside the Service should be largely employed on plague duty with sure and better prospects of success and hearty co-operation with the people."

Alleged exclusion of natives from the Memorial Garden at Cawnpore.

28. The *Nasím-i-Agra*, (of the 23rd March), reproduces a paragraph from another newspaper in which the writer, referring to the objection lately taken by Mr. Smedley to the alleged non-admission of natives to the Memorial Garden at Cawnpore, says that several letters have recently appeared in the *Pioneer* on the subject which show that the natives are not forbidden to enter the garden, but that they are not allowed to approach the well where the mutineers murdered many innocent and helpless Europeans (in 1857), who lie buried there. The natives who are not Christians have no need to visit this graveyard, and hence they are required to obtain a pass before they can visit it. The present signboard on which is inscribed "dogs not admitted" has perhaps been the cause of the misunderstanding, and had better be replaced by another permitting all natives to enter the garden, care of course being taken to surround the graveyard referred to above with a suitable fence, to protect it from interference.

NASIM-I-AGRA, 23rd March, 1902.

ALLAHABAD:
The 1st April, 1902.

PRIYA DAS, M.A.,
Government Reporter on the Native Press for the United Provinces of Agra and Oudh.

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SELECTIONS

FROM THE

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QUARTERLY LIST OF NEWSPAPERS.

No.	Name.	Locality.	Name of publisher.	Circulation.
	English.			
	Monthly.			
1	Central Hindu College Magazine.	Benares	Babu Thákur Dás ...	300 copies.
2	Hindu Dharm Shikshak ...	Cawnpore	Babu Mahendra Nath ...	150 „
3	Káyasth Samáchár ...	Allahabad	Munshi Durgá Prasád ...	1,000 „
	Twice a month.			
4	Agra Commercial Messenger	Agra	Pandit Nand Kishor Sharmá ...	200 copies.
	Weekly.			
5	Express	Lucknow	Munshi Siddiq Ahmad ...	600 „
	Twice a week.			
6	Advocate	Lucknow	Gangá Prasád Varmá ...	1,100 „
	Thrice a week.			
7	Hindusthán	Kálákánkar (Partábgarh) ...	P. N. Chatterjee	200 „
	Daily.			
8	Indian Daily Mail ...	Lucknow	S. N. Banerji	600 „
	Anglo-Urdu.			
	Monthly.			
9	Muhammadan Anglo-Oriental College Magazine.	Aligarh	Mr. L. Tipping	600 „
	Urdu.			
	Monthly.			
10	Al Islám	Allahabad	Hakim Ahmad Husain ...	750 copies.
11	Árya Patra	Bareilly	Shivabarat Lál	900 „
12	Arya Samáchár ...	Meerut	Pandit Murli Dhar ...	475 „
13	Bharat Bhúshan ...	Meerut	Lala Ganga Saháya ...	...
14	Diláram	Bulandshahr	Har Prasád	150 copies.
15	Hamdard-i-Qaum Vaishya	Meerut	Raghubir Singh	700 „
16	Lucknow	Lucknow	Mahádeva Prasád Varmá ...	100 „
17	Magazine-i-Hind ...	Meerut	Babu Rám	200 „
18	Mazhar-ul-Islám ...	Moradabad	Qazi Mazhar Qayyúm ...	100 „
19	Muraqqa-i-Alam ...	Hardoi	Hakím Muhammad Ali Khán...	300 „
20	Mushir-i-Rozgár ...	Meerut	Muhammad Abdul Wahid ...	...
21	Oudh Review ...	Lucknow	Rámji Dás Bhárgava ...	508 copies.
22	Parda-i-Ismat ...	Lucknow	Munshi Abdul Halim Sharar...	
23	Satopkári	Bareilly	Ram Dhan Dás	1,000 „
24	Vaishya Hitkárí ...	Meerut	Banársi Dás	900 „
25	Zamíndár-wa-Káshtkár ...	Bijnor	Muhammad Khalil-ur-Rahman	700 „
	Twice a month.			
26	Akhbár-i-Imámia ...	Lucknow	Mir Abid Ali	340 copies.
27	Árya Bandhu ...	Meerut	Polo Rám	700 „
28	Khurshed-i-Nánpárá ...	Nanpárá (Bahraich) ...	Maulvi Yahiya Ali... ...	200 „
29	Mukhbir-i-Hind ...	Meerut	Muhammad Fázil ...	250 „
30	Muraqqa-i-Tasawwur ...	Fatehpur	Pandit Murli Dhar ...	250 „

Quarterly list of newspapers—(continued).

No.	Name.	Locality.	Name of publisher.	Circulation.
31	Rais-i-Hind	Meerut	Munshi Jang Bahadur ...	50 copies.
32	Roznámcha-i-Qaisari ...	Allahabad	Muhammad Hasan ...	600 „
33	Zarif-ul-Hind ...	Meerut	Sábit Ali	200 „
	Thrice a month.			
34	Kanauj Punch ...	Kanauj (Farrukhabad) ...	Bhaggu Khán	400 copies.
35	Kárnámah	Lucknow	Maulvi Muhammad Yaqúb ...	150 „
36	Mufid-i-Ám	Agra	Qádir Ali Khan	45 „
	Weekly.			
37	Agra Akhbár... ...	Agra	Khwájá Siddiq Husain ...	700 copies.
38	Ain-ul-Akhbár ...	Moradabad	Muhammad Munawwar Husain	200 „
39	Akhbár-i-Álam ...	Meerut	Muqarrab Husain Khán ...	150 „
40	Al Bashír	Etáwah	Muhammad Bashir-ud-din ...	550 „
41	Aligarh Institute Gazette	Aligarh	Muhammad Mumtáz-ud-din ...	120 „
42	Anjuman-i-Hind ...	Lucknow	Lálá Bishun Lál	500 „
43	Kwázn-i-Khalq ...	Benares	Lálá Gulab Chandra ...	
44	Cawnpore Gazette ...	Cawnpore	Harnám Singh	500 „
45	Colonel	Moradabad	Pandit Banwári Lál Misra ...	145 „
46	Dabdaba-i-Sikandari ...	Rámpur	Muhammad Husain Khán ...	300 „
47	Etáwah Punch ...	Etáwah	Maulvi Saiyad Sádiq Husain...	150 „
48	Gauhar-i-Hind ...	Najibabad (Bijnor) ...	Shiva Náráyan	200 „
49	Hindustáni	Lucknow	Gangá Prasád Varmá ...	500 „
50	Jám-i-Jamshed ...	Moradabad	Qázi Jamshed Ali ...	100 „
51	Káyasth Hitkari ...	Agra	Ahmad Husain	375 „
52	Liberal	Azamgarh	Qudrat Ali Khán	275 „
53	Naiyar-i-Ázam ...	Moradabad	S. Ibn Ali	250 „
54	Nasím-i-Agra ...	Agra	Bireshwar Sanyál ...	125 „
55	Nasím-i-Hind ...	Fatehpur	Muhammad Karim Bakhsh ...	150 „
56	Nizám-ul-Mulk ...	Moradabad	Qázi Fahim-ud-din ...	159 „
57	Oudh Punch	Lucknow	Sajjád Husain	200 „
58	Police News	Meerut	Muqarrab Husain Khán ...	400 „
59	Rahbar	Moradabad	Pandit Pratáp Krishna ...	400 „
60	Riyáz-i-Faiz	Pilibhít	Munshi Dál Chand ...	215 „
61	Rohilkhand Gazette ...	Bareilly	Abdul Aziz	400 „
62	Sahífa	Bijnor	Munshi Faiz-ul-Husain ...	450 „
63	Shahna-i-Hind ...	Meerut	Ahmad Hasan Shaukat ...	350 „
64	Sitára-i-Hind ...	Moradabad	Pandit Banwári Lál Misra ...	125 „
65	Surma-i-Rozgár ...	Agra	Itrat Husain	200 „
66	Tafrih	Lucknow	Rámji Dás Bhárgava ...	800 „
67	Tohfa-i-Hind	Bijnor	Sakháwat Husain ...	400 „
68	Urúj	Bijnor	Naím-ul-lah	300 „
	Twice a week.			
69	Riyáz-ul-Akhbár ...	Gorakhpur	Saiyid Riyáz Ahmad ...	400 copies.

Quarterly list of newspapers—(concluded).

No.	Name.	Locality.	Name of publisher.	Circulation.
	Daily.			
70	Oudh Akhbár... ...	Lucknow	Munshi Shiva Prasád ...	650 copies.
	URDU-HINDI.			
	Monthly.			
71	Arya Darpan	Sháhjahánpur	Munshi Bakhtáwar Singh ...	...
72	Ját Hitkárí	Agra	Hoti Lál	350 copies.
73	Mazhar-us-Zirást ...	Meerut	Muqarrab Husain Khan ...	50 „
	HINDI.			
	Monthly.			
74	Basundharé ...	Lucknow	Jwálá Prasád Sharmá ...	500 copies.
75	Bhárat Sudashá Pravartak	Farrukhabad	Pandit Ganesh Prasád ...	375 „
76	Devanágri Gazette ...	Meerut	Lálmani	100 „
77	Hindi Pradíp	Allahabad	Bálkrishna Bhatta ...	150 „
78	Jásús	Gahmar (Gházipur) ...	Gopál Rám	1,000 „
79	Kánya-Kubj Hitkárí ...	Cawnpore	Pandit Gur Dayál Shukul ...	1,000 „
80	Káyasth Kul Bháskar ...	Etawah	Babu Vishun Charan ...	...
81	Máthur Vaishya Sukhdáyak.	Fatehabad (Agra)... ...	Lálá Jwálá Prasád ...	300 copies.
82	Nátya Patra	Allahabad	Dewaki Nandan	200 „
83	Rasik Mitra	Cawnpore	Manohar Lál Misra ...	500 „
84	Sanádhyopkárak ...	Agra	A Committee of Sanádhya sect of Bráhmans.	300 „
85	Sanátan Dharm Patáká ...	Moradabad	Pandit Rám Swarúp ...	1,530 „
86	Saraswati	Allahabad	Babú Chintámani	600 „
87	Shri Gopál Patriká ...	Lucknow	Babu Kundan Lál... ...	250 „
88	Ved Prakásh	Meerut	Pandit Tulsi Rám	350 „
	Twice a month.			
89	Almora Akhbár ...	Almora	Munshi Sadanand Sanwál ...	164 copies.
90	Bhárat Prakásh ...	Moradabad	Pandit Banwári Lál Misra ...	28 „
91	Rájpút	Agra	Rájpút Madhyastha Sabhá ...	1,550 „
	Weekly.			
92	Árya Mitra	Moradabad	Pandit Rám Náráyan ...	300 copies.
93	Bhárat Jíwan ...	Benares	Rám Krishna	1,500 „
94	Khichri Samáchár ...	Mirzapur	Mádho Prasád	Very small.
95	Oudh Samáchár ...	Lucknow	Babu Dhyán Singh ...	800 copies.
96	Prayág Samáchár ...	Allahabad	Rám Gopál	350 „
	Daily.			
97	Hindusthán	Kálákankar (Partábgarh) ...	Pandit Bachnesh Misra ...	250 copies.

I.—Politics.

(a).—Foreign.

Sahifa, 26th March, 1902.

A suggestion for the employment of Indian troops in the Boer war to bring it to a speedy end.

1. The *Sahifa* (Bijnor), of the 26th March, states that several English papers have, of late, been urging upon the British Government that it is high time that a contingent of the native troops were sent to fight the Boers, and the prolonged struggle brought to a speedy termination. The bravery, prowess and loyalty of Sikhs and other native soldiers, as proved in Suakim, China, Egypt, Malta and other places, are beyond question. The difficulty is that the British Government cannot break the promise it made, at the commencement of the South African war, not to use black Indian soldiers against white Boers, so as not to excite the suspicion that its reserves of white soldiers were well-nigh exhausted. But this is only a sentimental objection: were Russia or France, God forbid, to invade India, would they refuse to fight with Indians?

Sahifa, 26th March, 1902.

Misbehaviour of certain Japanese Military officers in China during the late imbroglio.

2. The *Sahifa* (Bijnor), of the 26th March, states that the Japanese Government suspecting its soldiers and officers of committing robberies and plunder in China like their *confrerés* of other countries, during the late Chinese imbroglio, lately caused the houses of some of its highest officers to be searched, when valuables in large quantities and a number of most important political papers were discovered. All these articles and papers have been confiscated and the officers concerned arrested, who will be tried by court-martial. If other Powers who took part in the late Chinese imbroglio, were to make similar enquiries into the high-handed practices and great excesses committed by their troops in China, the doings of many a Lord Bishop disguising himself as it were under the cloak of the Holy Bible, would be exposed.

Naiyar-i-Ázam, 5th April, 1902.

Hedjaz Railway Fund in India.

3. The *Naiyar-i-Ázam* (Moradabad), of the 5th April, regrets to say that the movement for the collection of subscriptions for the Hedjaz Railway Fund in India does not bid fair to be a successful one. In spite of the efforts made by the proprietors of some native newspapers and other persons in this behalf, the amount raised so far is extremely small. Facilities should be offered to the masses to contribute their mite to the fund. The simplest plan will be to issue tickets varying in value from two annas to one rupee in connection with the fund. They should bear the signature of the Turkish Consul-General at Bombay and be offered for sale at the doors of Muhammadan mosques, and other places in towns and villages, especially on Fridays.

Dabdaba-i-Sikandari, 31st March, 1902.

A meeting held at Rampur for raising subscriptions in aid of the Hedjaz Railway scheme.

4. The *Dabdaba-i-Sikandari*, (Rampur), of the 31st March, states that on the 25th idem a meeting was held at the *Khanqáh* (Muhammadan monastery) of Shah Muhammad Másum, at Rampur, under the presipency of Sahibzadah Muhammad Mustafa Ali Khan, to take steps for collecting subscriptions in aid of the Hedjaz Railway. On the motion of Shah Muhammad Másum, it was resolved to appoint respectable and influential gentlemen in the various parts of the town, to induce the people to contribute to the pious project, and a number of gentlemen were nominated accordingly.

(b).—Home.

Hindusthán, 31st March, 1902.

New site for the Victoria Memorial at Calcutta.

5. The English *Hindusthán* (Kalákánkar), of the 31st March, says:—"It is indeed good news to learn that a new site for the Victoria Memorial Hall, Calcutta, has been selected. This is in the north-western corner of the *maidán*, between the Secretary's Walk and the Eden Garden. This decision will be approved by public opinion both in Calcutta and elsewhere. The Ochterlony Monument will therefore remain intact. It would have been an act of *vandalism* to have taken it down.

No doubt we in the present generation know far more about monumental art than they did when the Ochterlony Monument was erected; but the belief of one generation in its own artistic beauty is no good reason for destroying the efforts by which our ancestors did their best to commemorate their great contemporaries.

The few descendants of the late Sir David Ochterlony who are still alive in India will be glad to hear that the monument is to be allowed to remain where it was erected so many years ago."

ADVOCATE, 30th March, 1902.

New site selected by Lord Curzon for the Victoria Memorial in Calcutta.

6. The *Advocate* (Lucknow), of the 30th March, says:—"The great Moghul has changed his mind. The Committee has only dittoed the change. The Victoria Memorial Hall will not be placed on the north-east corner of the Chowringhee as decided upon last February. To carry out that idea into practice would require the removal of the Ochterlony Monument to a separate place. Then again, conversion of the north-east end of the *maidán* by planting trees, laying out gardens and fencing with handsome railing into a suitable site would mean absorption of a part of the Funds on unnecessary, but in the event of putting the Memorial there, inevitable details. So the Viceroy was on the lookout for a fresh spot." . . . . . "The main front of the hall would be visible to every one coming up from Council House Street or Old Court House Street towards the *maidán*, its western face (with the proposed open marble colonnade) would be seen along the entire middle length of the Strand, its eastern face with a similar curving colonnade, would be similarly visible from every part of the Red Road, its southern façade would catch the eye from as far away as the Race-course, its central dome would be visible from all parts of the *maidán*. In the face of this glowing description none present at the meeting could lisp a word of dissent, much less enter any kind of protest. To us of course it matters little where the Hall is erected. The new site practically faces the fort from the city side. The Military Department must have approved of the site as it is held to be one of strategical importance. Be that as it may, we cannot but deplore, even though such wailing is unavailing, the shutting up of a very large sum of Indian money in an unnecessary store-house of curiosities of all kinds."

GAUHAR-I-HIND, 26th March, 1902.

Protest against Her late Majesty's Memorial Fund being devoted to establishing statues and other similar memorials.

7. The *Gauhar-i-Hind* (Najibabad), of the 26th March, publishes a communicated article, in which the writer expresses surprise that, while India is groaning under abject poverty and has severely suffered from famine of late, subscription lists should have been opened all over the country at this time to establish memorials in honour of Her late Gracious Majesty the Queen-Empress Victoria, and that the people in spite of all their distress and indigence should come forward, as a mark of their loyalty, to make contributions to the Memorial Fund beyond their means, vying with one another in the matter. Lakhs of rupees have already been, and are being subscribed for the purpose, and the money thus raised is to be spent in erecting memorial buildings at various places, which can never be permanent and lasting, and must share the fate of the great buildings constructed in the past, sooner or later. The special feature of the scheme is that the designers and builders of most of these memorial structures will be Englishmen—nay, even the materials used in them will be imported from abroad! These buildings will, moreover, be either pleasure gardens or pleasure mansions for Englishmen, the natives being excluded from them, though they might be permitted to admire their grandeur from a respectful distance. These will be excellent memorials of Her Majesty indeed, from which the natives will not be allowed to derive benefit in any way whatever. But their absolute exclusion from the benefit of the memorials might in itself serve as a lasting memorial for them! Stone and mortar can, however, scarcely be said to provide fitting memorials for Kings, who should perpetuate their names by their justice, magnanimity, beneficence, good intentions and other noble qualities. Say, where do any memorials exist for Hátim? Has he got a golden or stone statue erected anywhere in his memory? Nowhere, of course; but he enjoys an imperishable name owing to his personal noble qualities. Similarly, though there exist no physical memorials of Maharajas Judhisthir, and Bikramádatya and other similar great Hindu rulers, they continue to be remembered by the people from generation to generation, and millions of the natives repeat their auspicious names when rising in the morning and going to bed at night. It is at any rate very hard indeed on the natives of India, distressed and poverty-stricken as they are, to subscribe to the Memorial Fund. The subscription collectors themselves know full well that to the majority of the natives of this country the payment of subscriptions is nearly as disagreeable as death itself. The Government

officials, howeve, to please the authorities, continue to exert every influence in collecting subscriptions for the purpose. According to the *Bhárat Mitra*, a Hindu teacher of a school has opened a register of subscriptions for the Memorial Fund, and raises them from the students with great severity, fining such of them as fail to comply with the demand. Sycophancy and selfishness are great vices indeed, under the influence of which a man will stick at nothing. There already exist thousands of statues of Her late Majesty, and numbers of buildings, islands, &c. bearing her name. What need then is there for collecting subscriptions to raise new memorials? The islands, &c., which go by Her Majesty's, name are memorials which will remain unaffected by the lapse of time for thousands of years. As subscriptions have, however, been already collected, they had better be credited to the Famine Relief Fund, which owes its existence to the generosity of the Maharaja of Jeypur. The money invested in this Fund will be the means of saving thousands of human lives during an outbreak of famine, which will redound to the peace of Her Majesty's soul in whose name it has been collected. If this suggestion cannot possibly be accepted, and the money raised must be "spent on lime and mud," the materials used and the artizans employed, should at least be Indian, though the designers and supervisors of the buildings might be Englishmen. That the money subscribed by the people to the Memorial Fund has not been voluntarily given is borne out by the fact that few of them can afford to erect a tomb over the graves of their own parents.

HINDUSTHÁN, 2nd April, 1902.

Death of the Marquis of Dufferin and Ava.

8. The English *Hindusthán* (Kalákánkar), of the 2nd April, says:—"Few great men have had a more melancholy end than the late Marquis of Dufferin and Ava. The death of his eldest son, the Earl of Ava, in defence of Ladysmith, and the dangerous wounding of the second in South Africa, coupled with the failure of the London and Globe Company of which he was the Chairman, 'undermined the natural buoyancy of his spirit' and hastened his death. But the one great natural trait in his character which made his whole political life so singularly successful and happy, was his genial disposition, and that wonderful tact with which he brought about a reconciliation with varied parties, whatever their political status.

Five years ago it was suggested that he ought to have been *conciliator* in Ireland. To his Irish birth he owed his happy wit, and that eccentric sort of wisdom that hits the bull's-eye every time by *ricochet*. If he had been entrusted with the task of pacifying Ireland as he pacified the Lebanon at one time, and Russia at another, he would certainly have succeeded. At any rate his country had never before been able to find a task for him in which he did not succeed beyond all hope. If one had spent millions upon his services—placing him far beyond the reach of "London and Globe" undertakings,—we would have been the wiser to-day. What a golden opportunity was lost in bringing about the reconciliation with their disaffected Irish irreconciliables. In five years Lord Dufferin might have persuaded his fellow-Irishmen to make friends with the English, and brought on a wonderful change in the politics of England."

II.—AFGHANISTAN AND TRANS-FRONTIER.

Nil.

III.—NATIVE STATES.

Nil.

IV.—ADMINISTRATION.

(a).—Judicial and Revenue.

Nil.

(b).—Police.

NASIM-I-AGRA, 31st March, 1902.

Alleged misbehaviour of a police official towards two women at Agra.

9. The *Nasím-i-Agra*, of the 31st March, reports in its local news column that two women having lost their friends put up at Chunni Lal's Sarai. A police official, under pretext that they were wanted at the city police-station, took them to a house where he outraged them. Subsequently he took them to the railway-station and advised them to leave Agra at once, otherwise

they would get into trouble. He took money from them for getting railway tickets, but he never returned. The women reported the matter to a police-officer, and the offender has been suspended.

Alleged need for the publication of an Urdu translation of the Annual Police Administration Report.

10. The *Sahifa* (Bijnor), of the 26th March, in its columns of extracts from other newspapers, says that the Annual Police Administration Report is published only in English, while most of the subordinate employés in the Police Department are natives whose mother-tongue is Urdu, and who do not know English. It is very necessary that Inspectors and those officials who are in charge of police stations should read the report for their information and future guidance, and hence Government should order an Urdu translation of it to be published as well. If Government does not care to issue a vernacular translation, some private native press might undertake the work on condition that the Inspector-General of Police purchased a copy of the translation for each police-station.

SAHIFA, 26th March, 1902.

(c).—Finance and Taxation.

Financial Statement.

11. The English *Hindusthán* (Kalákánkar), of the 2nd April, says:—"Had there been anything in Sir Edward Law's Financial Statement to interest our readers, we would have reviewed the document. As a matter of fact it is a mere statement of figures, which shows that India's Financial Minister expects a surplus this year of revenue over expenditure; but so long as India is in debt and has to borrow a few millions more to go on with, to talk about a little surplus of eight hundred thousand pounds or so is nonsense. There is no real surplus for the man who is deeply in debt, nor is there for the nation in a like predicament. The only difference is that whilst the man would be pressed to pay, the nation can go on in debt so long as it can pay interest on its debt. Taxes continue as usual. A few extra ones may be arranged locally for municipal purposes."

HINDUSTHÁN, 2nd April, 1902.

Financial Statement.

12. The *Hindustani* (Lucknow), of the 2nd April, in giving a brief summary of the Annual Financial Statement recently laid before the Viceroy's Legislative Council, remarks that, while it can congratulate Government on such a satisfactory budget, it cannot equally congratulate the people on the same, since it is not intended to apply the surplus in such a manner as is likely to give satisfaction to the general public. There will be an increase in our national debt as usual on account of railway extensions to be made during the current year. A permanent increase in the military expenditure to the extent of 1⅓ crores of rupees has been suddenly made even without consulting the Government of India on the subject. This additional burden thrown on the shoulders of the native tax-payers is an outcome of the Transvaal war. The British Government is no longer able to obtain suitable British recruits without increasing the pay of the British soldiers, and the result is that India has to contribute 1⅓ crores of rupees towards this increase in the pay, without any addition to the numerical strength of the British garrison in India. If the Indians had a voice in the matter, they would urge upon the British Government the reduction of the British garrison in India, and make a corresponding increase in the army, applying the saving to meeting the additional expenditure caused by the increase in the rates of pay of British soldiers. But who cares for the opinion of India? The Anglo-Indian officers turn a deaf ear to the utterances of the people, and the former in their turn, are not listened to by the authorities at home! Both Englishmen and natives have been crying themselves hoarse for some years past for the reduction of the income-tax on the first appearnce of a surplus in the budget, but all in vain. No disturbance occurred in Kabul on the occasion of the last Bakar Id as was apprehended, nor is the North-West frontier threatened by a Russian advance in Central Asia. Then why on earth should the military expenditure be increased in India? The fact is that this increase in expenditure is not being made for the real benefit of the people of India, but for the benefit of the *British Empire*. While ostensively the British Government has paid the cost of the British contingent of 10,000 troops sent from India to serve in the South African war, it has secretly arranged to saddle India with an additional military charge of 1½ crores of rupees a year! The British Minister of War further threatens that the Indian Government will also be compelled to increase the British garrison in India,

HINDUSTÁNI, 2nd April, 1902.

that is to say, England will keep a large British garrison in India as a reserve force, at the cost of the poor Indians, and employ them on active service in any part of her vast dominions, whenever necessity may arise.

EXPRESS, 3rd April, 1902.

Budget Debate.

13. The *Express* (Lucknow), of the 3rd April, in noticing the Budget Debate in the Viceroy's Legislative Council, says:—"There were several features in the debate, which took place in the Viceroy's Legislative Council on Wednesday, the 26th ultimo, on Sir Edward Law's second budget, to distinguish it from its predecessors for several years past. The discussion was discursive, which the President said was an indication that the members, both of the Opposition and of the Government Party, were in good humour in consequence of the handsome surplus which had been secured in the year's financial operations. There was no real hostility displayed by the critics—except in one instance, to which we shall have occasion to refer later on. There was a chorus of congratulation for the splendid result achieved, and there was only one matter which has been found fault with, namely, that the favourable opportunity has not been availed of to raise the minimum amount of income on which the income tax should be levied. Almost all the non-official members made this complaint, and in two cases it was echoed by official members also."

(d).—Municipal and Cantonment Affairs.

AGRA AKHBÁR, 28th March, 1902.

A complaint against the Municipal Board at Agra.

14. The *Agra Akhbár*, of the 28th March, complains that though it is now nine months since the Municipal lantern in muhalla Nai Basti at Agra was smashed by a monkey, it has not yet been repaired and replaced up to this time. This lane is connected with two other dark and sparsely peopled lanes, which lead to quite waste and uninhabited parts of the town, so that it is greatly exposed to thieves and robbers, and a light is most urgently needed there in consequence. The Municipal administration of Agra is carried on with such apathy and indifference, that were it not for the vigilance and careful watch and ward of the present Kotwal, the city of Agra would become the scene of widespread depredations.

NAIYAR-I-AZAM, 5th April, 1902.

Contradiction of some mis-statements regarding the sweepers' strike, and of a disquieting rumour regarding the circumcision of Muhammadan children at Moradabad.

15. The *Naiyar-i-Azam* (Moradabad), of the 5th April, finds fault with the *Sahifa* (Bijnor), and the *Rohilkhand Gazette* (Bareilly) for making certain mis-statements regarding the sweepers' strike at Moradabad. According to the *Sahifa*, the sweepers threaten to become Musalmans and the latrines in the town have not been cleared for four days; while the *Rohilkhand Gazette* alleges that the District Magistrate and the Civil Surgeon went over to the sweepers and tried to persuade them to return to work in vain, and that a sweeper was killed in the affray that ensued between the sweepers and the police. These allegations are wrong and the newspapers which made them should contradict them. The Tahsildar and Chaudhri Ram Prasad went to the sweepers to warn them. As starvation stared them in the face, they returned to work the following day. A disquieting rumour has lately spread in the town to the effect that from 1st April the Muhammadan children will be circumcised at the hospital, where they will be kept for six days, on payment of a fee of Rs. 10 or Rs. 5. Owing to the spread of this rumour hundreds of children were circumcised by their parents by the 31st March, some of these children being only a few days old. It is desirable to issue a proclamation contradicting the rumour with a view to reassuring the ignorant masses. Another false rumour current in the city is that any person who goes out of his house without a light after 11 P. M., even on a bright night, will be arrested by the police.

ÁWÁZA-I-KHALQ, 1st April, 1902.

A suggestion for providing fire-plugs in the streets of Benares.

16. The *Áwáza-i-Khalq* (Benares), of the 1st April, on the authority of a correspondent, complains that there are no fire-plugs in the streets of Benares, and that the result is that when a fire breaks out at any place, the fire-engine cannot be set to work at once by the police for want of water. Another difficulty is that the police do not know how to draw water from the pipe. Now that the hot weather, during which fires are frequent, has set in, the District Magistrate should provide one or two fire-plugs in every lane, and depute two constables from every police-station in the city to the water-works to learn how water is drawn from the pipe.

17. The *Oudh Samáchár* (Lucknow), of the 28th March, thanks Mr. Ridley, the Superintendent of the Horticultural Gardens in Lucknow, for thoroughly repairing the Baradari at the Banarsi-Bagh (the Wingfield Park) which is one of the best gardens in that town, but complains that the sweepers in the neighbouring village of Narahi, carry the dirty water of the village drains in hand-carts and pour it on the unmetalled roads in the immediate vicinity of the garden, which is highly objectionable on sanitary grounds.

Sweepers accused of pouring dirty water in the neighbourhood of the Wingfield Park in Lucknow.

OUDH SAMÁCHÁR, 28th March, 1902.

(e).—*Education.*

18. The *Oudh Akhbár* (Lucknow), of the 29th March, publishes a letter from one Wali Haidar at Bilhaur in the Cawnpore district, stating that Bilhaur is an ancient town, and has a population of 5,000 men, and that many of the residents of this place were till lately employed in the public service as Tahsildars, Deputy Collectors, Risaldars, &c. But since English education has ceased to be given in the local school, owing to the abolition of the post of an English teacher, there is now to be found no resident of Bilhaur holding a responsible post under Government with the exception of only one person employed as Deputy Commissioner in the Central Provinces. The residents themselves cannot afford to send their children abroad for English education, and the result is that the latter have to go without it. The writer therefore prays that out of regard for the loyal services of the people of Bilhaur during the Mutiny, Government may kindly arrange for the local school being again provided with an English teacher, and thereby save the rising generations of the town.

Need for the appointment of an English teacher in the local school at Bilhaur, Cawnpore district.

OUDH AKHBÁR, 29th March, 1902.

19. "A Musalman," writing to the *Urúj* (Bijnor), of the 28th March, complains that in the new Indian History compiled by Mr. E. Marsden, which has been made the text book for the 7th (or Middle English) Class in the Schools in these Provinces, the *Quran* is described as the name of a book in which the sayings of Muhammad were *collected after his death*. This account of the *Quran* which, according to the belief of the Muhammadans, has descended from God piecemeal, through the prophet Muhammad, will greatly hurt the religious feelings of the Muhammadan readers, and is calculated to affect the very sacred character of that holy book. Nobody ever described the *Quran* in the highly objectionable manner in which Mr. Marsden has done. Her late Majesty Queen Victoria announced in her famous Proclamation (of 1858) that no interference would be made with any religions in this country; but the character given by Mr. Marsden to the *Quran* is a decided attack on Islam. English education has already been making Muhammadan students indifferent to their religion; and if the *Quran* is presented to them in the new aspect given to it now, it will undermine their faith altogether in the sanctity of the book, and reduce them to the state of mere brutes, incapable of knowing right from wrong; and such of them as implicitly accept this view, will be spiritually ruined, and hurled headlong into hell on their death. The writer, therefore, prays the Education Department and Government to replace this History by another, or have the objectionable description of the *Quran* expunged from the book.

Objection taken to a passage in Marsden's History of India, newly introduced as text-book in the Middle English Class in the Schools in the United Provinces.

URUJ, 28th March, 1902.

20. *Al Bashir* (Etáwah), of the 25th March, observing that some of the proceedings of the Allahabad University are quite unintelligible, says that it is difficult to understand why the late B. A. Examination was held on the day of *Bakar Id*, a most important Muhammadan festival. Could not the authorities fix other dates for the examination so that it might not clash with the festival, and the Muhammadan candidates might be able to perform their religious duties? A University that makes such gross blunders cannot expect its graduates to prove truly honest and educated men in after-life.

Complaint against holding the last B. A. Examination of the Allahabad University on the Bakar Id day.

AL BASHIR, 25th March, 1902.

(f).—Agriculture and questions affecting the land.

KAYASTH SAMÁCHÁR, February, 1902.

21. The *Kayasth Samáchár* (Allahabad), for February, publishes a long article headed "Lord Curzon's Resolution on Land Revenue and Famine," contributed by Mr. G. Subrania Iyer, B. A., editor of the *Madras Standard* and the *United India*. The writer criticises adversely the statements and arguments of the Government of India, as set forth in the Resolution above referred to. The following extracts will show the strain in which the article is written:—"To the student of Indian Official literature, nothing can be more striking than the contrast between the statesmen of the earlier years of British rule and those of modern times, in their views regarding their duties to the people of India. The names of Macaulay, Lansdowne, Granville, Grant and a number of other illustrious statesmen that took part in the Parliamentary debates on Indian questions in the earlier years of the past century are among the cherished heritage of the Indian people. While in those times the British proconsuls in India were engaged in the building up of the Empire by wars, conquests and annexations, these statesmen were enunciating the great principles on which the Government of that Empire was to be based; and the generous and far-seeing statesmanship that then inspired their direction of Indian affairs, and the noble pledges given in the name of the British nation by Derby, Stanley and others of undying memory, culminated in the Proclamation of 1858. During the subsequent period, for about 20 years, India had the good fortune of being ruled by statesmen no less gifted and no less generous or wise than their predecessors, Lord Halifax, Sir Stafford Northcote, Mr. Bright, Lord Canning, Lord Lawrence and Lord Northbrook, not to speak of others that filled lower niches in the temple of Anglo-Indian fame, such as Sir Thomas Munro, Mountstuart Elphinstone and Lord Metcalfe, who have endeared themselves for all time to the Indian people. To these, their responsibilities and duties to India were too solemn and too awful to be trifled with, and the wisdom and true insight with which they pleaded for justice and good Government in India constitute alike the outcome and the true evidence of the British nation's generosity and sense of justice.

Resolution of the Government of India on Land Revenue Assessments and Famine.

The noble ideals and sentiments of those days are now discarded, and in their place rule other ideals and sentiments which restrict the political aspirations of the people, and retard their material advancement. If any Indian fails to discover in the legislative and administrative measures of Government in recent years, proofs pointing to this lamentable deterioration in the spirit of British Indian rule, he has studied Indian politics in vain. Reflect, for a moment, what is the state of our oft-admitted claim for employment in the highest and most responsible posts in the public service of our own country. We are now told that the directing portion of the Civil Service should be entirely British, and that there should be an irreducible minimum of the British element in the administrative machinery. But the statesmen of other days were ready to welcome a day when the people of India would be ruled by their own kings, but wearing British broadcloth, and did not desire the perpetuation of a condition which would make them the obedient slaves of British masters. They cared more for the social elevation and material happiness of the people than for the inviolability of their own ascendancy. Now, the ambition of our rulers is, how best to maintain and expand an already overgrown and over-growing Empire to the so-called glorification of the British nation, no doubt, but at the entire cost of a poor and decadent people. The new Imperialism is only tending to aggravate the evil, and, treated as a constituent unit of the world-embracing Imperial family of Britain, the lot of India is that she is the Cinderella of the family.

Take this very question of land assessment. Compare the generous and nevertheless wise views that the statesmen of the sixties held with those now favoured by our rulers. They laid no emphasis on the *rights* of the State, on *their share* in the growth of the national income, and on their contract with the ryots. They spoke not in the spirit of an exacting partner armed with absolute powers, but in the spirit of statesmen charged with the awful responsibility for the future of the dependent country. They were content with the results flowing from the prosperity and contentment of the people in consequence of their policy, and they had no doubt or misgiving about the fact that under such a state the sacrifice of a portion of the State's income would be more than made good by the

improved energies and healthy self-consciousness of the people. We look in vain for traces of such lofty views in the Resolution of Lord Curzon. Everywhere throughout the lengthy document, the Government present themselves in the character of a private landlord, an exacting proprietor insisting on his full rights—rights created by himself and fulfilled on principles which he himself has laid down. How far under the principles and practices followed by Government the people have prospered, is treated as of no consideration. It is considered enough if plausible answers were made to certain criticisms, and if it is shown that the Government have not transgressed certain restrictions which they have themselves placed on their demands on the produce of the land. We do not admit that these answers are more than plausible, and we deny that the criticisms have been satisfactorily answered."

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"Next coming to the question of ryotwari settlement, the Government of India, after indulging in a series of assumptions as proofs of the justice and moderation of the assessments, burst out into the following grandiloquent description of the virtues of settlement officers. The passage is worth quoting:

'Those who are familiar with the realities of assessment know well that among settlement officers there is a growing inclination towards leniency of assessment; and that this spirit is encouraged by the avowed policy of Government, of the considerateness of which the progressive reduction of the State demand already indicated affords conclusive proof. The more the officers of Government know of the people, and the more intimate their mutual relations become, the less likelihood is there of severity in the enforcement of public dues. In no official relation does a member of the Public Service come into such close contact with the people as in settlement work: and it cannot be his desire to aggrieve those among whom he is spending some of the most laborious years of his life or, to initiate a settlement which after a short interval will break down every natural instinct and every recent injunction of the Supreme Government which urge him to reasonableness and moderation.'

This may be a chapter in romance; but in the hard experience of the people of India no such thing has ever happened. Absolutely no conviction can be produced by all this high-sounding verbiage. We deny that any such natural instinct is in the members of the Civil Service, as the Government postulate, towards an abatement of severity in enforcing public dues. Nor are we familiar with any orders or instructions issued to settlement officers by Government to be lenient in the assessments. The policy has been to extort the pound of flesh from the ryot, and this policy having been enforced in past years, the recent calamities have been possible. We cannot but think that it is entirely vain to mislead people by these literary blandishments, after recent experiences in the temporarily settled districts. The tender mercies of the officials have been simply shown in the ruin of Guzerat, and in the chronic famine that has overtaken several districts in the Madras Presidency. In both Presidencies increasing difficulties are experienced in the collection of land revenue, and the application of coercion became so rampant, that the Secretary of State has had repeatedly to caution the Government against too much pressure being brought upon the ryots. After what Sir Antony MacDonnell has recorded in the last Famine Commission Report, namely, that the present indebtedness and the miserable condition of the ryots are due to the revenue system prevailing in that presidency, no sane person will be misled by the gratuitous testimonial of Lord Curzon to the settlement officers of the country. The authors of the Bombay revenue system expected accumulation of agricultural capital, but their plans did not promote thrift, nor did they conduce to the independence of the ryot. They looked for the capitalist; and we find the 'Sowcar's serf.'

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"What are the reasons officially assigned for these phenomenal increases in the taxation of the people? These are (1) 'the exigencies of the Government' and (2) 'the readjustment of taxation in the interests of the general public.' Now, as for the latter reason, we have seen no evidence of it in the practical operations of the settlement. For, not a single instance can be pointed to, in which properties that have deteriorated in value owing to causes beyond the control of the ryots have been given the benefit of a reduction in the tax; whereas the tax on properties, which had improved, is invariably increased even though this improvement might have been effected at the cost of the cultivator himself. In the recent resettlement of the Tanjore district full one-third of it was left out, the Government thinking it not worth their while to go the length of incurring the expenditure

of its resettlement, because it was too poor. There was no chance of getting any additional revenue from that portion of the district! If the principle of readjustment were an honest principle, a portion of the increased taxation on the richer parts of the district should go to the relief of the poorer portion, which had been impoverished by its heavy assessment at the previous settlement. The other reason, 'the exigencies of the Government,' is, in truth, the only reason for these arbitrary and ruinous increases. The cultivating population of the country is relentlessly squeezed to the last pie, and this can be done in India, from the peculiar habits of the people and from their economic condition, without drawing the cultivators off the land.

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"We have left ourselves no space for further pursuing this subject this time. We might go on exposing the fallacy and weakness of other so-called arguments of Government. Lord Curzon has been misled into a dreamland, and his Resolution does not apply to *real* India."

TOHFAH-I-HIND, 25th March, 1902.

Failure of land produce during the last spring, and need for suspending the payment of revenue till the next season.

22. The *Tohfah-i-Hind* (Bijnor), of the 25th March, referring to the generally deficient or untimely fall of rain during the last five years all over India, says that the recent outturn of wheat has been very poor, and the cultivation of sugarcane for the next harvest has also been extremely scanty. The condition of the landholders and the tenants is consequently very deplorable, and deserves pity. It is therefore to be hoped that Government will deal leniently with the landholders and tenants in respect of such lands where the produce of the soil has failed, and suspend the collection of the instalments of land revenue for May and June till the next season.

(g).—General.

ADVOCATE, 30th March, 1902.

New name of the North-Western Provinces and Oudh.

23. The *Advocate* (Lucknow), of the 30th March, says:—"We are glad to notice that the Hon'ble Rai Sri Ram Bahadur gave vent to the feelings of a large section of the community by objecting to the new title. The new title of these provinces is geographically wrong, and is not in accordance with the feelings of the people. The remarks of the Hon'ble Rai Sri Ram came as a surprise on the Viceroy: but we must say that what will surprise most people is not what Hon'ble Rai Sri Ram said in the Council, but what His Excellency said in justification of the change. His Excellency said he had taken most careful steps, both with the late and the present Lieutenant-Governor, to ascertain what the popular feeling was in the matter, and he was sure the objections raised by the Hon'ble Sri Ram were not shared by the people of Oudh itself. The Government has most anxiously considered the feelings of the people and had purposely retained the term Oudh in the new title. The old title had neither geographical nor any other sense. His Excellency repeated emphatically that the Hon'ble Rai Sri Ram's objections were not shared by the people themselves. With due deference to His Excellency's source of information and to the opinions of Sir Antony MacDonnell and Sir James LaTouche about the new name approved by them, we have no hesitation in saying that the change in the name of these provinces has been received with feelings of scorn and ridicule. Absurd and meaningless are the mildest possible comments by which we can convey the popular feeling about the change. If Indian newspapers of these provinces express the opinion of any section of the people, the fact cannot be denied that not only the newspapers of these provinces, but also of the sister province of the Punjab, have condemned the change. If Anglo-Indian contributors to the press express the views of any section of the community, they too have not approved of the change. When last year in August or September it was announced that the change in the name of these provinces was inevitable, the announcement was followed by a long correspondence in the columns of the Indian and Anglo-Indian Press. As far as we remember none had the hardihood to suggest that the Rohilkhand, Kumaun, Bundelkhand and Benares Divisions should be called the province of Agra. During Moghul rule Allahabad as a province had a separate existence. If in 1833 it was proposed to have an Agra Presidency, this change would have been less objectionable, because then the capital of the province was at Agra. The naming of the province after Agra now

appears absurd and meaningless, because Agra has been reduced to the position of a mofussil town; the capital of the province is now in a city after which a province was once named. To ignore Allahabad and Benares, and to name the entire province after Agra, is an arrangement which is distasteful to Indian sentiment. We dare say that this change will be confined to official papers. In private correspondence and documents the words Agra and Oudh will be dropped. Instead of the people's repudiating the objections of the Hon'ble Rai Sri Ram, they will ever feel grateful to him for rising equal to the situation and entering his protest in fastening a name on these provinces which will not be liked by nine-tenths of the population. It is true that nothing was likely to come out of the protest and opposition, but we think the non-official member of these provinces in the Supreme Council would have failed in his duty, had he not given vent to the very strong feeling entertained on the subject. To our best knowledge no steps were taken by the Government to ascertain popular feelings in the matter. If done at all, the enquiry must have been confined to a limited circle. Had some time been allowed to the public, and the Bill not introduced during the Bakar Id and Holi holidays with three-fourths of the population of Allahabad harassed by the Plague, many voices of protest would have reached the Government of India, and His Excellency the Viceroy would have been convinced of the existence of strong feelings in the matter. But the wheels of the Legislative coach seldom stop to hear what people have to say. In the name and on behalf of the people of India a good many things are done of which they know very little. It is possible in this land of ours for the rulers, having admittedly very little means of knowing the popular feeling, to tell the representatives of the people, when it musters courage to speak against preconceived notions and beliefs of the rulers, that they know the popular feeling better than the representative himself in spite of his being one of the people."

New designation of the United Provinces.

24. The *Agra Akhbár*, of the 28th March, says that the change of the designation of these Provinces to "the United Provinces of Agra and Oudh," has given general satisfaction to the people at Agra, who are right glad that Government has justly brought this old town of historic fame again into prominence, by calling the province after it.

AGRA AKHBÁR, 28th March, 1902.

The new designation of the North-Western Provinces and Oudh.

25. The *Hindustáni* (Lucknow), of the 2nd April, referring to the objection taken by the Hon'ble Rai Sri Ram Bahadur to the Bill lately introduced into the Viceroy's Legislative Council, for changing the designation of the North-Western Provinces and Oudh to the United Provinces of Agra and Oudh, says that the Babu simply voiced public opinion when he protested both against the change of the designation of "the Chief Commissioner of Oudh" to "the Lieutenant-Governor of Oudh," and that of the North-Western Provinces to the "Province of Agra." Though the people have seldom called the Lieutenant-Governor of the North-Western Provinces the Chief Commissioner of Oudh in their ordinary business when speaking of His Honor in connection with the latter Province, yet the abolition of the designation of Chief Commissioner is not approved of by the people, and is considered somewhat ominous. With the abolition of the Chief Commissionership, the abolition of the Judicial Commissionership will be but one further step. When the ruler of both the Provinces is not only one and the same, but comes to bear the same designation also, there is no reason why the highest court of appeal for both the Provinces should not also be one and the same. The Judicial Commissionership of Oudh thus appears to be doomed. As regards the new designation of the United Provinces of Agra and Oudh, it is both *historically* and *geographically* inappropriate, absurd and incorrect, and will *never* become popular. The Viceroy expressed surprise at Babu Sri Ram's objection to the new designation, but the editor is struck with the expression of astonishment thereat by the Viceroy. The Viceroy may have consulted the late and the present Lieutenant-Governors of these Provinces, and the latter may have taken a select few of these Provinces into his confidence, on the subject; but the editor can positively assert that the new designation will never be acceptable to the people of any part of these Provinces. The retention of the name of Oudh in the designation is quite

HINDUSTÁNI, 2nd April, 1902.

correct and proper; but how on earth can the North-Western Provinces be called the *Agra Province?* The Rohilkhand, the Kumaun, the Bundelkhand and the Benares Divisions, some of which were separate Provinces before, have never had to do anything with Agra. The new designation cannot possibly find currency among the people, and Babu Sri Ram did his duty in voicing the opinion of the people of these Provinces in objecting to the same. Had not the Bill been suddenly sprung upon the Council, and passed during the *Bakar-Id* and *Holi* holidays, numbers of memorials would have reached Government strongly protesting against the proposed new designation.

OUDH AKHBÁR, 2nd April, 1902.

A suggestion for the abolition of the Arms Act.

26. The *Oudh Akhbár* (Lucknow), of the 2nd April, publishes a communicated article, in which the writer bitterly complains of the existence of the Arms Act on the Statute Book of India. This Act was the outcome of the Mutiny of 1857, but those troublesome times are long since past, and the people, both high and low, rich and poor, and even the native Princes, have repeatedly given unmistakable proofs of their loyalty and devotion to the British Government, and it is high time that the authorities ceased to distrust them any more. There is no other country in the world where the people are disarmed and held in such distrust by the authorities as the people of India. Riots and bloodshed occur repeatedly in other countries, and the offenders are severely punished: but the people in general are never disarmed. The general disarmament of the natives of India does not only cast a slur on their loyalty to Government, but also deprives them of the means of protecting their lives and property from the depredations of armed dakaits and thieves. Were the people free to keep arms, dakaits and robbers would think twice before entering a village. It is high time that Government redressed this grievance of the people, who are quite helpless, and do not see their way to leave an empire on which the sun never sets, and settle down somewhere else.

V.—LEGISLATION.

Nil.

VI.—RAILWAY.

ÁWÁZA-I-KHALQ, 1st April, 1902.

A complaint against a railway guard on the Oudh and Rohilkhand Railway.

27. The *Áwáza-i-Khalq* (Benares), of the 1st April, on the authority of a correspondent, complains that six Hindu pilgrims, who were residents of Gwalior and travelling in the down 55 train on the 11th March, from Benares to Fyzabad, carrying *kanwars* (glass vessels filled with the Ganges water) with them, were forced by the railway guard at the Phulpur station to have the *kanwars* booked. The *kanwars* were taken from the pilgrims and placed into the brake, and one rupee was charged as freight. The Station Master pointed out that such things were carried free by pilgrims, but, as the guard insisted on the *kanwars* being booked, the Station Master, being a native, had to yield. It is to be hoped that the Railway authorities will inquire into the matter.

ADVOCATE. 30th March, 1902.

Employment of natives as ticket-collectors on the East Indian Railway.

28. The *Advocate* (Lucknow), of the 30th March, says:—"The East Indian Railway Company have begun in right earnest the experiment of dealing with Intermediate and Third Class Passengers more through Indians than Eurasians and Europeans. With this view they are said to have employed about half a dozen lettered Indians on a salary ranging between Rs. 30 and Rs. 60. This is a tentative measure and will be extended and made permanent on the partial success of the scheme. It goes without saying that Indians are better able to manage their own people than persons of any other nationality. We would commend the measure to the attention of Mr. Pope, who is so particular about the comforts of passengers of all classes.

HINDUSTHÁN. 31st March, 1902.

Orders of the Government of India regarding the provision of latrine accommodation in the third and the intermediate class railway carriages.

29. The English *Hindusthán* (Kalákánkar), in its issues of the 31st March and 2nd April, publishes the following article, headed "The comfort of the third and the intermediate classes of the Railway passengers and the Supreme Government of India":—"This question is one which has been drawing the attention of the Indian public and the Government for many

years. But its satisfactory solution was only predestined to the benign reign of Lord Curzon who, in such a short time, has introduced, and is still introducing so many reforms, and thereby is immortalizing his name in the annals of India." Then after quoting a long extract from the letter of the Government of India to all local Governments re the provision of latrine accommodation in third class carriages, the writer says:—"Lord Curzon is a man of feeling, and he fully remembers that so soon as a European lady arrives at the house of her host, she is shown to the cloak room, and a gentleman in the same manner is asked whether he wishes to wash his hands. But a female Indian traveller has no cloak-room in her third class carriage, and the poor male traveller in the same way has no means of resorting to the lavatory. In the face of the Railway getting its main profits from the third class traffic, they say that it would be a very inconvenient thing to clean the permanent-way. Forsooth! a very reasonable and logical argument indeed. But let the Railway authorities remember that almost all Indian village people answer the calls of nature out-of-doors, and no trace of any nuisance is ever perceived by anybody. Providence has created natural scavengers in the shape of various animals and birds, which would much lighten the work of the Railway servants and the expenses of the Company. But even supposing this were not the case, could they conscientiously say that they do at all feel justified in providing latrines and water closets for the 1st and 2nd class travellers, and at the same time depriving the 3rd class passengers of these privileges. Could they also conscientiously say that a single *panipande* (Hindu water-carrier) is at all equal to complying with the demands for water of the 3rd class passengers? But if they attached W. C's to the third-class carriages, it would obviate the necessity of employing *panipandes* at each station. And considering the saving of the pay of *panipandes* on an entire line, say a saving of Rs. 5 or Rs. 6 from each station, we feel sure that the Company will not be much out of pocket. Then again, during the time of big fairs, melas, bathing and pilgrimage excursions, the third class passengers are generally packed in carriages like so many sheep in a pen. But the absence of the latrine and water-tap aggravates their circumstances, which would have been otherwise had these facilities been provided for them.

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"We have heard of many instances of passengers having been subjected to great discomfort and inconvenience by reason of latrines and lavatories not being provided in their carriages. We are greatly beholden to the Nizam's Government for having ordered its Guaranteed State Railway to provide latrine accommodation on all third class stock on the recently constructed Hyderabad Godavery Railway, and for gradually fitting up all carriages on its broad gauge line with similar accommodation. We fervently hope that the example of His Highness the Nizam's Government will be strictly followed by other Feudatory Chiefs who have railways in their States, as the importance of this matter is so great that Lord Curzon's wise Government has thought it advisable to follow in the steps of the Nizam in this respect. Not to talk of underground railways which stop at intervals of every four or five minutes; but even in Europe where railway travellers have to undertake long journeys there are always sleeping and dining cars attached to the trains. It is true that these are the luxuries which everybody cannot afford to enjoy, but at the same time it is also a fact that these are always over-crowded and are never empty. But the case of the poor Indian travellers is quite different, and they demand this concession as a sheer matter of necessity and not as a privilege or luxury. The trains in British India do not travel so slowly as those of the Feudatory Chiefs, where the poor Indian passengers get enough time almost at every station to get out of their carriages and answer the calls of nature. And as this is done partly to suit the convenience of the Government and partly that of the Company, it is the province of the Government to order, and it is the bounden duty of the Railway Companies to provide, the necessary closets, so much needed for those who are the chief resource of the Companies' large income. But we, at the same time, as members of the Fourth Estate, consider it to be our bounden duty to impress upon the Government that the importance of the question ought to be periodically impressed upon all Local Governments and the Railway authorities; because this long-agitated question was not only neglected and shelved by the Railway authorities,

but it also hung fire owing to the indifference of the various preceding Viceroys of India, who could not properly perceive the great importance and necessity of the question."

RIYAZ-I-FAIZ, 28th March, 1902.

A complaint regarding the third class waiting-shed at the Railway Station, Lucknow.

30. The *Riyáz-i-Faiz* (Pilibhít), of the 28th March, complains that vendors of articles occupy about half the space in the third-class waiting-shed at the Lucknow railway station, so that passengers have not unoften to wait outside in the sun for want of accommodation in the shed. The writer does not understand why the vendors of articles should be allowed to take their seats at all in the shed, and the railway authorities should certainly see to the matter.

HINDUSTHÁN, 2nd April, 1902.

A suggestion for running a through composite 1st and 2nd class carriage between Lucknow and Kalka.

31. The English *Hindusthán* (Kalákánkar), of the 2nd April, says:—"In past years it has been the practice on the Oudh and Rohilkhand Railway to run through composite 1st and 2nd class carriages by the Punjab Mail between Lucknow and Kalka and *vice versâ* during those months when people go to and return from the hills. This year, we understand, the railway authorities are running a through 1st class carriage only, and this arrangement, we believe, is to continue in future. This necessitates a change of trains for 2nd class passengers at Umballa, which in itself is an inconvenience. To attract passenger traffic between Howrah and Kalka *viâ* the Oudh and Rohilkhand Railway, the railway authorities made a reduction in the fares, as compared with the fares charged by the East Indian Railway, and we know several people who travel regularly between Howrah and Simla who avail themselves of the reduced fares and the convenience of the through carriage, and travel *viâ* the Oudh and Rohilkhand Railway. This Railway has always studied the comforts of the travelling public, and we bring this to the notice of the Company in the hope that they will arrange to run a through composite carriage, as heretofore, between Lucknow and Kalka."

VII.—POST OFFICE.

AIN-UL-AKHBÁR, 28th March, 1902.

Postal matters.

32. The *Ain-ul-Akhbár* (Moradabad), of the 28th March, expresses satisfaction at the reduction of the commission for money-orders not exceeding Rs. 5 to one anna, but urges that when a value-payable packet is not delivered to the addressee for one reason or another, the money-order commission paid by the sender in advance should be refunded to the sender. The Post-office is not justified in retaining the commission in such a case. If it be suspected that persons send value-payable packets without requisitions, the senders may be required to show requisitions when they present such packets at the Post-office.

NÁTYA PATRA, 1st April, 1902.

Complaints against village post-offices.

33. The *Nátya Patra* (Allahabad), of the 1st April, complains that there is great delay in the transmission and delivery of registered letters through the village post offices. When the Indian immigrants in Trinidad and other colonies send money-orders to their families in villages served by the Sirathu post-office, the money is not paid to the addressees until they have greased the palms of the Postmasters. If the addressee does not pay anything, he is required to attend from day to day, or the money-order is returned with the remark that the addressee is not to be found. Persons who do not pay anything to Postmasters and the postmen, do not regularly receive their "paid" letters or post-cards, some of which are destroyed.

VIII.—NATIVE SOCIETIES AND RELIGIOUS AND SOCIAL MATTERS.

Nil.

IX.—MISCELLANEOUS.

NÁTYA PATRA, 1st April, 1902.

Police and Sanitary arrangements at the confluence of the rivers at Allahabad.

34. The *Nátya Patra* (Allahabad), of the 1st April, complains that, since the termination of the late Magh Mela at the confluence of the rivers at Allahabad, Muhammadan police constables have often been seen on duty at the confluence. This is objectionable inasmuch as it is likely that a Muhammadan

constable may get upon the Prayagwals' wooden *takhats* with his shoes on or come in contact with any Hindus, male or female, while engaged in offering prayers or performing worship. During the Magh fair pilgrims are required to shave themselves inside the barbers' enclosure, and if any one desires to have a shave at the confluence, he has to obtain a license on payment of a special fee. But when the fair is at an end, pilgrims are allowed to shave themselves at any place they like. However, as the fence at the barbers' enclosure has not yet been removed, the Muhammadan police constables on duty may levy blackmail from persons who shave themselves at the confluence. The fence, therefore, had better be removed. The sanitary arrangements at the fair are not satisfactory. Hair lying on the banks are not thrown into the river, nor is the night-soil removed every day.

ALLAHABAD:
The 8th April, 1902.

PRIYA DAS, M.A.,
Government Reporter on the Native Press
for the United Provinces of Agra and Oudh.

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SELECTIONS

FROM THE

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I.—Politics.

(a).—*Foreign.*

Pan-Islamic Union, the Khedive of Egypt and the Sultan of Turkey.

1. The English *Hindusthán* (Kalákánkar), of the 4th April, in its column of general intelligence has the following paragraph:—"A very sensational account has been put forward from Vienna of the activities of the Pan-Islamic Union, which is said to have issued a manifesto, which is now being distributed throughout the Muhammadan world, proclaiming the Khedive an enemy of Islam, and pointing to the necessity of his deposition and replacement by a good Muhammadan. According to a Vienna paper, the Khedive is supposed to aim at founding an independent kingdom, which alarms the Musalmans at Constantinople; and the Sultan, for his own ends, is fanning this Pan-Islamic movement, whose branches extend from the Caucasus to India and the Soudan. Meantime the Sultan must have something to think about nearer home, for it is said that the Russian Embassy is making almost daily representations on the anarchical state of Macedonia, and the oppression practised upon the Christian population. The state of Southern Albania is also reported to be critical. The people are out of work, the industries and agriculture are in decay, and the whole population are said to be infected with a growing hostility to Turkish misrule, while the discontent is being constantly fostered from Bucharest and Sofia." — THE HINDUSTHÁN, 4th April, 1902.

(b).—*Home.*

A suggestion for the abolition of the income-tax in honour of the Coronation.

2. The *Bhárat Jiwan* (Benares), of the 7th April, says that no Government can do without taxation. But the income-tax levied by the Government of India is odious to the people. As the military needs which called this oppressive tax into existence ended long ago, the Government is not justified in retaining it. If it were abolished on an auspicious occasion like the coming Coronation, the people would be highly thankful to Government. — BHÁRAT JIWAN, 7th April, 1902.

The *Hindusthán* on the Congressists.

3. English *Hindusthán* (Kalákánkar), of the 9th April, says:—"The supporters of the Congress are now being opposed by their own Chairmen in England, for the incorrectness of their statements. The following is a short account of Mr. Dadabhai Naoroji's treatment:—'The Nonconformist conscience at Peckham has a quality of its own. According to the official organ of the Congress party, a meeting was arranged recently at a Congregational Church in Peckham, and the Minister took the chair, the speaker being our old friend Mr. Dadabhai Naoroji. All went smoothly until the former member for Finsbury had finished his speech, though apparently the audience was not enthusiastic. Mr. Dadabhai Naoroji told the oft-told tale of wrong and oppression (in India), of the exhaustion of the land and people, of the drain of thirty millions sterling every year without return, of the burden of taxation, and of the blood of dying people at the door of England. Then the Chairman got up and said that he had lived in India, and knew something of the country and the people, and proceeded to demolish Mr. Naoroji's facts, and tear his arguments to pieces. He swept away the whole fabric in a few trenchant sentences, and the audience backed their Padre with enthusiasm. Mr. Naoroji and his friends are likely to give Peckham a wide berth in the future.' — THE HINDUSTHÁN, 9th April, 1902.

The objections of the Congresswallahs have become hackneyed and may be styled as 'the same old game.' They talk of the wrong done to the Indian people, they bewail the oppression under which they have to groan, they also talk of the exhaustion of the land and people, as well as the constant drain of thirty millions sterling annually without any replacement, and they also complain of the burden of taxation, and our Dadabhai Naoroji added to these complaints the grievance of the blood of the dying Indian people at the door of England. Then again the worthy disciple, Mr. Gokhale, of the *Guru* Dadabhai Naoroji, the Congresswallah, also spoke as follows, at the time of the debate of the last Budget in the Viceroy's Legislative Council:—The Hon'ble Mr. Gokhale made a long and eloquent speech, which attracted great attention. He said he could not

conscientiously join in congratulations to the Government on the enormous surplus. He proceeded to show that all the surpluses of late years were merely currency surpluses, due to the artificial value given to the rupee. By raising its value from 1*s.* 1*d.* to 1*s.* 4*d.*, Government saved between three and four crores annually on their home remittances. It was quite unjustifiable to keep the taxation on the same high level when the rupee is at 1*s.* 4*d.* as when it was at 1*s.* 1*d.* He protested against the spectacle of a suffering country and an overflowing treasury, and showed how continuous had been the policy of additional taxation in the last sixteen years. It was with the deepest regret that he saw no attempt being made to reduce taxation. Great surpluses were demoralising. The people of India had receded in material prosperity, and the currency policy had inflicted a great injury upon the agricultural population whose silver stocks had greatly depreciated in value. He quoted statistics showing that the area under superior crops had seriously declined in extent during the last ten years. The poverty of the people was steadily growing, and they were worse off than fifty years ago. He advocated the reduction of military expenditure, in order to lessen the burden of taxation which oppressed India. 'To talk of wrong and oppression is nonsensical and bosh. The English Government is the only one which administers even-handed justice to all alike, irrespective of creed, caste or colour. And we can boldly assert that these qualities were never found during its predecessor's—the Muhammadan—rule, and rarely existed during the Hindu rule. The exhaustion of the land is due to the greedy landlords, ignorant tillers of the soil, and to the short duration of the thirty years' settlements. So the whole blame of this grievance cannot be levelled at our Government alone. Against the Home Charges we can only say this much, that the remittances should be met partly by payment in rupees and partly in kind. As it is an admitted fact that Englanddoes not grow enough cereals to meet the requirements of her home consumption, it is a pity that preference should be given to the American and Continental grain merchants, to the exclusion of the poor Indian cultivators. But it must be remembered that to effect this object, the Indian corn trade will have to be protected against the incursion of the alien grain merchants, who hold the monopoly of the Indian grain trade in their hands. Moreover, the Government, the landlords, and the tenants will have to combine, as they have done in establishing Village Banks, to establish various corn centres and depôts to supply the requirements of the Government of India and to export grain at the same time to meet the Home Charges and for sale in foreign markets. As regards the advocacy of Mr. Gokhale to reduce the military expenses so as to lessen the burden of taxation, we totally disagree with him. We would rather gladly pay heavier military charges, in order to properly protect our frontier, than have them reduced and fall a prey to foreign invasion.'"

II.—Afghanistan and Trans-Frontier.

Advocate, 6th April, 1902.

Amir Habib-ullah and the Haddah Mullah.

4. The *Advocate* (Lucknow), of the 6th April, says:—"Amir Habib-ullah is not happy without the blessings of his *Guru*. The Haddah Mullah is said to have celebrated the *Nauroz* in his native village and delivered a stirring sermon on the preservation of religious union, and devotion to the 'King of Islam.' This news must have been sent to the Amir, but he will not take any refusal from the Mullah in the matter of his journey to Kabul. The Allahabad paper learns that an urgent message reached the Mullah to start at once for Kabul. He is now on his way thither with a band of selected men from various tribes. The leading Mullahs of Jellalabad, Lalpura, Kunar, Asmar, Lagham and Ningrahar will swell his party on the way. Some 5,000 men are expected shortly to assemble in Kabul to bless the new Amir. The Haddah Mullah is sure to preach with zeal and fervour on the occasion. It is to be hoped that he will not force the new Amir to declare any *jehad* to entangle the Indian Government in a fresh frontier trouble."

III.—Native States.

Nil.

IV.—Administration.

(a).—*Judicial and Revenue.*

5. The *Advocate* (Lucknow), of the 10th April, says:—"The model system of trial of an accused person is by those who know his mother tongue and are well acquainted with the customs and habits of the man himself and of his community. This in England is generally spoken of as trial by one's peers, and in this country as trial by jury. Of late there has been something like a suspicion attached to the verdict of juries in a number of trials. It must be, however, said to the credit of Indian jurors that most of the recent perverse verdicts were given by Anglo-Indian jurors in cases in which Europeans were the accused party. Otherwise there is little to find fault with this system of trial. And testimony to this view is borne by one of the leading Anglo-Indian journals, while reviewing the administration of criminal justice in Bombay. 'The jury system is in this country still regarded,' observes the *Times of India*, 'as more or less upon its trial. But the Report states that in courts of sessions 834 persons were tried by juries, and that out of these in 15 instances only, or less than 2 per cent, the judge differed from the verdict of the juries. If from time to time a jury shows itself perverse—the same thing has been known at home and in this country—a reference can be made to the High Court for a fresh trial. With this safeguard, the results before us tend to show that an extension of the jury system is not impossible. How jurymen have risen to a sense of their obligations and duties is shown by a comparison of their work with that of assessors, whose opinion the judge is not obliged to follow. In the trial of 3,210 persons with the aid of assessors, the judges differed from both assessors in 642 instances, or 20 per cent; and in the case of 365 more persons, they differed from one of the assessors. We do not know that an assessor is of an essentially different mould from a juryman; and the apparent conclusion is that the sense of power conferred upon a juror has been accompanied by a sense of the responsibilities inherent to his office. Trial by jury exists now in Poona, Belgaum, Thana, Surat, Ahmedabad and Karachi. The experiment might perhaps before long be tried in other important centres.' These remarks apply to almost all the provinces. It is not unoften the case that the post creates the man as the man creates the post. The parts of a man or of a community do not show themselves to their best unless opportunity is offered for doing so."

Jury trial in India.

Advocate, 10th April, 1902.

6. The *Zamindar-wa-Kashtkar* (Bijnor), for March, observes that Government is gradually divesting the Civil Courts of what little jurisdiction they still have left over revenue matters. If the Civil Courts justly administer the laws enacted by Government, there is no reason why these courts should not be allowed to try revenue cases. It is a great pity indeed that the Executive and Judicial functions still continue to be vested in the same officers. The general drift of the new Revenue Act of the United Provinces and the new Court of Wards Bill lately introduced into the Madras Legislative Council bears out this fact. Government evidently desires to have all revenue matters dealt with by its executive officers, and does not like such matters settled *judicially*. No great harm would accrue by this arrangement, provided the costs were smaller and the Revenue Officers acted as impartial arbitrators between landholders and tenants, and not always leaned towards the latter, as they do at present. It is to be greatly regretted that, seeing this state of things, the landowning classes should be led to imagine that Government does not wish to have justice done to them.

Revenue matters and Civil Courts.

Zamindar-wa-Kashtkar, March, 1902.

7. The *Advocate* (Lucknow), of the 6th April, says:—"We are glad to note that the Local Government is going to give a lakh of rupees to the ministerial officials out of the surplus in the last year's account with which, like the Imperial Government, our Provincial Government has been favoured. There cannot be a better way of spending the surplus than by helping a class of Government servants who admittedly are most hard-worked and at the same time very ill-paid. We do not know how the distribution of the amount sanctioned will be

Grant of a lakh of rupees by the Local Government for raising the salaries of ministerial officials.

Advocate, 6th April, 1902.

made between the subordinates of the Allahabad High Court and those of the Judicial Commissioner's Court. Let us hope that the proportion will be a fair one and the distribution of the grant based on a sound principle. In the Judicial Commissioner's Court, the pay of the Head Assistant, as also that of the Sarishtadars, must be increased. Increase should also be given to the lower ministerial officials both in the District Judges' and the District Magistrates' Courts. The pay of Munsifs' Munsarims is surely too low. The grade pay of the numerous officials should be raised with a view to removing serious discontent which is now and then created by individual officers denying promotion to the next senior man in the office. The number of such District Judges and District Magistrates is not small, who, as soon as they arrive in a new district, begin to smell intrigue and cliquism in their offices, to remove which they do not hesitate to fill up the vacancies by importing officials from the districts where they had previously worked. They may be justified in bringing to the new district men in whom they have confidence; but surely it goes very hard against men who have faithfully served the Government for the period of a whole life-time, that as soon as a chance for promotion comes it is denied to them for no fault of theirs. Now that the condition of the amla classes has excited the sympathy of the Local Government, we trust that it will do something to regulate the promotions more sympathetically, and not leave the appointments to the caprice of individual officers.

HINDUSTHÁN, 7th April, 1902.

Overcrowding of the Pleaders' Bar in the United Provinces and the results of the late Oudh Local Laws Examination.

8. The English *Hindusthán* (Kalákánkar), of the 7th April, says:—"The Pleaders' Bar of the United Provinces is, as most people know, crowded to overflowing, and it would seem that anybody and everybody who cannot enter any other profession in life, must become a lawyer of sorts. A man thinks that all he has to do is to pass the examination and that a good practice must follow of a necessity; hence we see that every cutcherry is crowded with lawyers, most of whom make a precarious living, although they show themselves large as life at the courts as onlookers, whilst a select few monopolise all the practice. Under these circumstances it is a healthy sign of the times that at the last Oudh Local Laws Examination only 3 per cent of the candidates passed; the previous percentage of passes being 72 for 1898, 30 for 1899, and 36 for 1900."

(b).—Police.

OUDH AKHBAR, 4th April, 1902.

A suggestion for reform in the Police Department.

9. One Wali Haidar at Bilhaur, who writes to the *Oudh Akhbár* (Lucknow), of the 4th April, admires the high intellectual powers and administrative capacities of European Civilians serving in India, but regrets to say that while the higher and responsible posts in all other branches of the public service are held by these Civilians, those in the Police Department are given to Englishmen who have failed to pass any University examination, or obtain suitable appointment in the public service at home. These young men, who, after a short term of service, are made District Superintendents of Police, lord it over their subordinates in such an objectionable and disgraceful manner that notwithstanding the fact there is a great dearth of any kind of employment in this country, men of education and good birth continue to give a wide berth to the Police Department, though Government has lately increased the salaries of the members thereof. Why, even a sufficient number of students of a respectable class are not available for the Police Training School. This decidedly shows that the police service is in disfavour with the native public, the reason for which is no other than the bad temper and misbehaviour of young, imperfectly educated European District Superintendents of Police. The Police Department is a most important Department indeed, the lives and property of the people being entrusted to its care; and there is no reason why arrangements should not be made for officering it with the same class of capable men as hold the higher posts in other Departments. So long as this reform is not effected, the moral tone of the police cannot possibly be elevated. There often occur cases in which District Superintendents of Police are degraded, and severely punished in other ways for their misbehaviour; but few European Civilians have ever been found transgressing in a manner so as to deserve such punishments. The popular complaint is that the present District Superintendents of Police support their native subordinates in oppressing the people. Let an

additional Civilian Joint Magistrate be added to the staff of every district, who should be appointed to do duty as District Superintendent of Police, and the writer has little doubt that most of the evil practices of the police, which are so much complained of at present, will disappear. An increase will also have to be made in the salaries of police clerks and investigating officials who are at present inadequately paid and cannot make both ends meet.

Oudh Akhbar, 8th April, 1902.

Police reform.

10. The *Oudh Akhbár* (Lucknow), of the 8th April, observes that the various charges of oppression, high-handedness, &c., that continue to be brought against the police in general, are old stories, the police themselves now being liable to be hauled up for slight matters every now and then. There are, however, certain reforms which are urgently required to be carried out in the Police Department. Some of these reforms are as follow :—

(1). Investigating officers should not only be men of education, but also polite and popular.

(2). The present class of chaukidars are good for nothing, and hardly do any work. But, as they receive a very paltry allowance of only Rs. 2-13-0 a month, they are not expected to give their whole time to watch-and-ward and other duties. Their present number had better be reduced to a half, and men who have passed the Middle Class Examination, might be appointed as chaukidars on Rs. 6 a month, who will probably have no objection to be enlisted as such, provided the constabulary is to be recruited from them in future.

(3). Travelling allowance and diet money should be sanctioned for witnesses, so that the latter may not be unwilling to give evidence before the Police, even in cases with the particulars of which they are fully acquainted, lest they should have to go to the head quarters in connection therewith, to the neglect of their business and consequent loss, &c., without receiving any allowance. The non-provision of the allowances in the United Provinces places the police in great difficulty in securing evidence in the interior of districts, and leads them at times to cook up false evidence.

(4). The Police Secret Branch should be required to assist the general police in the detection of crimes.

(5). The rule requiring the headmen of villages to help the police in the investigation of crime should be made general throughout these Provinces.

(6). Certain Honorary Police Officers should be appointed from the respectable and educated classes, for the purpose of detecting crime, and placed under the direct orders of the District Superintendent of Police. These gentlemen should, in some cases, be invested with the powers of Honorary Magistrates as a reward for their distinguished services.

(7). A representative conference of police officials from every part of India should be held at some place every year, to exchange opinions, and devise means for removing the complaints of the people against the police, &c.

(8). Some detective officials may from time to time be deputed to visit and temporarily stay in the various jails to find clue to crimes by overhearing the prisoners in their unguarded moments.

(9). The District Superinten dent of Police should be deprived of the power, he possesses at present, of reducing and even dismissing all police employés below the rank of Inspectors, with the sanction of the District Magistrate alone. Such powers should not be vested in an officer below the rank of a Commissioner or a Deputy Inspector-General of Police.

Oudh Akhbár, 10th April, 1902.

Police reform.

11. One Kashi Nath, a retired Tahsildar, writing to the *Oudh Akhbár* (Lucknow), of the 10th April, referring to the great need for reforming the police, says that the appointment of headmen in the villages to assist the police in the investigation of crimes will be useful only when they are men of some position and independence, and are freely granted interviews by the district authorities, and that to enable them to seek such interviews they should be granted a suitable travelling allowance. When a police official submits a report on the investigation he has made in a case, he should

invariably be required to take the signature of a headman thereon, who should be free to record his opinion if he differs from the police official. The lock-up in which an accused person is confined at a police station should be at its door, and not inside it, so that the police may not be able to freely torture him to extort confession. The investigation should also be made in the presence of a headman or any other respectable gentleman. A respectable person, who is not likely to abscond, should not be put in a lock-up, when accused of an ordinary offence, but should be simply told to attend a police station or court whenever he is required to do so, and dismissed. Care should be taken that none but respectable persons are enlisted in the police force in future. A respectable person should be appointed to be an Honorary Magistrate in every pargana, whose duty should be to keep a watch on the doings of the police. This gentleman should be paid travelling allowance for any journeys he may make on public business. He should also be received kindly by the District Officers whenever he pays them a visit.

(c).—Finance and Taxation.

ADVOCATE, 3rd April, 1902.

Budget debate in the Viceroy's Legislative Council.

12. The *Advocate* (Lucknow), of the 3rd April, says:—"The debate on the Indian Budget is an annual institution, and rouses not a little interest, we admit, for the present, only intellectual. The debate may only be a formal affair: some might characterize it as farcical, for the simple reason that whatever members say on the occasion has little effect on the decision of the Government. None can, however, deny that the non-official members, if they are inclined to do their duty to the people, get an opportunity which can be utilized to their countrymen's advantage. That the non-official members do their duty according to their light cannot be denied. In the debate of the 26th March last, the speech of the day was that of the Hon'ble Mr. Gopal Krishna Gokhale of Poona. The other speeches too, excepting that of the Hon'ble Saiyid Husain Bilgrami, whose past achievements prevented one from expecting any expression of high patriotism, were none the less sensible. On the official side the most remarkable speech was that of the Hon'ble Mr. Smeaton, which revealed what a true, honest and sincere heart he possesses. It is a pity that we come to know the true worth of some of our best Anglo-Indian rulers on the eve of their retirement. Mr. Smeaton spoke with official experience at his back, and when he says that the Indian agriculturist is becoming poorer, the dreamers of a prosperous India are bound to shiver. We have to thank heartily our official representative, the Hon'ble Mr. Hardy, for espousing the cause of these provinces, and asking the Imperial Government to do justice to it in the new financial contract. Mr. Hardy's demand, on behalf of these provinces, of an additional grant to enable the Provincial Government to carry out reforms in the Police and the Education Departments and in the administration of the District Boards, was timely, and let us hope will bear fruit. The Hon'ble Rai Sri Ram's remarks, specially about the financial condition of the Municipal Boards, deserve serious attention. If the Government of India insist on forcing the Municipal Boards to exempt all such articles from octroi duties as have paid the customs duty, the finances of the Boards which, as Mr. Hardy bore witness, were already in an unsatisfactory condition, owing to the construction of the water works, will be paralysed, and the Boards will be obliged to have recourse to direct taxation which will mean extreme hardship to the inhabitants of large cities. But, as we have said, the speech of the day was that of Mr. Gokhale, which we shall ask every reader to read carefully. The *Indian Daily News* says that the bursting of a bombshell in the Council Hall would not have produced a greater surprise than what Mr. Gokhale's speech did. Sir Edward Law was utterly discomfited, and had to admit that he had not come prepared for the surprise. The Viceroy too could not bring his usual ingenuity to bear in meeting the home thrusts of the Mahratta swordsman. Bold and courageous, master of Indian finance, eloquent and always respectful as Mr. Gokhale is, his utterances attracted an amount of attention from the Council, which is seldom the fate of non-official members. Mr. Gokhale already occupies a high place in the estimation of his countrymen. He is loved and respected throughout the country for his soberness and moderation; his performance at Calcutta will still more raise him in the estimation of his countrymen, and round his figure will gather hopes and aspirations which it will be the constant prayer of his numerous friends to see realized."

(d).—Municipal and Cantonment Affairs.

13. *Prayág Samáchár* (Allahabad), of the 10th April, says that notwithstanding all the sanitary measures adopted of late in the town of Allahabad, there are to be found certain lanes which are still very dirty and emit offensive smell, so that people cannot pass through them without feeling inconvenienced. This is the reason why plague refuses to leave this town. The Local Municipal Board should pay greater attention to conservancy.

PRAYÁG SAMÁCHÁR, 10th April, 1902.

Sanitation and plague at Allahabad.

14. The *Oudh Samáchár* (Lucknow), of the 7th April, regrets to say that since the appointment of the new Secretary to the Municipal Board at Moradabad, the Municipal administration has not worked smoothly. The sweepers struck work on the 20th and 21st March, and the inconvenience caused to the people in consequence may be easily imagined. The dispute is due to the fact that the sweepers claim the night-soil as their own, while the Municipal Board lays an adverse claim to it. Some sweepers were fined which led to a general strike. The police tried to bring them back to their work, but an affray ensued in which four sweepers were hurt and a police head-constable was wounded and had to be carried off on a bed. The Tahsildar and a Deputy Collector then went to the sweepers and induced them with difficulty to resume work. The question as to whose property the night-soil is should be settled to prevent further trouble in future. In dealing with ignorant persons, the officials should act with great caution and tact in order to avoid riots. The occurrence of strikes and riots reflects no credit on the sagacity of officials. The sweepers at Moradabad do not seem to be entirely to blame. The Municipal administration is also at fault. It would be well if the four sweepers implicated in the affray were leniently dealt with. The infliction of severe punishment might lead to another strike among the ignorant sweepers.

OUDH SAMÁCHÁR, 7th April, 1902.

Sweepers' strike at Moradabad.

15. The English *Hindusthán* (Kalákánkar), of the 9th April, in its columns of miscellaneous news says:—"It would be worth inquiring when a gari-walla or ekka-walla was last punished in Lucknow for driving on the wrong side of a road. Bicyclists are exposed to much annoyance and danger through this fault. As the mere driving on the wrong side is a crime, whether there are other passengers on the road or not, a word to the *pahrawallas* from the District Superintendent of Police ought to stop the evil in a week.

HINDUSTHÁN, 9th April, 1902.

A complaint against the hackney, ekka and carriage drivers at Lucknow.

(e).—Education.

16. The *Advocate* (Lucknow), of the 10th April, briefly describing the constitution of the Senate and the Syndicate of the Allahabad University, and giving a statement showing the proportionate strength of its ten Boards of Studies, says:—"The above statement shows at a glance that while on the governing and deliberative bodies of the University persons connected with education are fully represented, the official and European elements very much predominate, and yet one of the great problems of education is how to get the non-official educated natives, whose number is happily daily increasing, to take an active and intelligent interest in matters educational.

ADVOCATE, 10th April, 1902.

Education.

The total strength of the Senate consisting, as it does, of 109 Fellows, might at first sight appear to be unwieldy: but as its meetings are ordinarily attended by scarcely more than a fifth of the number, excepting the annual meetings which also are attended by hardly 40 per cent. of the members, the meetings at least are never unmanageable. Still it is a pertinent question to ask why should the names of so many be allowed to burden the list while comparatively a few only are willing to work. For this, however, the practice of conferring Fellowships upon persons having little interest in education, and perhaps of very little education, chiefly, as it would seem, as a mark of civic honour, is mainly responsible. On those men, who may have distinguished themselves by public benefactions, Honorary Fellowships might be conferred. At present four Viceroys from Lord Dufferin to Lord Curzon, and five Lieutenant-Governors, namely, Sir Alfred Lyall, Sir Auckland

Colvin, Sir Charles Crosthwaite, the Hon'ble Mr. Alan Cadell and Sir Antony MacDonnell alone figure among Honorary Fellows of this University. To this list the names of native gentlemen of eminence and public-spirited benefaction in the cause of education, not mere overflows from the list of disappointed Rai Bahadurs and rejected C.I.E's, might well be added, and the distinction we may be sure will be much prized. In the local University, we have already got the rule that a member of a Faculty who has not attended at least one meeting of the Faculty, within any two consecutive years after his election, shall, at the expiry of that period cease, *ipso facto*, to be a member of the Faculty. The rule might be so amended that he may cease to be a Fellow altogether. A quinquennial fresh election of Fellows might certainly result in infusing fresh life among them; but this arrangement has also its drawbacks. Scholars and educationists of real worth may not care to stoop to those tricks and devices, which are the weapons, offensive and defensive, of your active canvassers, who will therefore naturally rule the roast and be masters of the situation. That will indeed be a misfortune and a calamity to the cause of education. Then it may tend to disturb that continuity of policy which is so necessary in matters educational, and we may be deprived of the experience of the active and useful Fellows also, thus running the risk of losing the good, without being fully certain of being purged of the bad. Again, of the 109 members of the Senate only 41 are elected. Granting that a fresh election may do in the case of these Fellows elected by the Senate under section 5, sub-section (1), clause (e), how are the other Fellows appointed by the Chancellor either under section 6 (2), or under section 5 (1), clause (b) of Act XVIII of 1887 to be dealt with? We are therefore of opinion that once a Fellow, always a Fellow, no fresh elections, biennial, triennial or quinquennial; but that any one unable or unwilling to attend any of the meetings of the Senate or a Faculty for a period of two consecutive years shall cease to be a member.

We have also serious objection to the minimum attendance required for forming a quorum. An attendance of 19 members will (under the existing rule) form a quorum for the meetings of the Senate whose total strength is 109; 5 for those of the Faculty of Arts with a total of 34 members, and 4 for the meetings of the Syndicate. Now considering with what enormous powers these bodies have been armed, we certainly think it unsafe to allow 10, 5 or 4 souls, however wise, experienced and cautious they may be, to rule the destinies and dispose of the fate of thousands of poor voiceless native students, specially as the popular element is so markedly weak among them, in the case of some of these it being almost non-existant.

In the Boards of Studies which have to discharge the function of the Text-Book Committees for the several subjects for the University, we have none but persons actually connected with the work of teaching. In this respect therefore it may seem that we have reached the millennium. But, without intending in the least to give offence to any party, we trust we shall be permitted to point out that the members being all, as teachers, directly or indirectly under the influence of the Educational Department—we desire to make it clear that we are not insinuating against the Department or its present head for any evil that we have actually noticed: only we are referring to possibilitie:—sometimes, even against the wishes of the members, things may be done which they may not be able to openly oppose. So at least a fair proportion of the independent non-official element should find an equitable representation on these Boards, as is the case, we believe, in Bengal, and possibly in Bombay and Madras also. A defect in the allocation of members for the different Boards of Studies which, in our humble opinion, deserves to be remedied, is that the same person is member of more than one Board. For instance, there are six members who are on two Boards, five on three Boards, and one gentleman is a member of as many as seven Boards! We insinuate no reflection on the learning and competency of any of these gentlemen. It is no longer a question of ability and learning when the same person is put on three, five and even seven Boards. It then becomes a question of physical impossibility. The arrangement will appear all the more anomalous when it is further borne in mind that there are any number of other Fellows distinguished for their learning and attainments whose services might be usefully utilised, but are not.

Another serious defect in the constitution of the local University which we have already foreshadowed is the utter absence of the recognition of the principle of representation of graduates as such on its governing or consultative body such as is to be found almost without exception in the leading Universities of Great Britain. The sister Universities of Calcutta, Madras and Bombay now at least recognise this principle, however slightly or imperfectly, in that they allow their graduates of certain standing to elect Fellows. This right of electing a certain number of Fellows is at present exercised in the case of the local University by the Fellows themselves under section 5, sub-section (1), clause (c) of Act XVIII of 1887 (The Allahabad University Act). The Allahabad University has now been in existence for 16 years and may therefore be said to have reached the years of discretion and adolescence, its first batch of graduates having been sent forth into the world as early as the year 1889. Up to the end of the academical year 1901, this University has turned out 1,498 B.A.'s, 233 M.A.'s, 15 Bachelors or Doctors of Science and 362 LL.B.'s. The total of all these graduates thus comes up to the respectable figure of 2,128. Now if the right of electing Fellows were granted, as in the case of some other sister universities, to graduates of, say, ten years standing, the number of such graduates would come up to 377. We are therefore of the deliberate opinion that the time has come for us to press for this desirable reform in the constitution of the local University."

17. *Al Bashir* (Etáwah), of the 1st April, stating that lately a question was raised at a meeting of certain English statesmen in England, as to the expediency of Government discontinuing the expenditure any longer of money on public instruction in India, on the ground of there being a great need for reducing public expenditure in the latter country, regrets to say that the money which Government has hitherto been spending in the State schools and colleges for the last fifty years, has benefited mainly only one class of the people: the other classes, Muhammadans, Native Christians, &c. generally establishing their own schools, for the education of their children, the State ones not meeting their requirements. Such being the case, Government had better make a proportionate distribution of all the money, which it spends annually on education, among the various classes of the people, permitting each of them to establish educational institutions suited to its own particular requirements, and thereby remove all cause of complaint from the people. Should this suggestion be found impracticable, Government would do well to stop its entire expenditure on education, and leave all classes to shift for themselves. It is true that the Hindus being richer and more advanced in education, would easily be able to provide for the education of their children, while the Musalmans are not expected to be able to do anything of the sort, and the result will be that even the very small number of Musalman students that have hitherto been receiving education along with Hindus in State institutions will be deprived of their means of education. But the editor would rather see the Musalmans suffer than that the benefit of the money spent by Government on education, should mainly go to only one class of the people. The Musalmans must either rise equal to the occasion, and themselves provide for the education of their children, or go to the wall. If they are destined to be ruined, their is no staying the hand of fate. Moreover, there is urgent need for reducing the public expenditure, and the editor does not think that the military or civil service expenses can be curtailed with impunity. The danger of an invasion of India from the North-West frontier is always present, while it can never be desirable that a number of Europeans should be replaced by natives in higher Government posts, the attitude of the latter when placed in a high position having been found, as a rule, anything but satisfactory towards other classes. The editor cannot possibly agree with the National Congress on this point, though he is quite at one with it in regard to the increasing poverty of India. However it is neither the military expenditure, nor the high salaries paid to Europeans, which is the cause of this poverty, but the periodic revision of land revenue assessments. But it may be urged that unless the public expenditure is curtailed, the revenue assessments cannot be reduced. This is quite true; and there is no other item of expenditure which offers such an opportunity for curtailment as the educational one. Let this item be

AL BASHIR, 1st April, 1902.

The present system of State education in India.

abolished, and the people must themselves provide for their children's education. In former times too the people themselves had to make this provision; and though under the old system the number of educated men was small, these were men of very great proficiency and talents.

ADVOCATE, 6th April, 1902.

Universities' Commission in the United Provinces.

18. The *Advocate* (Lucknow), of the 6th April, says:—"Now that the Indian Universities' Commission presided over by the Hon'ble Mr. Raleigh, is on a visit to these Provinces, it will we think be opportune to discuss, briefly, some of the more important points connected with the question of University reform, to consider which, the Commission has been appointed, with special reference to local needs and conditions. The first and foremost of these, as we understand is, whether, and how far it is desirable and practicable to convert the existing Indian Universities from mere examining machines into so many *live* teaching bodies. Our answer to this question is this: However desirable it might seem to have teaching Universities in our midst—and who can question their desirability and practical usefulness?—there can be no gainsaying the fact that the question is one beset with more than ordinary difficulties in the case of any, even the most advanced university in India: while in the case of the United Provinces of Agra and Oudh (to give them their mouthful neo-baptismal name) these difficulties appear to be simply prohibitive. For there is the geographical difficulty, each province covering a wide area, and the colleges being scattered over distant parts of it. Some idea of the vastness of the country may be formed from the fact that India is thirteen times as large as the whole of the British Isles taken together: the single province of Bengal covers an area three times as large as England, while the United Provinces are three times the area of Scotland and nearly equal in size to Italy.

Then there is the financial difficulty. Where is the enormous sum of money—, the initial and incidental charges—required for the purpose, to come from? And even if the comparatively modest sums with which it might perhaps be possible to make a beginning were forthcoming, still we shall have to consider whether, in the present state of educational progress and expansion in India, it would be altogether an advantage to centralise higher education, and have all colleges congregated at one educational centre, such as we must do if we would have only teaching as distinguished from mere examining universities in our midst. The condition of the presidency towns of Calcutta, Madras and Bombay with a goodly number of colleges, State, State-aided and private, flourishing side by side, may to a certain extent favour at least a beginning being made in the direction of establishing teaching universities there. But in the case at least of the United Provinces, even this condition is absent. In none of the chief educational centres of these provinces, excepting Agra, are there even two first-grade colleges, out of a total of eight, to be seen flourishing side by side in the same town. Not even the capital, Allahabad, can as yet boast of it. And yet sad it is to remark, that the movement of raising the Kayastha Pathshala to the status of a first grade college is watched with anything but friendly feelings in certain quarters which ought to have known better. If the second grade colleges are included, the number reaches 17. Lucknow can then show three colleges, including the Women's College: but in other respects our position remains unaffected. It is of course out of the question to think of compelling the mofussil colleges all to remove themselves bag and baggage to a single educational centre, say, Allahabad. Nor would it be desirable to take any such rash and ill-considered course if it be admitted, as it must be, that the object of universities is and ought to be to diffuse and spread culture broadcast. The number of students affected through the mofussil colleges taken together, it must be borne in mind in this connection, is proportionately much larger than that of the colleges in the capital towns, and their feelings as those of an overwhelming majority cannot be hastily sacrificed at the altar of an idea, however noble it might be. The Indian's deep-seated attachment for home, and the poverty of the generality of the guardians of Indian students, are sure to operate as a serious bar to success in this direction. Already, with colleges at the same towns where the students reside, their guardians complain bitterly of the pressure of the burden of giving good

education to their children. A large proportion of them are clerks and Government servants getting modest salaries and having troops of children to support and educate. The enhancement of fees made a few years ago is a serious grievance with them. It can therefore be easily imagined how they will entertain the idea of now being further required to send their children for higher education to a place away from them and find additional expenses,—which will be substantial,—for their children living there! Let the Commission hold an enquiry on this point to find out for itself whether we are right in our contention or not, whether, speaking generally, the guardians of the college students are not already spending on their hopeful children sums utterly disproportionate to their limited incomes, while the expectations of these hopeful boys earning a decent income after they have passed out of colleges, for all this heavy outlay, is daily growing less and less. While the cost of education is growing, the market value of our graduates is daily dwindling down. This is an aspect of the question which the Commission must face boldly if they want to touch the evil at one of its roots. It is all very well to talk of improving the condition and prospects of the University, but unless a serious attempt be made to improve the condition and prospects of its two main factors, *viz.* the teachers and students, it will all be a useless sham and mockery, and the labours of the Commission are bound to end in no very practical good result. And yet it would seem as if the Commission had been specially instructed to avoid this point which we regard as the very crux of the needed reform.

From a sober and thoughtful consideration of these facts and circumstances, we are irresistibly forced to the conclusion that so far at least as the United Provinces are concerned the idea of having a full-blown teaching university among us, as teaching universities are understood in all civilised European countries, must remain for a pretty long while yet a thoroughly impracticable and unattainable, if a very laudable, ideal. It is, in short, premature. We know it may be contended that when the University and Balliol colleges were first established at Oxford about the middle of the thirteenth century, they were in a very rudimentary form, and that whenever we begin we shall have to content ourselves with humble and modest beginnings. While admitting that there is not a little force in this argument, we cannot persuade ourselves to ignore the significant fact that it was not till the establishment in 1274 of Merton College at Oxford, which in fact marks the real beginning of the English College system, that we reached a practical stage in this direction, and that we did so was simply because there was the Philanthropist Walter de Merton (honoured be his sacred memory) to make a princely endowment. Where are Walter de Mertons among us? Echo answers—where? When the absence of endowments of even prizes, medals and scholarships forms a permanent subject of the annual Jeremiad of our Chancellors and Vice-Chancellors, it can be easily guessed what our chances of success are in this direction. The Government, it is an open secret, now wants to keep education under its control, and ought to be able to find the requisite fund,—argue some. This, however, is easier said than done, and even assuming for argument's sake, that Government is after all induced to find money, we must remember that the financial is only one of the many difficulties which we have to face.

It should not, however, be inferred from what we have said above that we hold that nothing can therefore be done to improve the condition and prospects of our universities, so far as this can be done by extending and making available the advantages of teaching universities in India. By no means so. The *alma mater's* relations with the *affiliated* colleges could certainly be made closer, more intimate, more cordial. A more vigilant, but also a more friendly and sympathetic, control might be exercised by the university to see that the conditions of affiliation are not merely fulfilled at the time of affiliation, but fully maintained ever afterwards: and for this purpose the rules as to the inspection of the colleges by the university, which is at present observed more in the breach than the observance, might be more regularly and practically enforced with a view mainly to see that the *teaching* of these colleges is maintained at a high level. We are all mad after having teaching universities. That, however, as we have observed, in our present circumstances is soaring a trifle too high. We should be content if we could be assured of good teaching in our colleges, and in this connection we think it our duty to bring this fact prominently to the notice of the Commission, that the

European Professors of English imported fresh from 'Home' generally for the first ten years of their service—certainly for the first five years of their service—simply make experiments with the native youths. A good many of them are not by any means strong in English literature. Then on account of their ignorance of the peculiar mode of thinking and genius of the Indian students, they find themselves hopelessly at a disadvantage in realising and removing the difficulties of their students. During this period it has often been found that Indian Professors, if they are of the right stamp, are decidedly a better success than your so-called graduates of English Universities newly appointed as Professors. This is a fact which there is a tendency in certain quarters to totally ignore in the eagerness to prove that Europeans make better Professors of English than Indians, a statement which (subject to the above proviso) is only natural, and not denied. There is also, we fancy, much room for improvement in another very important and material respect. Something should be done to replace the cold and artificial relations now subsisting between the European Professor and his native student: the former seems to carry to the fullest measure the usual Anglo-Indian prejudice and *hauteur* about the native, while doing hardly anything to reform him, as it is a part of his duty to do by a more natural and more cordial way, to bring about in short, a closer touch between the teacher and the taught. One-half of the problem would be solved, if this could be done. And this brings us to what we believe to be the best solution possible in the present circumstances, namely, to make a beginning by establishing *residential colleges*,—which are fitted to promote corporate existence and foster University life under the sympathetic control and stimulating guidance of resident European Professors, tutors, proctors, *et hoc genus omne*. In our part of the country, the great possibilities of residential colleges have been demonstrated in a striking manner by the success of the M. A.-O. College, which is, we believe, a unique example of such a movement in India. The development of boarding-house and hostel systems on a proper footing of discipline and organization under Professors who have received a European training and are as enthusiastic about their work as, for instance, the Professors of the M. A.-O. College are about theirs, is another, if only a supplementary, means of achieving the same end. Establishment of good libraries with Professors ready at hand to assist and guide the student in the choice of the right kind of books, and of college debating clubs held under the guidance of professors, are other means to the same end. Inter-Collegiate lectures may also be organised, wherever this may be practicable. At all events under the auspices of the College Societies distinguished visitors and scholars of repute should be invited to deliver courses of lectures. In these various ways could the students be made to participate, to an appreciable extent, in that larger life which makes for culture, and be enabled to get that higher training which is sure to fit them the better for the battle of life that awaits them in the future. But for all this large sums of money are necessarily required. In the beginning at any rate Government must be prepared to find them, or to show the means of finding them, specially to the aided and private colleges.

Is the University, then, to sit idle with folded hands as if one supremely unconcerned in the great stake in which she has the largest interest? By no means. Her special care and concern should be to establish, at her own cost, and maintain a well-endowed library, a museum, and a well-equipped laboratory; to develop and promote the University extension scheme after the manner of the German and English Universities; to appoint peripatetic lecturers; and, lastly to take up the teaching of those advanced subjects, specially relating to higher Science, Philosophy and literature, for which no provision exists, or can possibly exist, in any of the colleges. The Universities must also from their yearly increasing savings found, as means permit, a certain number of research Fellowships. Indeed, in Bengal, the local Government has taken upon itself this responsibility, and till the Universities are financially in a position to bear this burden, the other local Governments should emulate in this respect the noble example set them by the Government of Bengal. In these various ways—the Government, the Universities and the wealthy public joining hands together—some approximation might be easily made towards the attainment of the desired result, namely, securing to our students the advantages of the English University system."

19. The *Advocate* (Lucknow), of the 10th April, referring to the evidence taken by the Universities' Commission at Allahabad, says :—"It has caused a great searching of hearts and may lead to much backbiting, backsliding, many a half-an-hour of conscience-pricking, and girding up of loins for prestige-keeping. The Rev. Haythornthwaite has surely turned a Rontgen ray on to the methods of examination followed in our University. He has acted as the spokesman of all guardians of boys and of all Professors having any connection with colleges other than the one at Allahabad. The leakage of papers, the conscious and unconscious discovery of questions before the dates fixed for University examinations, the monopoly of examinerships by the Professors of the Muir Central College, and the anxiety of candidates, for Degrees Examinations, from the mofussil colleges to go earlier to Allahabad, are of course no news to us. The public knew these affairs from a long time and the guardians and professors, interested in these examinations, felt much annoyed at such a state of affairs; but they held their tongue, because those who were benefited by such practices removed all traces of evidence and had every good reason to be mum. Mr. Haythornthwaite has given voice to only a part of what is felt throughout the province. As the Hon'ble Mr. Raleigh has asked the witness to bring the matter to the notice of the Syndicate, this body may have a lively time of it during the consideration of the question. As to any practical good coming out of the agitation we are not very sanguine. A second item was taken up by the Rev. Westcott of Cawnpore. It refers to voting by mandate. He forcibly and feelingly related the events that marked the history of the inconclusive—thanks to Lord Curzon's interference—discussion held last August and November, over the proposal for a reduction in the period of study for the Degree examination. Mr. Lewis, the Local Commissioner, raised his eyes in pious horror at the revelation and owned his complete ignorance of the procedure followed. He had then just returned from his furlough. We are sorry that nobody there took it upon himself to remind the Director of Public Instruction that voting by mandate was a practice well-known to him. When the age-limit of candidates for the Entrance Examination was fixed at 16 on the proposal of Sir Antony MacDonnell, Mr. Lewis foster-fathered it with a zeal worthy of a better cause and carried it through the Syndicate. The subsequent chaperoning of the measure through the Senate in November 1899 was made over to Mr. Boutflower. Oh, how some people are forgetful!"

Advocate, 10th April, 1902.

Universities, Commission at Allahabad.

20. The English *Hindusthán* (Kalákánkar), of the 4th April, after giving the substance of Lord Northcote's Presidential speech at the Muhammadan Educational Conference held at Bombay on the 13th March, says :—"We are pleased to see that the Muhammadans of the Bombay Presidency have succeeded in establishing Conference Committees in every zila and taluqa of the Western Presidency. This is a constitutional way of effecting the necessary reform in regard to their educational requirements. The scheme of asking for a subscription from every Muhammadan is a wise and comprehensive one; and it is based on the same principle which we some years ago advocated for establishing a National Fund for the Indian National Congress. We then advised that every supporter of the Congress should pay a pice per head; but a rupee per head from a population consisting of about one-sixth of that of the whole of India, would amount to a much larger sum than what would have amounted to in the case of the subscription of one pice per head from the Hindu and other supporters of the Congress. This principle is based on the following Hindi and Scotch sayings, *viz.*, *Bund bund ras, aur dana dana rasi;*' 'Many muckles make a mickle,' both of which means that many littles make a mickle. We are sure that His Excellency, the Governor of Bombay, did not minutely observe the importance of this scheme, or else he would not have jocularly remarked that he was surprised at the modesty of the organisers. Why, it is said that the Muhammadan population of India comprises some forty millions of men; therefore if every Muhammadan paid a rupee, it would amount to four crores; and if only one-half the population subscribed, it would amount to two crores; and if only one-fourth of the Muhammadan population subscribed a rupee per head, it would amount to one crore, the interest on which, at the rate of Rs. 4 or Rs. 5 per cent. which the banks allow, would amount to four or five

Hindusthán, 4th April, 1902.

Lord Northcote's speech at the Muhammadan Educational Conference at Bombay.

lakhs of rupees per annum. So there was no occasion for His Excellency to ridicule the idea. Now we must conclude our remarks by referring to the last portion of His Excellency's speech, which is the most essential and important part of it, which is something to the following effect, that it fell to the lot of all the Governors, Lieutenant-Governors, Local Governments, and even the Viceroys to be constantly bombarded with petitions from the Muhammadans of various presidencies, cities, towns and even of the mufassil, asking for the allotment of a fair portion of Government employment for their community; but that so long as they were unable to successfully compete with other communities, it was impossible to accede to their request. This is a point on which we have always differed, and even now disagree, with our Muhammadan brethren. We say:—'Oh! our brave Muhammadan brethren, at one time you were a great nation, and conquered India and portions of Asia, Africa and Europe by the edge of the sword, and by bearing the brunt of pitched battles fought with the inhabitants of those countries. But alas! the Indian lethargy has so affected you now, and you have so succumbed to it that you cannot now compete in learning with the nations whom you had conquered with the sword. Therefore you unjustly invoke the clemency of a just Government to favour you with employment, which you do not merit, and which you now seek at the deprivation of your Indian brethren. Arise from your long lethargic sleep, give up your unreasonable claim, and try to surpass or equal your Indian brethren of various communities, and then demand your equal share of the loaves and fishes from the British Government.'"

ADVOCATE, 10th April, 1902.

The Lucknow Industrial School.

21. The *Advocate* (Lucknow), of the 10th April, writes:—"When the Committee of the Local Industrial School were taking steps to do away with the literary course taught in the institution, and to confine education only to the artisan classes, we raised our voice of protest and warned the Government against the step. The experience of the last few months must now convince the Government that it was a mistake to do away with the literary course. The majority of students have in a body withdrawn from the institution. Of the 125 students on the roll before the change in curriculum was made, there are not more than 60 students, 30 of whom are in the preparatory class for the Rurki College. Thus about Rs. 10,000 a year is being spent on the training of 20 (*sic*) boys. The boys of the artisan classes were first to leave the school on the discontinuance of the literary course. They argued that there was no use of their attending a Government institution, where the extra advantage of a literary course hitherto enjoyed had been denied to them; that they would rather go to private workshops where, as paid apprentices, they might earn something. The evening classes connected with the school are a farce. One teacher has to teach two or three classes in the course of a few hours. The branch workshop opened in Aminabad is also not attracting any large number of students. The school is showing a deserted appearance and this is the result of a policy which had neither sense nor reason on its side. Such industrial schools will never be popular with any section of the people unless some literary education is combined with industrial training; the classes known as the *sharif* (respectable) will not avail themselves of technical and industrial education, if they are required to reduce their boys to the level of skilled day-labourers of the artisan classes, whose youngest member is an earning unit of the family. Mere industrial education without the prospects of bettering his condition by a literary education will not be sufficient inducement to a boy of the indigent section of the middle classes. It is not yet too late to mend. We think that such waste of public funds should not be allowed by insisting on a policy which has so far proved disastrous to the institution, and is bound to do so in future."

THE AWAZAH-I-KHALQ, 8th April, 1902.

Suggestion for certain educational reforms in the United Provinces.

22. The *Awázah-i-Khalq* (Benares), of the 8th April, referring to the evidence at present being taken by the Universities' Commission in the United Provinces, says that those persons who are appointed teachers in the schools should be men thoroughly trained in the art of teaching. The text books prescribed for the various examinations by the University should be such as will not necessitate cramming on the part of students. A student who has not succeeded in passing an examination should be tested in such subject or subjects only in

the next examination in which he was plucked at the last examination, and not in all the subjects over again, as is the case at present. Technical and Industrial schools should largely be established in these Provinces.

Need for making Ethics a compulsory subject of study by the Indian Universities.

23. The *Express* (Lucknow), of the 10th April, says :—"While education is creating a revolution in India in which old restraints are being swept away, it is much to be regretted that special instruction in morals has been almost ignored by the Indian Universities. We are sorry to find that Ethics is not included, by any Indian University, in the curriculum for its Entrance or Intermediate Examination. Only two Universities, Calcutta and Allahabad, make Ethics a compulsory subject, and that for the B. A. Degree. Theoretical instruction in morals is tantamount to nothing. An ex-student of the Presidency College, Calcutta, pointed out some years back that many of the graduates who take their Honours in Mental and Moral Philosophy turn out scoffers and sceptics."

EXPRESS, 10th April, 1902.

The editor, then quoting a long passage from the address which Sir Richard Temple delivered at a Convocation of the Bombay University many years ago, urging the need for making the subject of Ethics compulsory by the Indian Universities, concludes :—" We are of the same opinion with Sir Richard Temple, and therefore beg to point out the great need of moral instruction, from the lowest to the highest educational standard, being given by the Universities of Calcutta and Allahabad."

(f).—Agriculture and questions affecting the land.

Comments on Mr. R. C. Dutt's reply to the Government of India's Resolution on Land Revenue Assessments.

24. The English *Hindusthán* (Kalákánkar), of the 9th April, in its columns of miscellane us news, observes :— " Mr. R. C. Dutt has sent to the *Times of India* a rejoinder to Lord Curzon's Resolution on the Land Revenue question. Its chief merit is its brevity, a quality as commendable as it is unusual in Mr. Dutt's laborious lucubrations. But when that word of approval is spoken, congratulation must cease, for Mr. Dutt's letter is as feeble as it is short. It will be remembered that the Government Resolution pointed out that if the standard of one-fifth of the gross produce, which Mr. Dutt recommended, were systematically applied, there would be an increase of assessment all round. The truth is that twenty per cent. of the gross produce is an unusually high rate of assessment, even where the land revenue falls heaviest upon the cultivator. In emphasising this fact the Government resolution effectually proved the superfluity of Mr. Dutt's agitation, besides showing that the agitator had either neglected to acquaint himself with the actual rates of assessment in vogue or else had attempted by implication to represent the assessment to be much higher than it really is. That is to say the Resolution showed that Mr. Dutt was either ignorant or disingenuous. How does he attempt to escape from this dilemma ? ' The memorialists,' he says, ' did not propose one-fifth of the gross produce as the *standard* land tax ; they proposed that rate as a *maximum* which should never be exceeded.' This is an unnecessary quibble, even if it be not something worse. First of all, Mr. Dutt demands that the revenue should not exceed one-fifth, thereby implying that over a great part of India it does exceed that proportion. Then when the Government of India points out that one-fifth is the exception and not the rule, Mr. Dutt, seeing that his implication has missed fire, claims that he only suggested one-fifth as the farthest limit to which the land tax should go. If this is all what Mr. Dutt and his fellow memorialists meant, they might have spared their expenditure of ink and paper. But Mr. Dutt's meaning and his subsequent interpretation thereof can both be dispensed with. So long as the credit value of land rules so high in India that the ryot is sinking deeper and deeper into debt, it is idle for anyone to contend that the land revenue is an unfair burden on the land. This obvious fact is at last dawning upon unprejudiced students of Indian affairs. We have been emphasising it continuously for years past."

HINDUSTHÁN, 9th April, 1902.

(g).—General.

Roznamcha-i-Qaisari on the conduct of rulers and all classes of Government officials.

25. The *Roznámcha-i-Qaisari* (Allahabad), of the 1st April, in an article headed " April Fool," says that a king acquires a bad name among his subjects if he is a tyrant or adulterer, given to singing and dancing, selfish and prejudiced, or takes pride in ruling by the sword. The rule of such a monarch cannot last long.

ROZNAMCHA-I-QAISARI, 1st April, 1902.

The Minister of a kingdom brings himself into discredit when poverty spreads in the country and commerce suffers, or when he forms his opinion about the capacity of the people to bear a tax without examining their condition.

A Governor-General of India becomes unpopular when he shuts his ears to the complaints of the people, anarchy (dissatisfaction) prevails in the country, and the people are reduced to abject poverty.

The ruler of a province is in bad odour when passengers are not allowed to pass freely through his satrapy, and they are robbed and plundered, or his subordinates are despotic, tyrannical, ignorant of law, given to high-handed proceedings, or are neglectful and idle, or his Secretary is an inexperienced official.

The Commissioner of a Division is blamed when he perfunctorily disposes of appeals from agriculturalists and public servants, does not accord interviews to landlords, relies a good deal on (demi-official) recommendations and readily believes in false reports.

The Collector of a district brings himself into disrepute, when he allows his *peshi muharrir* (reader) or other higher clerks to become too familiar with him, or is himself incapable of checking the work done by his subordinates and simply signs his name on reports prepared by them and sends them on to Government, gets all his work done by his subordinates, or fails to do even-handed justice.

A District Magistrate is disliked if he abuses litigants, tramples justice under foot, allows the police officers subordinate to him to adopt high-handed and irregular proceedings, or collude with thieves and robbers with impunity, or during whose administration bribery is freely practised and the public peace is disturbed.

A Deputy Magistrate incurs disgrace, who shirks his magisterial duties, repeatedly puts off the disposal of cases pending in his court, and thereby harasses the litigants, depends upon his clerks for the carrying out of his duties, is uncivil and habituated to abuse, decides cases in consultation with the police, places implicit faith in the papers of the police and the false witnesses produced by them, or practises partiality in deciding cases, or accepts unlawful gratifications, or uses gratis the carriages and horses belonging to the rich persons residing within his jurisdiction.

A Tahsíldar becomes infamous when he decides cases solely according to the opinion of his judicial clerk, gets the assessments of the income-tax made through the kanungos and patwaris, himself being quite unacquainted with the condition of the people within his jurisdiction, obtains articles gratis from rich persons by sending requisitions to them, is intimate with prostitutes, and allows these to influence him in the decision of cases, or accepts bribes.

A thanadar is hated by the people who cooks up false cases, colludes with dacoits, &c., takes bribes and cares not for justice.

A District Superintendent of Police is cried down who takes bribes, draws tour allowance simply with the object of indulging in field sports, backs his subordinates who cook up false cases, does not know the vernacular, exercises no control over his negligent subordinates, allows his subordinates to torture accused persons, or obtains articles through thanadars gratis.

The Members of the Board of Revenue are found fault with when they do not check assessments of land revenue made by Settlement Officers, or reject appeals made from the orders passed by their subordinates, without even apprising the parties concerned as to when their cases were heard and rejected.

An Inspector-General of Police is abused when he enlists incompetent, inexperienced and dishonest Inspectors in the Police force.

A District and Sessions Judge is odious when he does not properly hear appeals, is entirely under the thumb of his *Munsarim*, is incapable of grasping the points of law and the facts of a case, is ignorant of the customs and manners of the people, or delays the decision of cases.

The Sub-Judges and Munsifs are blameworthy when they lean towards Government in cases between the Secretary of State and private persons or sell justice, are uncivil or abusive, pay little attention to facts on record and give decisions based on mere conjectures, crack jokes on the bench, or take articles from litigants through their clerks or pleaders.

A High Court is disreputable that forbears to call upon subordinate courts for explanations for mistakes committed by them, is more particular about legal flaws than about the facts of a case, interprets the law in its own way, or leans towards a rich person or Government against a poor person.

The Superintendent of a Collector's office is carped at when he forms a clique by admitting too many of his relatives or class into the office, or takes bribes in promoting or degrading his subordinates.

The Chief Reader of a Collector becomes notorious for misbehaviour when he brings the latter under his complete sway, so that he may write what orders he pleases on paper, without receiving any previous instruction from him.

A Secretary to Government is denounced when he allows some Deputy Collectors and other executive officials to stay on in one place for long periods and thereby gives them opportunity to live there in clover, while he sends others roving about the whole province, who do not dance attendance on him.

The Public Works Department officials are disliked when they take bribes from contractors, and obtain gratis, valuable articles, from Canal Deputy Magistrates and ziladars.

A Kotwal is branded when he extorts a bribe of, say, Rs. 25 (a month) from every thana or takes a similar amount from every gambling-house.

26. The *Roznámcha-i-Qaisari* (Allahabad), of the 1st April, says that it is a general complaint among the public in this country that Anglo-Indian officers, both high and low, are so prejudiced and biased against the natives that they are always very chary of appointing and promoting natives to Government higher posts, notwithstanding the repeated instructions of the home authorities to the contrary. Even the *Lord Sahib* (the Governor-General) bears an evil reputation in this matter among the people.

ROZNÁMCHA-I-QAISARI, 1st April, 1902.

Alleged opposition of Anglo-Indian officers to the employment of natives in the higher ranks of the public service.

27. The *Prayág Samáchár* (Allahabad), of the 3rd April, received on the 12th idem, observes that if famine continued to recur as frequently as it has done during the last few years, the Hindu race must become extinct in course of time. The British Government certainly owes a deal of its present glory and power to its possession of India, and ought to do something to save this country from such a catastrophe. If the people were not reduced to so great poverty as they have been owing to the continued drain of wealth from this country to England from year to year, the people would not have been found so helpless on the occurrence of a famine. When a famine occurs owing to the failure of harvest, the peasantry have no kind of savings with which they might be able to tide over the hard time. It is surely high time that Government took steps to provide against the sufferings endured by the people during a famine. The first preventive measure which the editor can suggest is to arrange for the preservation of as much food grain in the country as will suffice for the consumption of the people (for a year), the surplus amount only being allowed to be exported.

PRAYÁG SAMÁCHÁR, 3rd April, 1902.

A suggested provision to minimise the horrors of famine.

28. The *Advocate* (Lucknow), of the 6th April, says :—" The Meeting of the Society of Arts under the presidency of Sir Antony MacDonnell before which Mr. T. W. Holderness, C.S.I., read his interesting paper on ' The Indian Famine of 1899, ' and the measures taken to relieve it, was very well attended. Mr. Holderness, both as the right-hand of Sir Antony MacDonnell in the great fight against famine in these provinces in 1897, and as Secretary of the Government of India during 1899, had special facilities to see the working of famine relief measures. What he has to say about them, therefore, deserves attention. We think it is not so much the question of proper administration of famine relief measures which excites the anxiety of the people and their friends, as the problem how to prevent it. Sir Antony MacDonnell in his closing speech occupied himself with this side of the question alone. Sir Antony MacDonnell has no

ADVOCATE, 6th April, 1902.

Social reform side of the famine question.

sympathy with the class of people who cry down the policy of railway extension, who allege that railways, instead of preventing famines, bring about famines in greater frequency, and, instead of narrowing the area of its intensity, extend it. He quoted the experience of Orissa and Behar famines, and remarked that the famine for want of food was now an impossibility in India. He admitted that famines were now due not to want of grain, but to want of money—a transformation due to the facilities for communication. In defending the railway policy, Sir Antony MacDonnell observed :—

'There never has been in the past, and judging the future by the past, there never will be in the future, a failure of the crops throughout the entire Indian continent. In the very worst famines there have been vast regions, large as European kingdoms or empires which were untouched by crop failure, and those regions have always supplied surplus stocks of food compared with which the surplus stocks in canal irrigated districts have been practically insignificant. In former times, however, there were no means of transporting, on emergency, those stocks of food to districts where grain was wanting. Now, owing to the extension of railways, the surplus stocks from granary districts are easily and cheaply transported to the districts in which they are wanted. I think, then, I am justified in saying that this policy of protective railways, which has so completely transformed the aspect of the famine problem, is one of the signal examples of British administrative foresight and skill.'

There is another side to this question. Had the State invested the money, realised from the people in the name of Famine Insurance Fund, in supplying the country with means of irrigation, by constructing canals, tanks and wells, perhaps even in the worst drought, people would have been able to cultivate so much land as would meet their requirements ; perhaps there would have been some stock of grain left with the people, upon which they would have fallen back in the days of scarcity. Had the purchasing power of the people increased with the extension of the railways, had the field labourers pecuniarily been in a better position to purchase grain at any price, the equalization of rates throughout the country would have mattered little to them. With growing decrease in the income of the people, with means of livelihood limited, the question still remains open, as to whether the extension of railways has proved an unmixed blessing to the people. But we need not follow this line of argument. Volumes shall have to be written on this side of the question, and we are afraid it will even then be difficult to solve it till such time as the Government of India, from a financial point of view, comes to the conclusion that even the policy of railway extension has some limits. What has more attracted our attention in Sir Antony MacDonnell's speech is the portion in which he deals with the preventive measures. As he speaks with sympathy and experience, whatever advice he offers to Indians will be heard with attention. We are not among those who believe that the State alone is responsible for all the sufferings and misery under which India is at the present moment labouring. The responsibility has equally to be balanced between the people and the State. We welcome candid friends who are ready to point out the plague-spots in us. After saying that he regretted that so much misconception existed in England respecting the effect of British rule in India on the condition of the people, Sir Antony remarked :—

'We had doubtless made mistakes, but never had they been intentional ; they had arisen from the mistaken application to India of economic theories and legal conclusions, which were stamped with the approval of Western experience. The results had been, in many cases, contrary to our expectations, and even now we failed to realise that although the Indian ryot is personally thrifty he is socially most extravagant. It was due to those social customs that our best efforts to ameliorate his condition met with such a large measure of disappointment. The true Indian difficulty is not one of taxation—he regarded that difficulty as insignificant—it was not even one of precarious rainfall or of bad laws. It rose from the cumulative effect of religion, custom and native law, which placed a premium on the growth of population ; made extravagant expenditure a religious duty and the indefinite distribution of property a legal obligation. Before regeneration came to India this social problem must in some way be solved, and the solution must come from the people themselves. But Government could help it forward by an energetic educational policy, by the encouragement of all measures making for thrift, and by the promotion of agricultural efficiency and industrial enterprise in all its branches. The result would be to raise the standard of comfort, which would be a great lever in the disruption of these hostile influences. If the efforts of Indian reformers were assisted in this way by the Government, he predicted for India a bright and prosperous future.'

We admit that some of our social customs are to a great extent to blame. Even these distresses do not open the people's eyes and induce them to set their house in order. Who, but a people bent on committing suicide will not reform such

customs and habits that are unsuited to the changed circumstances of the times. To marry, to breed and to die in misery is the be-all and end-all of the lives of millions of our people. The problem of what to do with our boys, how to find means to fill the hungry mouths in the family is accompanied with the problem as to how to find proper matches for our over-grown daughters. Timid people to escape the rigours of society change religion. The latest news from Bengal is that thousands of Kayasthas are becoming Vaishnavas, a sect which does not observe caste, because they find it easier and cheaper to marry their girls in the new caste. What is to be said of a people who from year's end to year's end support 52 lakhs of professional beggars, and have no money to support their orphans and widows, who in hundreds are daily changing their religion? These and similar problems are occupying the attention of the well-wishers of the country. Efforts are being made to improve the condition of the Indian masses. Sir Antony MacDonnell thinks that the efforts of Indian Social Reformers should be promoted. The question is, have they ever been aided? We think very seldom. In the early days of our boyhood, we used to hear that high Government officials encouraged reformers; now, instead of helping, they sit heavily on reformers. On one side we are told to have reform from within, on the other hand every movement, the leader of which does not instal in the place of high priest some high official, is misunderstood, and at times, we have no hesitation in saying, cried down. Such has been at least our experience in Upper India. No reform movement among the Hindus of Upper India had a greater and more far-reaching effect than the Arya Samaj, and the leaders know at their cost how they had been suspected. The Samajes—whose excellent organisation for popular education called forth such high praise the other day from Sir Roland Wilson, so that he went so far as to say that if Indians could maintain such well-organisated institutions without European aid as the Dayananda Anglo-Vedic College, the time was come when the Government should altogether retire from having any hand in high education—had to wait for a decade before a retiring Lieutenant-Governor could find an opportunity to testify to the excellence of the work. Try to stand on your own legs. Do not go as a beggar before the Government. This is what we hear from all sides. But have Government officials ever practically recognised the services done by the Arya College to the Panjab? Any third-rate *rais*, who goes with folded hands before the Government for special favours, might, in the absence of better ones, be made a Fellow of an University, but not the officers of the Anglo-Vedic College. We do not think Principal Hans Raj has yet been made a Fellow of the Panjab University, to which he supplies the largest number of candidates for examinations. The same has been the experience in early days of the Theosophical Society, and lately of its Hindu College at Benares. These were objects of suspicion till a large number of timid people were scared away. The *Gorakshini Sabha* as a movement was formed on the principles of self-help and might have proved of much help to the State during the late famine, at least its leaders would have been able to influence the lowest strata of Hindu society: but the entire movement was crushed, practically effaced from the face of the earth by official threats, simply because some of the members had in their over-zeal led the masses to break the law. These members have been made to pay the penalty for their indiscretion; but was it fair to run down the whole movement? Similar has been the experience of the leaders of the *Nadwat-ul-ulma*. If the Hindus go to form an indigenous movement, and try to strengthen their hands, and create the feeling of nationality, at once a cry is raised, and the allegation made that these are signs of Hindu revival and are sure to disturb the peace of the country. If orthodox Muhammadans attempt at doing something for themselves, the cry is raised that a race of fanatical Mullas is being brought into existence to disturb the peace of the country. We ask, in all respect, is this the way to encourage social reformers? The people want to have the help of legislation to manage endowed property attached to religious institutions. The Government, from fear of offending orthodoxy, declines to help them. The reformers ask the help of Government and Universities for raising the marriageable age of boys by founding a number of scholarships for bachelor students, or closing certain lower classes of schools against married boys. The Government expresses its inability to help. The gulf between the rulers and the ruled, instead of being narrowed, is being widened which will continue to be so till such time as the policy of suspicion and hatred is changed and the motives of reformers are properly appreciated."

OUDH AKHBÁR 11th April, 1902.

Protest against the destruction of beautiful birds by fowlers for the sake of their plumage.

29. One Kashi Nath, retired Tahsildar, writing to the *Oudh Akhbár* (Lucknow), of the 11th April, complains that a class of fowlers in the Benares, Mirzapur, and certain other districts in these Provinces have for some time past taken to indiscriminately killing certain classes of birds for the sake of their beautiful plumage, in which they trade. This practice if allowed to be continued will lead, before long, to the extinction of a most beautiful class of God's creatures. Steps should therefore be taken to stop this reckless destruction of beautiful birds.

ROZWÁMCHA-I-QAISARI, 1st April, 1902.

A complaint regarding the non-acknowledgment of a petition sent to the Lieutenant-Governor of the United Provinces.

30. The *Roznámcha-i-Qaisari* (Allahabad), observing that Lord Ampthill, Governor of the Madras Presidency, during his late tour in Dindigal, made personal enquiries from the cultivators as to their grievances, giving a patient hearing to their representations regarding the levy of water-rate from them even in respect of such fields which they did not irrigate with canal water, the reduction in the number of the instalments in which they paid revenue from eight to four, the plague measures, &c., and promising due consideration, says that if officers like His Lordship ruled over this country, she could not but be happy and prosperous. But the editor is sorry to learn that the agent of a landlord in the Muttra district lately sent a petition, and subsequently a telegram to the present Lieutenant-Governor of the United Provinces, complaining that owing to the neglect of the canal employés certain of his crops had already withered in part and would be dried up altogether shortly, and requesting permission to institute a suit against them ; but that he has not even received an acknowledgment of the same ! The people say that it never happened during the time of Sir Antony MacDonnell, that a person sent a petition to him and received no reply. It is difficult to imagine that a vigilant ruler like Sir James Digges La Touche would disregard anybody's complaint. It is very probable that the petition in question was not laid before him, and the telegram was not considered of sufficient importance to be replied to. But such treatment should not be accorded to the petitions of the people in the Lieutenant-Governor's office (Secretariat), there being no other Department which exercises control over, and can interfere in, every other Department.

V.—LEGISLATION.

HINDUSTHÁN, 7th April, 1902.

Hon'ble Rai Sri Ram Bahadur's objections to the Bill regarding the change in the name of the North-Western Provinces and Oudh.

31. The English *Hindusthán* (Kalákánkar), of the 7th April, quoting His Excellency the Viceroy's reply to the Hon'ble Rai Sri Ram Bahadur's objections to the Bill regarding the change in the name of the North-Western Provinces and Oudh, says ;—" Surely Sir Antony MacDonnell, and Sir James LaTouche, a most popular Lieutenant-Governor of these Provinces, could not have been guilty of misleading their Viceroy, Lord Curzon, and given a handle thereby to the Hon'ble Babu Sri Ram to expose the Government policy at the open sitting of the Supreme Council of the Government of India. Then again, we also are one of those people of Oudh, who do not share the objections raised by the Hon'ble Rai Bahadur. We have all along said that it would be better for Oudh to be amalgamated altogether with the *aini mulk* (Regulated Provinces), than to be kept separate from it, and be called a non-regulation province, and thereby be deprived of the benefit of the learned Judges of the High Court, who possess the experience of the English Judges, and are second to none in the world. Is it not better for us to appear before a Board of Revenue than before a Financial Commissioner, who cannot be supposed to have the experience of two Members of the Board, sitting by himself alone. In the same manner, there were found differences in almost every department between the regulation and non-regulation Provinces, and now happily for ourselves, they have been amalgamated. Why should the Lieutenant-Governor be called 'the Lieutenant-Governor of the North-Western Provinces and the Chief Commissioner of Oudh ?' Did the last part of this sentence in any way do honour to the advocates of the separation of these Provinces ? No, not at all. But in our humble opinion it eclipsed the big title of Lieutenant-Governor by being suffixed by the words, 'and the Chief Commissioner of Oudh.'

As to the remarks of the Viceroy, published in the *Pioneer* of the 28th March last, which run as follows :—

'I do not know whether my remarks will remove the objections of the Hon'ble Member, but I can assure him that I have good reason to believe that those objections are not popularly shared;' we venture to say that His Excellency does not really know whether his remarks will remove the objections of the Hon'ble Member; or not; but we can say that they cannot remove the Hon'ble Member's objections, because he will not understand them; because he belongs to a society of enthusiastic advocates, who, rightly or wrongly, want to become *lakir par fakir* (to walk on the beaten path), and therefore they could not or rather would not listen to any other argument according to the following Hindi saying:—

'*Phule phale na bet yadapi sudha barsain jalad; murukh hirdai na chet jo guru milhain biranch sam.*' (The cane would not bear fruit, even though the clouds poured down the water of life instead of the water of rain: in the same manner a man blind to reasoning would not alter his mind, even if the Brahma, the Creator of the world, condescended to teach him). Under these circumstances we are sorry to say that the reasoning and assurance of our wise, able and universally admired Viceroy of India will not be accepted by the learned Vakíl of Oudh. He is in this respect a follower of the Raja Sir Amir Hasan of Mahmudabad, who incurred the serious displeasure of the late Sir George Couper by opposing the amalgamation of Oudh with the North Western Provinces. Both the parties consisted of Europeans and Indians. Mr. Currie, the brother of Colonel Fendall Currie, then being the Judicial Commissioner of Oudh, was the leader of the dissenting Europeans and Civilians, and Raja Sir Amir Hasan was the leader of the Taluqdárs and other landed-proprietors and *raises* of Oudh. Maharaja Sir Digbijai Singh was with the Government, and great unpleasantness continued between the two parties for some years. We very well remember the circumstances, and really we are also very much surprised to read the remarks of our member, the Hon'ble Rai Bahadur, who wreaked his old vengeance by trying to hoodwink our cautious Viceroy, though his ingenious scheme proved abortive before the learned Viceroy and his Councillors."

VI.—Railway.

A complaint regarding the city railway-station at Meerut.

32. The *Oudh Akhbár* (Lucknow), of the 11th April, publishes a letter in which the writer complains that while large numbers of passengers alight (and book themselves) at the city railway-station at Meerut, there is only one ticket-collector, so that the third-class passengers are detained for about 25 minutes before tickets are collected from them and they are allowed to leave the station. Similarly there is only a peon deputed to check the tickets of the 2nd and Intermediate class out-going passengers at this station. On the other hand, there are two ticket collectors at the Cantonment Railway station, though the passenger traffic here is only one-eighth of that on the city station. But the Cantonment station is mainly used by Europeans, and every attention must be paid to their convenience!

Oudh Akhbár, 11th April, 1902.

VII.—Post Office.

Suggestion to reduce the postage on articles sent to newspapers for publication.

33. A correspondent of the *Oudh Akhbár* (Lucknow), of the 10th April, urges that just as the rate of postage on registered newspapers and the telegraphic charges on messages sent to them for publication have been reduced, so Government should extend the same concession with respect to articles contributed by correspondents to the press.

Oudh Akhbár, 10th April, 1902.

VIII.—Native Societies and Religious and Social Matters.

The Hon'ble Saiyid Husain Bilgrami's question in the Viceroy's Legislative Council regarding Muhammadan religious endowments.

34. The *Advocate* (Lucknow), of the 6th April, says:—"On the day of the Budget discussion, the Hon'ble Saiyid Husain Bilgrami asked for statistics about the number and value of all the Muhammadan religious and charitable endowments, and about their number under direct or indirect State control. He further requested Government to collect the information on the subject, if it were not available at the time. The Hon'ble Mr. Ibbetson replied denying the existence of any such statistics. Not only this. He did not even think it advisable to order their

Advocate, 6th April, 1902.

compilation. A good many endowments are in reality family settlements in the form of *waqf*; and the trustees are not bound to give any information regarding them, and any such inquiry would assume an inquisitorial nature that might be keenly resented. For these reasons the Government of India do not think it advisable to meddle in the matter. This is of course carrying the principle of religious neutrality to the extreme. If the trustees of such endowments are not bound to give any information about their number and value, the people in general may not feel themselves called upon to give the census enumerator the names and the number of the members of their families. This is merely shirking an imperative duty on the part of Government. The State in India is bound to see that all endowments are properly managed and their incomes spent on their legitimate purposes. Thus alone can intending donors of endowments be encouraged. If our rulers only knew how to proceed sympathetically in such delicate matters, they could do immense good to the country socially, as they are doing, to a great extent, educationally and administratively.

IX.—Miscellaneous.

Advocate, 10th April, 1902.

Prevention of disease.

35. The *Advocate* (Lucknow), of the 10th April, says:—"Prevention is better than cure. We feel the force of this saying more than ever. The plague knocks at our doors. The Sanitary and Municipal authorities and the citizens should put their heads together and devise methods of prevention. If disinfection is the best measure to prevent both the spread and the outbreak of the plague, all important cities should at once be divided into blocks and the houses disinfected without delay. In places where the disease has not appeared, evacuation of the houses during the process of disinfection may not be required and should not be enforced. While on the necessity of the adoption of measures for prevention, we mean to place before our readers the fact that many deadly maladies that are generally termed hereditary, and then pronounced incurable, are almost all of them preventable and as much hereditary as is knowledge. Latest researches support the contention that generally all troublesome and long-enduring diseases are the effect more of defective drainage, dirty habits, rotten and ill-ventilated buildings than of any unwelcome legacy from parents." * * * * * *

"In tracing the causes, those apart from heredity, some of the remedies have been incidentally mentioned. In the fewest possible words, they are more sanitary than medicinal, and relate more to food than to drugs. These consist of sanitary dwellings, less crowded and well ventilated bedrooms, sufficiency of sunlight, personal cleanliness, plain but healthy diet. A few strong municipal restrictions about easing on the road, spitting anywhere and everywhere, and the erection of buildings might go a great way to prevent the dissemination of any disease. As to phthisis that wasting malady, it should be declared from the housetops that tuberculosis is an infectious disease, in its way almost as communicable as an exanthema, a disease of the skin. As precautions against the spread of this disease, suggestions had been made both in Europe and the United States. It was proposed that there should be isolation and notification of cases of phthisis and a regular house-to-house visitation by competent sanitary Inspectors, who would point out to the proprietors and inhabitants the defects in their buildings. In the late plague scare in Melbourne this scheme was actually carried out, and with great success: but as soon as the fright was over, the officers were dismissed, and there was an immediate return to former haphazard methods. An immense amount of phthisis could be prevented by improving the dwellings of the working classes, and the regulations with respect to the erection of their tenements should be most stringently enforced, and placed in more resolute hands than those in which they are now. Sleeping rooms were often built in cold countries, without even a fireplace or any opening communicating with the outside air, and it was a rare thing to see any attempt at ventilating the floors. Another important matter in connection with this disease was the establishment of sanitaria. There was no necessity to erect costly brick or wood buildings. It would be very much better, in fact, to gather these people together under separate tents. The phthisical bore cold very well, contrary to the general idea, and these temporary canvas structures could be destroyed, or exposed to the light in a manner impossible with more permanently built shelters. In addition to sanitary measures, two other factors

make Indians more liable to phthisis and other diseases. With the increase in the struggle for existence, life in India is always run on a very high pressure. It means less rest and more worry. Nothing kills and shortens, and takes away the charm from, life so much as worry. The second is the gradual and steady inroad made on society by the slow progress of alcoholism. It is of course in a very rudimentary stage yet; but in no time it may assume gigantic proportions and make India another England in drunkenness. Early measures to stamp out the evil is urgently called for.

Plague riot at Mirzapur.

36. The *Roznámcha-i-Qaisari* (Allahabad), of the 1st April, referring to the accounts of the plague riots in certain districts of the Panjab, as published by some of the newspapers in the United Provinces, says that, according to the *Hindustani*, a similar riot has lately taken place at Mirzapur, which, if the report is true, casts a slur on the administrative capacity of the local authorities in that town. All praise is certainly due to the District Magistrate and the medical authorities of Allahabad, who, despite the great virulence of plague in this town, caused no harassment to the people, and gave them no occasion for resistance. If Government punishes persons who take part in plague riots, it should also punish the local officials who bring about such riots by their maladministration, so that it might not create general disaffection among the people.

ROZNAMCHA-I-QAISARI, 1st April, 1902.

Revival of Indian industries.

37. The English *Hindusthán* (Kalákánkar), of the 4th April, says:—"Within the last fifty years gigantic changes have taken place in the social polity of this country, with regard to Indian indigenous industries, and wealth, which was in days gone-by the monopoly of the few, has now become distributed among the many; and therefore, the money that used to be spent in buying the superfluous luxuries of an indolent life, is now used by the mediocrity in buying the daily necessaries of life. The shawls of Cashmere, the *alwáns* of Amritsar and Rampur, the silk fabrics of Murshedabad, Midnapore and Cuttack, the *dhoties* of calcutta, Pubna, Santipore, Dacca, and Chandernagore, being high priced, do not meet the demand of the common people who, therefore, have to fall back upon foreign articles which are lower in price and of artistic make. In order therefore that the consumption of Indian manufactures might be effectually increased it would appear necessary to bring their prices on a level with, if not lower than, the prices of articles imported from foreign countries.

HINDUSTHÁN, 4th April, 1902.

But the labour charges and the length of time incurred in the manufacture of Indian goods are so great that the lowering of prices is more or less impracticable, so long as the labouring classes are not taught the use of machinery. Scientific education would, therefore, appear to be the only sure groundwork of the resuscitation of Indian industries. European methods of manufacture should be introduced as soon as possible, and technical schools for the training of the working classes in foreign arts and industries should be established in different parts of the country.

ALLAHABAD:
The 15th April, 1902.

PRIYA DAS, M.A.,
Government Reporter on the Native Press for the United Provinces of Agra and Oudh.

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SELECTIONS

FROM THE

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I.—Politics.

(a).—*Foreign.*

Exhortation to the Muhammadans of the United Provinces to contribute to the Hedjaz Railway Fund.

1. The *Oudh Punch* (Lucknow), in its Supplement of the 10th April, publishes an article from a correspondent, in which he reproaches the Muhammadans of the United Provinces, especially the educated ones among them, for abstaining so far from contributing to the Hedjaz Railway Fund, sets before them the noble example of the Muhammadans of the other parts of India, who have freely contributed their mite to the fund, and, exhorting them to follow suit, directing them to bear in mind that the giving of money for this work is an act of religious merit.

OUDH PUNCH, 10th April, 1902.

(b).—*Home.*

Indians in South Africa.

2. The *Advocate* (Lucknow), of the 17th April, says:—"If you have a grievance to be redressed, go on hammering at it till Doom's Day. This is the creed of earnest workers. We have no way but to do this. Our Indian brethren in South Africa are in a sad plight. They labour under a number of political disabilities not of a sentimental nature. They cannot carry on their trade freely. They are not allowed to walk upon the footpaths; some classes of railway compartments have no room for them; the right for purchase of landed property is denied to them, etc., etc. When the Boer war broke out, Indians exhibited unparalleled loyalty even under such circumstances. Hopes were held out of bettering their condition. They are even now but deferred hopes. Lord Milner has not yet found time to take up the matter. But Mr. Caine is not willing to allow it to be dropped. He is at it with his wonted zeal and vigour. In the meantime, a correspondent from the Transvaal thus deplores the policy pursued by the Colonists with respect to Indians:—

ADVOCATE, 17th April, 1902.

'Perhaps the inveterate laziness and unfitness of the native black, and the difficulty of obtaining labour from Portuguese territory, may bring about the introduction of the excellent Indian labourer into this land which can support many millions of an agricultural population. Both India and Africa would be enormously benefited by this Indian immigration, and I trust that no Jewish wire-pulling will stop it. The Jew capitalists are against it in order to favour their pedlar brethren. It seems, however, wrong that our British Indian subjects should be debarred from settling in a Crown Colony as both the Transvaal and Orange River Colony now are. It was India and her troops that saved Natal in the present war, if not South Africa. It was an Indian General who overthrew the Boers when all our other Generals had failed. South Africa as a Colony would never have existed but for India. For that country the Cape was retained as a port of call and a coaling station. Surely South Africa owes a debt to India, and, instead of excluding her sons, should welcome them as men from the other Colonies.'

The crucial moment for the British Ministers has come. In the year of the Coronation of the first Emperor of India, it will be shortly known throughout the world whether or not Indians form an integral part of the Empire on which the sun never sets. We shall also once for all know if India is ever to remain the Cinderella in the great household of the Empire."

Indians, and the Coronation ceremony.

3. The *Advocate* (Lucknow), of the 17th April, says:—"Quite a large number of Indians, from among the princes, the people and the sepoys, are going to attend the Coronation ceremony in London in June next. Most of the people are going as Government guests; the number of private visitors will none the less be large. In all, not less than three or four thousand Indians will be in London in June next. Leaving aside the political importance of such a grand assemblage, the social effect of the gathering will be very great. For the first time in the history of England's connection with India, so large a number of India's best representatives will visit a foreign land. Let us hope they will go as England's guests and will be treated as such during their stay in that country, standing shoulder to shoulder with Englishmen as fellow-subjects, and not merely as ornamental things to be exhibited to sightseers and to add to the grandeur of the procession. Then when these people return to India, they will return full of enthusiasm about England's hospitality and greatness. The sea voyage question has been practically solved in all parts of India. So far as the orthodox people in Upper India are concerned, they will raise no objection to any man's visiting foreign lands provided on his return he does not break the caste rules and does not refuse to remain with the people. The Rajputs and Brahmins, several of whom are high class Kankubjas, who were for thirteen months in China during the last campaign, have all been welcomed back to the bosom of

ADVOCATE, 17th April, 1902.

society without undergoing *práschitya* ; the menials who have recently returned in large numbers from South Africa have been freely admitted to their castes by their Panchayats with or without giving a sumptuous dinner to their castemen, and have felt so encouraged that so large a number of *kahars* have gone to South Africa that the servant question has become a serious problem in the large cities of these provinces. If any objection now and then is raised to the admission of an England-returned gentleman with coats, hats and boots, that is due more to his changed habits and mode of living than to the attitude of his orthodox castemen. The forthcoming visit of hundreds of our countrymen to England for the coronation ought altogether to solve the question. In selecting soldiers, nominations have been made from every caste. From the local Rajput Regiment 25 soldiers will be going by 15th May. Sikhs, Brahmins, Dogras, Maharattas, Madrasees, along with representatives of Pathans, Afridis, Hindustani Muhammadans, will reach Bombay by the middle of May, and under the command of Major Dawson, will proceed to England. Every arrangement will be made for the convenience of the soldiers, who will be allowed a special allowance at the rate of Rs. 5 per day per officer, and one shilling per day for every soldier. We have one thing to say in this connection. We understand that no menials will be allowed to accompany the soldiers. We think this to be a mistake. The sight of Indian soldiers washing their own utensils in Hyde Park or cooking their *chapatis* in open field, while their camp is surrounded by hundreds of anxious on-lookers, will not be edifying. For every 20 or 25 men the Government should allow two menials. If the soldiers are to do their own cooking, as many will most probably do, then a number of *kahars* should be taken to England along with the soldiers. Of the numerous Hindu guests of the King-Emperor few will live in the heterodox fashion. They will observe orthodoxy in all its details. We understand the Maharaja of Jeypur's arrangements will be perfect. He is chartering a ship for his own use, where every arrangement will be made, so that in not even the most minor details, caste rules may be broken. This is good and satisfactory. We would suggest that the princes and chiefs should leave behind them some mark of their visit to England. If the Maharajas, headed by the Chief of Jeypur, raise a decent sum of money to build a dharamshala for the Hindus and a sarai for the Muhammadans on the bank of the Thames in commemoration of the event, the idea will appeal to His Imperial Majesty's sympathy and the people of England. A dharamshala in England will be the most appropriate memorial of the event from an Indian point of view. As to its usefulness there can be no two opinions. The number of visitors to England will go on increasing. In one or two decades England is bound to be connected with India by an overland route. This will be followed by a greater influx of Indians to England, several of whom will prefer to live in the orthodox style. If arrangements for their stay in England are made and the difficulty of accommodation removed, even elderly persons would visit the country, and highly beneficial results will follow. They will soon be able to have a colony of their own and create a public opinion there, which will prevent our young men, who mostly visit England for educational purposes, from going astray. Among the Government guests we find the name of Sir Baba Khem Singh Bedi, the spiritual leader of the Sikhs. The Baba will be doing a great service not only to the Sikhs, but also to the Hindus, as a body, if he were to initiate a movement for having Guru Nanak's Sangat in London in commemoration of the event. The Sikhs have recently established one at Hong Kong, and are going to have more in some other colonies where Sikhs go in large numbers for the purpose of service or trade. They should lose no time in having one in London for their own use and the benefit of others. We were told some years ago that a rich Hindu merchant of Bombay had an idea of constructing a shivala and dharamshala in London, and that he set apart a large amount of money for the purpose. If there is an opportunity for this gentleman to carry out the idea it will present itself now for the availing of which no time should be lost. The event which is taking so large a number of our countymen to England is unique and has great political and social significance in our eyes. If we slip this opportunity without permanently advancing the cause of the sea-voyage movement and placing in the way of the Indian merchant and tradesman facilities to visit England in large numbers, we will be losing a great opportunity. We would ask our countrymen in England to urge this great need of theirs on the chiefs and nobles that are going to pay them a visit.

4. The *Saraswati* (Allahabad), for March, received on the 15th April, discussing the question of the appropriateness or otherwise of the oriental title of *Kaisar-i-Hind* being assumed by the King-Emperor Edward VII, says that as *Kaisar* is the particular title of the Emperor of Germany, it will not look well to give the same appellative to "our" Emperor. The title of *Shahanshah-i-Hind* too, which will remind the natives of the oppressive days of the Muhammadan supremacy over this country, will be equally unsuitable. The only vernacular designation which King Edward should appropriately bear in respect to India, is *Raj Rajeshwar* (King of Kings), and which, reminding the people, as it will, of the happy olden days when the country was ruled by great Hindu Rajas, will give them complete satisfaction.

SARASWATI, March, 1902.

A suggestion to King Edward VII to assume the title of *Raj Rajeshwar* of India.

5. A correspondent of the *Oudh Akhbár* (Lucknow), of the 14th April, in a long article, highly praising the present Viceroy for his various administrative measures, and personal qualities, calls upon the *Nadwat-ul-Ulma* to avail itself of the opportunity of the coming Delhi Coronation Darbar, to present an address of loyalty and fealty to the British throne on behalf of the entire Muhammadan community in India, to Lord Curzon, and thereby remove the doubts entertained in some quarters regarding the loyalty of those Muhammadans who receive their religious education from Mullas. It is to be hoped that Lord Curzon will not, on his part, refuse to receive an address from the Nadwa should it request permission to send a deputation to His Excellency on the occasion of the Coronation Darbar.

OUDH AKHBÁR, 14th April, 1902.

The *Nadwat-ul-Ulama* and the Coronation Darbar at Delhi.

6. The *Advocate* (Lucknow), of the 13th April, observes:—"Once upon a time the cat and the tiger fell out. The tiger rushed upon his aunt, the cat, with full force, expanded claw and open mouth. The tiny animal ran for the sake of life and took shelter in a man's abode. The beast feared to follow his prey into the domains of man. He stopped on the way and turned back. He threatened that as he could not get hold of the cat, he would anyhow try to secure its fæces to punish it. Thereafter cats are seen to cover their evacuations everywhere in the world. The colonists of Natal are more than the tiger in the story. They have caught the British Indian and tripped him in the matter of political rights in that colony under the British Flag. They mean to go further. A Bill has been introduced into the Natal Assembly to define the status of the children of indentured Indian coolies. It is proposed to define that children born to such parents before or after their arrival in Natal should, on reaching manhood, be admitted to the position held by their progenitors. That is to say, the children of coolies are to be coolies and nothing but that, no matter whether they enter into any agreement with any colonists similar to what bound their fathers to the latter's masters. It is the same thing as to say and hold that sons of slaves must be slaves and shall have no rights to claim as independent citizens of the Empire. Thus has begun the settlement of the Indian question in South Africa, in the face of the loyalty and devotion of Indians to the British Throne, and the hope of the English nation coupled with the promise of responsible Ministers, to see that the position of Indians is placed on a satisfactory footing. And this in the year, and just on the eve, of the Coronation of Edward VII, King of Great Britain and Ireland, and of the Britons across the Sea, Emperor of India, and Defender of the Faith!"

ADVOCATE, 13th April, 1902.

Indians in Natal.

II.—AFGHANISTAN AND TRANS-FRONTIER.

7. The *Advocate* (Lucknow), of the 13th April, says:—"The Mahsuds are an utterly unmanageable tribe. On the day following the signing of the agreement with the *jirga* at Tank, a party of the 27th Panjab Infantry was attacked and suffered severe loss. Previously some Mahsuds had murdered a Muhammadan Political Officer. The terms of the settlement made it possible for the allowances to the tribe to filter down to sections and sub-sections, and not to be confined to *maliks* and their immediate followers. In return they promised to behave properly and to keep the peace on their side of the North-West Frontier.

ADVOCATE, 13th April, 1902.

A Mahsud attack on the 27th Panjab Infantry on the North-West Frontier.

It is said that the Mahsuds as a body had no hand in the attack: it was the work, we are told, of some malcontents. The rapid reduction in the regular troops was availed of by this party to spring back to their natural state of disorderliness. Let us hope the matter ends here."

NASIM-I-HIND, 15th April, 1902.

The Amir of Kabul and his attitude towards the Mullas.

8. The *Nasim-i-Hind* (Fatehpur), of the 15th April, observes that Anglo-Indian newspapers are quite wrong in distrusting the present policy of the Amir Habib-ullah Khan, simply because he has, ever since his accession to the throne, shown too much leaning towards Mulla Najm-ud-din and religious matters. Religious priests still exercise as much influence in Afghanistan as they did in Europe in the Middle Ages, and the Amir has been very wise in seeking to conciliate them by all means in his power, so that they may freely acknowledge him to be the ruler of Afghanistan. Once His Highness finds his power secure, he will cease to make much of these Mullas and others. The British Government need not, therefore, entertain any anxiety with reference to his present doings. [The *Oudh Akhbár* (Lucknow), of the 18th April, referring to the grand reception accorded to Mulla Najm-ud-din Hadda at Kabul by Amir Habib-ullah Khan, is also of opinion that His Highness' object is simply to establish his power and sway over the Afghans through the influence of Mullas. It is true that the late Amir Abdur Rahman never made much of Mullas, or allowed them any hand in political matters; but he too had sufficient regard for the goodwill of that influential body. The very fact of the present Amir declining to accept a religious title proposed by Mulla Hadda shows that he is not willing to place himself under the thumb of the Mullas. So far as the writer can gauge the present circumstances, he does not think that Amir Habib-ullah will leave the path trodden by his illustrious father.]

HINDUSTHÁN, 16th April, 1902.

Alleged intention of the Amir of Kabul to visit India.

9. The English *Hindusthán* (Kalákánkar), of the 16th April, says:—"It is said that reports from Kabul give credit to the Amir's intention of visiting India, just as his late father did, by attending the Darbar at Umballa during the late Lord Dufferin's regime. Such a visit is most desirable, and if it could be arranged in connection with the Imperial Assemblage to be held at Delhi next January, it would be one of the best political moves of Lord Curzon, our Viceroy."

III.—NATIVE STATES.

NAIYAR-I-AZAM, 12th April, 1902.

Complaint against certain State officials in Rampur.

10. A correspondent of the *Naiyar-i-Azam* (Moradabad), of the 12th April, asks the following questions in respect to certain persons in Rampur:—

(1). What is Dulah Khan? and what officer's favourite is he that his orders are so implicitly obeyed? How could he make two coats for himself costing Rs. 40, considering that his pay is very small? Who paid the cost of these coats?

(2). Who are those 10 or 15 persons of Bajuri Tola and Gujar Tola who go about armed at night? Which officer's protection does this band enjoy?

(3). What officer, having got the offences of certain thieves condoned, has kept them with him? Is it at the instance of any officer that certain thefts are not traced out? Who is this officer who exercises so much influence?

(4). What officer's *protégé* is Niamat, who, having been charged with dacoity, is now relegated to jail? Why did this officer get his offence condoned at first?

AL BASHIR, 15th April, 1902.

Rumoured amalgamation of the Berars with the Bombay Presidency and the Central Provinces.

11. *Al Bashir* (Etáwah), of the 15th April, in its columns of miscellaneous news, says that it is rumoured that the Berars will be amalgamated (partly) with the Bombay Presidency and (partly) with the Central Provinces, the Nizam continuing to receive thirty lakhs of rupees a year (as the net income of that province). This rumour has caused a great sensation among the people of the Berars, who desire their province to continue under the protection (suzerainty) of His Highness the Nizam.

IV.—Administration.

(a).—*Judicial and Revenue.*

12. The *Urúj* (Bijnor), of the 14th April, referring to the charge of forgery recently brought against Mr. Balgangadhar Tilak at Poona, regrets that an educated and respectable man like him should get into such difficulties.

Urúj, 14th April, 1902.

Mr. Tilak of Poona charged with the offence of forgery.

13. *Al Bashir* (Etáwah), of the 8th April, deploring the policy of Sir Antony MacDonnell, the late Lieutenant-Governor of these Provinces, who ruled that the employment of Hindus and Musalmans as tahsildars (and other subordinate executive officials) should be in the ratio of 3 to 2, says that the result of this objectionable policy this year was that only 20 Muhammadans were nominated for tahsildarships, while the number of the Hindu nominees was 27. Again, out of the 18 Muhammadan new nominees who had, last year, been sent back disappointed even without having been inspected by the Board of Revenue, only 8 were nominated again this year. The remaining 10 gentlemen are perfectly well-behaved and good officials, and the editor, publishing their names, requests the present Lieutenant-Governor to take their case into special consideration, and have them nominated again, by making in their favour an exception to the new rules on the subject, if necessary. The editor further requests His Honor to revert to the old system of having Musalmans or Hindus nominated, and selected for tahsildarships (and other executive posts), according to their qualifications or official experience, &c., freely, without sticking to the proportion fixed between them by his predecessor. There are several Muhammadan tahsildars, too, who though recommended over and over again for Deputy Collectorships, have not been promoted yet on account of the policy of proportionate employment followed by Sir Antony MacDonnell.

Al Bashir, 8th April, 1902.

Protest against the policy of proportionate employment of Muhammadans and Hindus in the Subordinate Executive Service in the United Provinces.

(b).—*Police.*

14. The *Advocate* (Lucknow), of the 17th April, publishes the following letter from a correspondent at Saháranpur:—"One Chittar Brahman was returning home one night at about 11 o'clock. On his way lay the shop of Banarsi, Bania. There Chittar asked for two pice worth of sugar. Just then there happened to be at the shop three other men, named Daro, Mithan and Mai Dayal. The Brahman saw the Bania pass on, in his closed fist, to Daro something which made a slight chink. This led to the supposition in Chittar's mind that some money had been passed. He then went his way with his purchase. The presence of the three above-named notorious characters of the city of Saháranpur and the little incident at the shop appear to have agitated Chittar so much that he availed himself of the first opportunity the next morning of taking a policeman into his confidence, with the usual precaution that the secret should not be divulged. The policeman, in his turn, felt anxious to relieve himself of the burden, and promptly carried the news to his superior officer. The result was that the city Sub-Inspector sent for Chittar, who had once before been convicted of theft, questioned him, and then proceeded with him to the shop in question. The Bania was found engaged in arranging his goods for sale, and the police officer, who had witnesses with him, asked the Bania to deliver up any stolen property that might have been given him by any one. The Bania, recalling his past experience of the unpleasantness of the clutches of the police, staggered at this somewhat imperious and impertinent demand. He replied that he had no stolen property in the shop. This was not sufficient. An immediate search was threatened. It was actually carried out in presence of the witnesses by a constable who had accompanied the Sub-Inspector. The usual formality of having their clothes and persons examined was gone through, and then began the search. Nothing was found in the shop. Thereupon the search party proceeded to the innermost apartment, a room where a number of sacks of grain were stacked. By a strange irony of fate, the master of the house, *i.e.* the Bania, whose house was being searched, did not happen to form one of the party.

Advocate, 17th April, 1902.

A dishonest recovery of property by the police at Saháranpur.

According to two of the witnesses he remained in the other room; according to himself and another witness, he was not admitted into the shop during the search, but was detained outside. Within the room the constable began pulling down the sacks one by one till he alighted upon a bundle in the second sack from the bottom. It was forthwith brought outside the shop to the Sub-Inspector, where he was sitting, and when opened it was found to contain certain gold and silver ornaments. This done, it was not hard to find an owner for the missing articles, one who could identify the jewellery as belonging to himself, which had been carried away only recently by dacoits. The consequence was the arrest and trial of the Bania on a charge of dishonestly receiving or retaining stolen property, the possession whereof he knew or had reason to believe to have been transferred by the commission of a dacoity. But the Sessions Judge gave it as his deliberate opinion, based on the demeanour of witnesses, that the discovery was not a *bonâ fide* one, that the bundle had been placed there or thrown in or taken in for the purpose of the discovery, and that the case ought not to have been committed at all under section 412, Indian Penal Code; as the most important ingredient required for establishing an offence under that section was wanting.

Who was responsible for this false prosecution based on the false discovery? Why was the search made by a constable? Why was not the master of the house allowed to be present at the search? What was the Sub-Inspector doing while his assistant was engaged in planting the articles in an innocent man's house? What notice has been taken of the conduct of the police?"

(c).—*Finance and Taxation.*

HINDUSTHÁN, 11th April, 1902.

Protest against the Hon'ble Members either delivering written speeches or laying them on the table at the debate on the Annual Budget in the Viceroy's Legislative Council.

15. The English *Hindusthán* (Kalákánkar), of the 11th April, referring to the Viceroy's introductory speech, regarding the Hon'ble Members laying their speeches upon the table at the debate on the last Budget in the Supreme Legislative Council, observes:—"We were very much amused indeed last year to learn that the speeches of the Hon'ble Members of the Supreme Legislative Council were required by the President to be laid on the table, and we are rather more amused now than before to see that the Viceroy has allowed the same thing to be done again this year, though he has given certain warnings to the Hon'ble Members. His Excellency said:—'When I invited Hon'ble Members to lay upon the table such portions of their speeches as they did not propose to deliver, I clearly did not mean to extend to them a liberty greater than that they enjoy under the existing rules of debate.' We never interfered, but greatly objected to this policy of His Excellency, and we also want the practice of writing speeches in English, and then either laying them upon the debating table of the Council or reading them, to be abolished. The practice of delivering speeches we copy from the Western people. Therefore we must either carry it out exactly like them, or write our speeches in our own languages, and place them on the table of the Council some weeks beforehand, in order to enable the President to read them at his leisure, and then to accept them or not. But to encourage the Hon'ble Members to write their speeches in English, and thereby damp English oratory amongst the Indian Members, is most objectionable. Therefore it is most desirable that the English Government will be pleased to pass some rules to the effect that no Indian Member of the Legislative Council, whether English-knowing or not, shall write his speech in English and lay it upon the debating table of the Council; but that he must express his sentiments (if he is desirous to do so in English) in an *extempore* speech. But if he is unable to do so, he should write his speech in his own language, and place it on the table of the Council."

HINDUSTHÁN, 14th April, 1902.

Debate on the last Budget in the Viceroy's Legislative Council.

16. The English *Hindusthán* (Kalákánkar), of the 14th April, quoting portions of the speeches, as reported in the *Pioneer*, of the Hon'ble Mr. M. C. Turner, and the Hon'ble Maharaja of Darbhanga at the debate on the last Budget in the Viceroy's Legislative Council, says:—"We entirely agree with the Hon'ble Member as well as his other Hon'ble Colleagues, that undoubtedly the Budget was the most remarkable one ever presented. The remission of two crores of land revenue in the famine areas is the most praiseworthy and benevolent act of the Government of India; and we also are at one with those Hon'ble Members who are for raising the minimum limit of the income-tax from Rs. 500 to Rs. 1,000 or Rs. 1,200 per

annum. We also see no reason why the Supreme Government should not allow the Local Government to expend the portion of the surplus of the Province of Bengal, in improving the condition of the city of Calcutta which is so notorious for being the dirtiest city in India. We are, and have always been, of opinion that, not to talk of the removal of the countervailing duty on bounty-fed beet sugar, it is absolutely necessary to protect the Indian corn trade as well as others from the monopoly of the alien merchants; because if the Indian children of the soil and other tradesmen had the monopoly of the trades of their own country in their own hands, the Supreme Government would not have been obliged to remit the large sum of two crores for which His Excellency the Viceroy and his Finance Minister have been so much thanked and praised. Why should not our Government receive all their requirements for the commissariat, &c.,—when they are obliged to buy various kinds of cereals, condiments and other country produce—from those country people directly who are the real producers of these articles? We know that England does not grow enough cereal provisions to support its entire population; and yet Indian cultivators are not encouraged and helped by the Government to sell their corn directly to the Government to the best advantage, whilst alien merchants, such as Ralli Brothers and others, are allowed to have the monopoly of the Indian corn trade in their hands.

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It is true that Lord Curzon is conferring untold blessings on the Indians, by means of his appointing so many Commissions, by means of his taking so great interest in visiting the various parts of the country, and in short by so minutely scrutinizing the various points of the Indian administration. Therefore may the King of England and Emperor of India listen to our prayer, and increase the term of His Excellency's tenure of office to not less than seven years and to not more than ten years, and at the same time may God please so to actuate the minds of Lady and Lord Curzon that they may condescend, at the humble request of His Majesty's Indian subjects, to kindly and graciously accept the increased term of office in India."

17. The English *Hindusthán* (Kalákánkar), of the 16th April, in continuation of its preceding comments on the debate on the last Budget in the Viceroy's Legislative Council, makes a further quotation from the speech of the Maharája of Darbhanga, advocating the raising of the minimum taxable income, and observes as follows:—"We entirely agree with His Highness the Maharaja of Darbhanga, that we ought to be cautious in our anticipations, and at the same time we ought not to embarrass our rulers, because it is to the interest of the Government to see its subjects happy and well cared for. But we can only talk away; however, if we were a member of that ruling august assembly, we would have been able to feel the difference between a ruler and a criticiser. There was a king who had a good menagerie, where hung a picture of a lion and a man, who was kneeling upon the breast of the prostrated monarch of the forest and was tearing his jaws with his hands. The king addressed the living monarch of the forest in the following terms:—

HINDUSTHÁN, 16th April, 1902.

Debate on the last Budget in the Viceroy's Legislative Council.

'Oh thou king of the forest! look how powerful is man, the most rational animal of the world.' Thereupon the lion retorted and said, 'Yes, your Majesty, you are right.' But the fact of the matter is this, that the picture was drawn by a man, but not by a lion. However, had it been drawn by a lion it would have been contrary to what it is now. So if the speeches of the Hon'ble Members were to be written by them in the capacity of members of the governing staff, then the sentiments of their speeches would be altogether changed; because to criticise only for the sake of notoriety and making show is one thing, and to do justice to the various ruling departments and to allot to them such financial portions to which they are entitled, and then to do good to the country is another thing. Then again, the Government wanted to follow the example of Oliver Goldsmith as set forth in the Vicar of Wakefield, in the following quotation:—

'From this motive, I had scarce taken orders a year before I began to think seriously of matrimony, and chose my wife, as she did her wedding gown, not for a fine glossy surface, but for such qualities as would wear well.' So our Government

wants to choose such a policy for raising the limit of the income-tax as would wearwell; because unless they could make such a limit a lasting one, they would not make any temporary alterations: and in this respect we literally support the Maharaja of Darbhanga. The Maharaja is also right in observing that if the minimum limit of Rs. 2,400 a year prevails in England, then the minimum limit of the income-tax in India, in our opinion, if it be not higher, ought to be the same as in England. The income-tax and the salt-tax indeed are very pressing and very much felt in India, and therefore we wish to impress upon our Government the necessity of reducing them, when they see their way to accepting our sincere and loyal advice. Of all the taxes, the salt-tax is the most important, because it affects the poor and the rich equally. Those who live on coarse food can only swallow it with the help of salt. Therefore to deprive them of this necessity—salt eating—would be invoking the curse of the old and infirm people, which ought to be feared, according to the following Persian saying:—'*Nim shabe áh kunad pírzál, daulate sad sál kunad paimál*" (If an old woman curses any one at midnight, she destroys his century's accumulated wealth). Under those circumstances, sincerely believing in this Persian saying, we most loyally, constitutionally, and humbly request our English Indian Government to exempt those poor, infirm and penniless Indian people from the burden of the salt-tax who are unable to afford to buy it. At the same time we do not plead at all for the wealthy and well-to-do Indian people."

HINDUSTHÁN, 11th April, 1902.

The Provincial Budget.

18. The English *Hindusthán* (Kalákánkar) of the 11th April, says:—"The Hon'ble Mr. Meston's Financial Statement, presented at the meeting of the Provincial Legislative Council in the Chutter Munzil on the 7th instant, is short and clear, and can be understood by the people.

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On the whole the Statement is an admirable setting forth of last year's accounts and this year's plans, and its character is indicated in one of the closing sentences: 'steady progress along accepted lines is what our forecast contemplates, and an enlarged field of usefulness for the local bodies which take a share in the administration.' Less jubilantly optimistic, *i.e.*, than Sir Edward Law's Budget presented in Calcutta the other day, the Provincial Statement exhibits just satisfaction with the year closed, and justifiable confidence for the year begun."

ADVOCATE, 13th April, 1902.

Debate on the Provincial Budget.

19. The *Advocate* (Lucknow), of the 13th April, says:—"Sir James Digges LaTouche's Government is fortunate in commencing the first financial year with a prosperity budget, and with an opening balance much above that fixed by the India Government. The after-effects of the (late) scarcity have not altogether been effaced; but famine in some other parts of the country brought more money to the coffers of the people, who, somewhat free from anxieties as to the needs of the stomach, spent money over luxuries which brought more money to the Government. The Financial Statement was clear and concise, and if there is any increase in the income which cannot be looked upon with favour, it is the income under Excise. There is an ever ready explanation for the increase to the effect that the consumption of liquors is not increasing, but that the improvement is due to better administration of excise laws and prevention of illicit manufacture of wines. But there is no knowing when the Government controlling agency of the traffic will be at its best. In the meantime, the people will continue to attribute the increase in the income under Excise to increased consumption. The only test for determining whether the consumption of alcoholic drinks has decreased or not is to reduce the number of shops and give some power to the people to help the Government in checking the rapid rise in the income. On the expenditure side the several allotments made by the Government will be read with interest and welcomed by all classes of the people. Improvement of the condition of the Amla classes, re-grading of the Munsifs of Oudh, better control of the Police department, increase in the pay of teachers, increase in the number of schools for primary education—are steps which will considerably improve the internal administration of the Government. The grant of a lakh for the construction of a building for the Agricultural College makes us now sure that one great want of the province will be removed in the next year. But, as the Hon'ble Rai Sri Ram Bahadur explained, the urgent need of these provinces is a Medical College. The Hon'ble Member

quoted figures to show that provinces with lesser population, and, we may add, which contribute less to the Imperial funds, have their own medical colleges and several schools; while we are asked to be content with a second grade school! To the Hon'ble Mr. Meston's mind the necessity of a medical college was not quite clear, and he expressed apprehensions that the number of medical practitioners might be in excess of the needs of the country in the same way as the supply of lawyers now exceeded the demand? Where is the harm if the number of Assistant Surgeons exceed the demand? There exists a demand in these provinces for more medical practitioners. We deny that the number of Assistant Surgeons amidst us is sufficient. What to say of private requirements, even the Government, for purposes of plague prevention, has to employ mere compounders to do the duty of competent medical men. Every tahsil, if not every pargana, can find work for a private practitioner, if only a sufficient number of trained men could be had. The present supply of lawyers is certainly not larger than the needs of the people. Even if there is any increase, it is due to the fact that there are so few openings for our young men. Give them sufficient openings, and every young man fresh from college will not run to the Law classes. While the Government has under consideration a scheme for a Law College, which is not yet an urgent necessity, there is no talk of raising the Agra Medical School to the status of a first class Medical College! We are, however, glad that provision will soon be made for the construction of a hostel attached to the Medical School. Let us hope this will be followed by a still bolder attempt. As to the printing trade, the printers of these provinces have a serious grievance, inasmuch as printing work worth about half a lakh of rupees has been taken away from the private presses, and thus several small mufassil printing presses have been practically ruined. There is some truth in the remark of the Hon'ble Mr. Meston that the loose printing arrangements in private printing presses now and then helped dishonest employés in cheating the municipalities; but for the fault of a few presses why ruin the whole trade, and take away the bread from the mouth of several people. The printing trade in these provinces is not in its infancy; even the Government Press has now and then to look to the private presses for help. When Railways like the Rohilkhand and Kumaun Railway, and the Bombay, Baroda and Central India Railway find it convenient to entrust their work to private presses, we do not see why municipalities should not find respectable presses to meet their requirements. As to the charges: the rates of the Government Press are much heavier than those of private presses. Such is at least the experience of the Lucknow Municipality, whose budget allotment under the head of printing has almost doubled on account of the new rule.

His Honor the President, in his speech clearly defined the Government policy in the matter of plague prevention. His Honor bore testimony to the temper of the people and their willingness to help the Government and co-operate with its efforts in checking plague. The present policy of non-interference is as much due to the fact that the Government is unwilling any more to thrust sanitary measures which people are not yet ready to accept, as to the fact that no sure and certain remedy has yet been discovered for the scourge with which the country has been visited. Disinfection and segregation are the two methods to keep away the plague; in enforcing both the people are ready to co-operate with the Government. The leaders of society, if properly approached, will be willing to help in disinfecting the city, if this is done at the first outbreak of plague. At Allahabad the native town was not disinfected till such time as a large portion of the city was affected by plague. What is expected of the plague prevention agency is that as soon as the first few original cases occur in any town, the whole of it should be disinfected. Even if necessary some force should be employed in disinfecting the houses. But this will not be necessary if the leaders of the people are taken into confidence, and through them their neighbours are approached. That is the only way out of the difficulty, and, in the midst of the distress that has overtaken the land, the only sign of satisfaction is that the officers of the Government and the people have both begun to better understand each other."

(d).—Municipal and Cantonment Affairs.

Nil.

(c).—Education.

Advocate, 13th April, 1902.

Advocate on the educational system in the United Provinces.

20. The *Advocate* (Lucknow), of the 13th April, says:—"One of the besetting sins, in fact the chief bane of the Indian system of education of all grades, is the fearful extent to which the practice of cramming obtains, and dominates the entire system. Not the least pressing problem before the Raleigh Commission, therefore, is how to discourage and effectually put down the evil? .... If we are in dead earnest and want a radical and permanent cure of the evil, we must go to its very root and lay the axe there. If the style of the examination is changed, and it no longer pays students to mechanically commit to memory and pigeon-hole in the chambers of their minds certain words and phrases in conveniently reproducible forms from mere guides and lecture-notes, why, the evil will die of itself of mere inanition. Let the questions be critical, such as may be calculated to call into play not merely the powers of memory, but also of intelligence. They should bear upon the details, follow the catechising method of Socrates, and should never be wholly for an explanation of a set passage which might be reproduced from keys and notes. In this respect, be it noted to the credit of the youngest of the Indian Universities, a wholesome departure has already been made, requiring examinees (at the Entrance Examination) to explain passages from books not prescribed, and alloting 40 per cent. marks for them, as well as raising translation to the position of an independent paper, the passing in which is a *sine quâ non* for passing the examination at all; and introducing a separate paper in translation in the Intermediate examination and the institution of the *vivâ voce* examination (for the B. A. Degree) are a move in the right direction, though there may be much room for improvement in the way the latter is sometimes conducted. The rigorous exclusion of 'keys' and 'helps' by the Department is also a right move: but we have heard students making a grievance of the fact that their teachers are unable to teach them so well without the help of keys as they used to do with their help before. If this complaint should prove to be at all well-grounded, it would seem to suggest that the teachers complained against are of poor attainments and low calibre, and that the sooner they could be replaced by more competent hands, the better. But unless a better class of men could be attracted to the service of the Educational Department by the offer of better pay and more encouraging prospects than exist at present, no reform can be expected in this respect. The Universities through their examinations and their power of prescribing text-books, &c., necessarily exercise a potent voice in influencing the character of education, and we therefore rightly hold the Universities primarily responsible for the appalling extent to which cramming flourishes in India. By changing the style of the questions, as indicated above, by the appointment only of thoughtful and experienced Professors as Examiners, and not abusing patronage in this respect, as it is often complained is done, as also by attracting a better class of men as teachers on higher salaries and better prospects, as well as guarding against the following pitfalls, the Indian Universities could go a great way in checking 'cram.' In the books and subjects taught quality rather than quantity should be aimed at. Thoroughness should be attempted to be secured above everything else, and for this purpose the classes should not be allowed to grow too unwieldly and unmanageable. Thirty or thirty-five should be the outside limit of the number of students for any school-class—there is, we understand, a rule to this effect but it is not strictly enforced,—and 50 for a college class. Then alone will it be possible for the teacher to give that individual attention to his students which is so very necessary for success in this direction. Nor should students be burdened with the strain of too many books or subjects, or books of too difficult a style, for a student is then tempted to commit to memory merely for examination purposes what he cannot read through on account of its length, or which being too difficult to understand, he finds it more convenient—as the process takes less time and taxes the brain less—to learn by rote. More importance should be attached to such practical subjects as translation and composition, subjects in which the ignorance of the students can be promptly detected and exposed: and for this purpose it is absolutely necessary that the class should, above everything else, be small and manageable; otherwise it would be impossible to correct the exercises. As little opportunity should be given to the examinees as possible to give off-hand explanations of long passages; otherwise they will learn to depend, not upon their

own powers of understanding and expressing themselves, but upon the ready-made explanations given in their keys. Moreover, we should be careful to guard ourselves against another fatal mistake to which even some who claim to be distinguished educationists in India, are prone. They think that the panacea for all evils is to raise the standard, by which expression they mean that books in larger numbers, and more difficult in style should be superadded to the course. Nothing we say could be more suicidal than this. These educationists, in the plenitude of their ignorance and inexperience, forget that the Indian students have to learn everything in a foreign tongue, and that one of the most difficult, in which style already engrosses so much of their attention that they have very little time left for thought and reflection. They have to work against time. When they find the style of a book too difficult and high for them, they simply commit the whole thing to memory. When therefore a larger number of books of a still more difficult style is sought to be thrust upon them they are all the more bewildered, and the evil is only further accentuated. Thoroughness and accuracy of necessity come slowly and take time. Given the right stamp of teachers and sufficient time and freedom from the ever-present thraldom of examinations, cramming will abate of itself. At present the teaching has become completely subordinated to examinations: a good teacher has no freedom or scope for teaching in the proper way, and the examinations as well by their frequency as by their style and method have become a veritable curse. The Intermediate or First-in-Arts examination of the Indian Universities corresponds to the Little-go examination: but while the latter is known to be perhaps the easiest examination in the world, the former is dreaded for its difficulty even as the proverbial Chinese examinations. The examinations might well be made easier; and the passing of examination by instalments might be allowed with a view to relaxing their rigour and heavy and continual strain. But we are not, cannot consistently with the principles laid down above, be in favour of extending the period of study at school by one year by reducing the college course by that period, as it is manifestly unfair to shift the responsibility on from the stronger shoulders of well-paid College Professors to the weaker shoulders of, as a rule, less-paid Headmasters of Schools!

Besides slavish dependence upon examinations, the Indian system of education suffers from another serious evil, namely, too slavish a dependence upon books. If we really want to discourage cram, or, which is the same thing, if we want to promote and encourage thoughtfulness, our students should be gradually made more and more independent of the so-called text-books. We need not stop here to point out the evils of frequent changes in the text-books and the tendency to patronise particular publishers under circumstances which are at least suspicious. The students should be made as much independent of text-books as is possible. Professors should be required to teach, and the students to learn, *subjects* rather than the *contents* of particular text-books in all, but the language, subjects.

The defective knowledge of English of our students is a standing complaint against them. . . . . The teaching at present is too artificial and theoretical to be productive of any better results. More of exercises in translation and composition, fewer and less difficult text-books in style, which may allow teachers time and opportunities to take students more carefully and critically through them, requiring them at every stage to explain what they have themselves understood of particular passages not necessarily from text-books, and making them learn to be more self-reliant, &c., &c., are some of the ways in which the teaching of English can be made more effective. Hitherto we have failed because Icarus-like we attempted to soar too high. Students who could not understand, much less write with ease and accuracy, a passage of English of ordinary difficulty, were compelled to sport in Shakespeare and Bacon, Milton and Tennyson. This utter absence of correspondence between what our students can, and what they are compelled to learn, is one of the most marked features of the present defective system of education in India. Sufficient time should be allowed for the correction of exercises, and, if possible, special teachers for the purpose should be appointed who should be particularly strong in composition. And here we may refer to the disastrous results which we apprehend are sure to follow from the operation of the new scheme, whereby the period of study of English in the schools

has been curtailed by several years. It is difficult to undestand on what principle this has been done. If the complaint was about the defective knowledge of English of the students: why, the period of study of that subject should have been extended, rather than reduced. And, to make matters worse, the standard of English for the Entrance or Matriculation examination is at the same time going to be raised! And here it is where the close connection between secondary and University education is seen. Thus the subject is not altogether outside the perview of the University Commission. While before the young boys have scarcely entered their teens and their intellects have sufficiently matured, they are overdosed with Arithmetic, because they have not to read English, so that when they commence the study of English, they may not be burdened with much of Arithmetic. Could tinkering go further? We have also heard much complaint against the artificial and defective mode of teaching Philosophy and History. The former is taught mechanically just as a text-book of English is; the contents of the books are explained piecemeal without much regard for connection of the different parts with one another or with the whole, instead of the students being lectured upon the subject. In History also, very little is done by the Professor to make the subject interesting; in fact, in a good many colleges no regular provision exists for teaching this subject, though the course now includes books on political philosophy, political economy and political science, in the higher examinations, and the intending M. A. candidates are compelled to read at least for one year in a college!"

OUDH SAMÁCHÁR, 14th April, 1902.

Suggestion to prescribe text-books for schools and colleges containing lessons on the evils of the use of intoxicants.

21. The *Oudh Samáchár* (Lucknow), of the 14th April, publishes a translation of an English letter which it has received from Babu Nand Lal, Secretary to the Temperance Association at Amritsar, in which he strongly advocates the prescription of text-books for schools and colleges containing lessons on the evils of using intoxicants. The editor supports the suggestion of the Babu, adding that, so far as possible, no persons should be appointed as teachers who themselves use any kind of intoxicant.

OUDH PUNCH, 10th April, 1902.

A Muhammadan Meeting held at Lucknow to devise means for imparting religious, along with secular, instruction to the Muhammadans.

22. The *Oudh Punch* (Lucknow), of the 10th April, in its column of local news, states that a public meeting of the Muhammadans was held in the Town Hall at Lucknow, under the presidency of Saiyid Nabi-ul-lah, Barrister-at-law, to devise means for imparting religious, along with secular instruction to the Muhammadans, and that it was decided to lay the Muhammadan religious and charitable endowments in general, and the Husainabad endowment in particular, under contribution for the purpose. It was further resolved that steps should be taken to arrange for thorough education being given in the Muhammadan religion, and opening English classes in the Husainabad School.

OUDH AKHBÁR, 15th April, 1902.

Establishment at Meerut of a branch of the Central Standing Committee of the Muhammadan Educational Conference at Aligarh.

23. A correspondent of the *Oudh Akhbár* (Lucknow), of the 15th April, states that a largely attended public meeting was held in the Connaught Hall at Meerut on the 23rd ultimo, under the presidency of Nawab Asad Ullah Khan. A spirited speech was delivered at the meeting by Nawab Mohsin-ul Mulk, describing the present condition of the Muhammadans in this country, and explaining the objects of the Muhammadan Anglo-Oriental Educational Conference. At the end of his speech a resolution was moved and adopted to the effect that a branch of the Aligarh Central Standing Committee of the Muhammadan Educational Conference should be established at Meerut, and members were appointed on the spot.

(f).—Agriculture and questions affecting the land.

Nil.

(g).—General.

NAIYAR-I-AZAM, 12th April, 1902.

Suggestion to transfer the seat of the local Government from Allahabad to Agra.

24. The *Naiyar-i-Azam* (Moradabad), of the 12th April, says that as the designation of the North-Western Provinces has now been changed to the Province of Agra, the seat of the Local Government should also be transferred from Allahabad to the former town, which was long the capital of the Moghal Emperors, and is an important centre of trade.

25. The *Kárnámah* (Lucknow), of the 10th April, says that, according to the *Tribune* of Lahore, now that the name of these Provinces has been changed to the United Provinces of Agra and Oudh, the seat of the Local Government will also be shortly transferred from Allahabad to Agra. Should plague continue to be as virulent at Allahabad as it is at present, it would become a matter of necessity to transfer the seat of Government.

KÁRNÁMAH, 10th April, 1902.

Question of the transfer of the seat of the Local Government from Allahabad to Agra.

26. The *Advocate* (Lucknow), of the 13th April, says:—"The now notorious Noakhali case is about to engage public attention again both in England and in this country. Mr. Caine has taken upon himself the task of looking into the circumstances that led to the removal of Mr. Pennell from the Civil Service of India; and Lord George Hamilton has given word to place the papers on the table of the House of Commons. This is an attempt at securing justice against the action of the Executive Government in India. On the other hand, Osman Ali, the Police *darogha*, and Kailas, clerk of the Kotwali, were placed under trial by the Government of Bengal on account of Mr. Pennell's severe strictures on their tactics in the course of the now famous judgment in the Stolen Notes case. These men were tried by a special Magistrate in Chittagong and acquitted. Under instructions of the Legal Remembrancer of the Lower Provinces, Mr. Woodroffe, Advocate-General, appealed to the High Court on the 7th instant to quash the finding of the lower court and order a re-trial of the accused. . . . . The High Court has admitted the appeal and ordered a fresh trial. It is an irony of fate for the Bengal Government to be themselves on trial in Parliament for executive despotism, and to try to secure people in India from *zulum* at the hands of Police officials, shielded by Magistrates."

ADVOCATE, 13th April, 1902.

Mr. Pennell's case in Parliament.

V.—LEGISLATION.

Nil.

VI.—RAILWAY.

27. The English *Hindusthán* (Kalákánkar), of the 16th April, says:—"A complaint was received by us that the Lehria Sarai waiting-room was closed to native 1st and 2nd class passengers by reason of a circular that had been issued by the District Traffic Superintendent of Samastipur. On enquiry from the Traffic Manager of Gorakhpur, we learn that the circular was issued by reason of some passengers having used the *hukah* in the waiting-room and otherwise rendered it unfit for the use of other fellow-passengers. The Traffic-Manager has, however, now caused the circular to be withdrawn, and it is of course expected that all passengers occupying the room should, as matter of common courtesy, not inconvenience other fellow-passengers in any way."

HINDUSTHÁN, 16th April, 1902.

A complaint regarding a railway waiting-room.

28. The *Prayág Samáchár* (Allahabad), of the 17th April, states, on the authority of a correspondent, that the spot at the culvert which lies close by the Bithaur Railway station, becomes very dark at night, so that passengers are greatly inconvenienced in going to, and coming from, the station. The Station-Master should see that a light is burnt there for about 15 minutes daily about the time of the arrival of night trains at the station.

PRAYÁG SAMÁCHÁR, 17th April, 1902.

Need for putting up a light at the culvert near the Bithaur Railway station for the convenience of passengers.

29. The *Advocate* (Lucknow), of the 13th April, says:—"The caste prejudice of Hindus does not unoften act as a screen to shield a good many sins, of both omission and commission, committed by the Railway Administrations in India. Want of good arrangements for supplying fresh refreshments to Hindu and Muhammadan passengers is excused on the plea of caste trammels. The Managers of the Railways very easily forget the fact that Hindus make a distinction between *kachcha* and *pukka* items of food, while there are some classes (among them) who

ADVOCATE, 13th April, 1902.

Need for refreshment rooms for native passengers at the railway stations.

have no objection to taking any food provided it is prepared by Brahmans. For such, rice, *dal*, vegetables, fish and meat curries may be got ready, and one or two rooms set apart for the purpose. For the rest, the majority of about 90 per cent. of Hindus, fresh *puris* and sweets may be arranged for. The *Bhatias* are chiefly orthodox as a community. One of them writes thus in the Allahabad paper:—

'The natives do not want refreshment rooms set apart for them, because they will not suit them, or, in other words, they cannot leave the prejudices of caste. But is it fair that for this reason they should be left to their own fate? Much might be done towards the supply of good food to the natives at the station platforms. It is not an uncommon sight to see railway vendors selling the worst possible kind of *puris* and sweetmeats distasteful to the palate and injurious to the stomach. This complaint can easily be removed if a little care is taken by the railway authorities. No one is responsible for the bad supply of food for the natives, and this is just the cause of complaint. In my humble opinion a permanent shop of sweetmeats and *puris* should be established, as near the platform as possible, at all big stations at least, and the vendors should be compelled to supply good articles of food to the passengers for their money. The North-Western Railway authorities have taken the lead quite recently in this direction, and excellent results, I hear, have been obtained. I hope other railway companies will follow the example set by the North-Western Railway.'

Only recently a few gentlemen addressed a letter to the East Indian Railway Agent offering to open refreshment rooms for Hindus. The Agent declined to entertain the proposal!"

VII.—Post Office.

Musnir-i-Rozgar, March 1902.

A suggestion for certain reforms in the Postal Department.

30. The *Mushir-i-Rozgar* (Meerut), for March, referring to the recent reduction of the commission on money-orders for sums not exceeding Rs. 5, says that if the Postal authorities similarly reduced the commission on sums above Rs. 500 and Rs. 2,000 from Re. 1 to annas 8 and annas 4 per hundred respectively, it would lead to larger sums of Government land revenue also being remitted through the Postal Department, and thereby largely increase its income. Receipts for value-payable parcels are not given at present by the Postal Department to the senders, which prevents many persons from sending valuable articles by value payable parcels for fear lest these should be lost, or misappropriated by the Postal employés, and then they may not be able to claim damages for them, on account of their holding no positive proof of having sent them through the Post Office. The authorities would do well to take these matters into due consideration.

VIII.—Native Societies and Religious and Social Matters.

Nil.

IX.—Miscellaneous.

Express, 17th April, 1902.

The late Cecil Rhodes.

31. The *Express* (Lucknow), of the 17th April, observes:—"One of the greatest and most eminent Englishmen of (modern) times has died in the person of Mr. Cecil Rhodes. Rich as is England in her men of acknowledged ability and commanding genius—Titans who constantly expand the limits of her world-wide domain, and change, as it were, the very face of the world's geography—she has seldom been able to produce out of her affluence an Empire-builder of Cecil Rhodes eminence. She seldom boasted of a lion, living or dead, who can be compared with the deceased. He was nicknamed 'The Colossus,' to indicate his similarity to the gigantic image which stands with outstretched legs between the islands of Rhodes and Cyprus, and the epithet best expressed the lofty ambition and the colossal achievements of the man whom the hand of death, which is respecter of none, has just laid low. England is thus poorer by his death, for he raised England's pride and prestige in the estimation of the world, and shed an effulgent lustre on the English name. He was an architect of his own fortune, and though he was not born with a silver spoon in his mouth nor bred in the purple, he amassed, by dint of personal exertions, immense hordes of money which he did not use for the purpose of self-aggrandisement, or for the sake of greed, but exclusively devoted to the service of his country and to the promotion of his country's interests at home and abroad. As a

statesman, whose ambition was not bound up in his self, but embraced his countrymen in its massive folds, there is not the least shade of doubt that his name will always be cherished in the fond recollection of Englishmen the wide-world over, and his memory be treasured in their grateful hearts."

ALLAHABAD:
The 22nd April, 1902.

PRIYA DAS, M.A.,
Government Reporter on the Native Press for the United Provinces of Agra and Oudh.

CONFIDENTIAL.] [No. 17 of 1902.

SELECTIONS

FROM THE

NATIVE NEWSPAPERS

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I.—Politics.

(a).—*Foreign.*

1. The *Oudh Punch* (Lucknow), in its Supplement of the 17th April, referring to the circumstances which led to the interference of the British Government in Egypt, and its subsequent occupation of that country, says that England promised to evacuate Egypt after restoring peace and order, but, though perfect tranquillity has been reigning there for some time past, the country has not yet been evacuated. Even a great statesman like the late Mr. Gladstone did not finally settle this question. The late Mr. Cecil Rhodes was so strongly opposed to the evacuation of Egypt, that he spent large sums from his private purse in his endeavours to prevent this question from being even mooted in Parliament. But the position of Egypt is quite anomalous now. She can neither be called an independent country nor a Feudatory State. It is no doubt under the control and sway of the British Government at present: but the Sultan of Turkey still remains her Suzerain, and as such he might any day put the Egyptian question before the European Powers, and ask for a final decision. This question is a very important one, and the British Government would do well to consider it in all its bearings, lest it should lead to another South African War.

Oudh Punch, 17th April, 1902.

Question of the evacuation of Egypt.

2. The *Oudh Punch* (Lucknow), in its Supplement of the 17th April, severely censures the Musalmans of the United Provinces for their utter want of zeal, or even interest, in religious matters, as evinced by their complete abstention, so far, from contributing money to the Hedjaz Railway Fund. They should certainly feel ashamed of their close-fistedness in this matter, and lose no more time in themselves subscribing to the scheme, and inducing others to do the same.

Oudh Punch, 17th April, 1902.

The Hedjaz Railway scheme, and the Musalmans in the United Provinces.

(b).—*Home.*

3. The *Advocate* (Lucknow), of the 20th April, says:—"Great Britain has certainly unlimited resources, at least in money, at her disposal. And when money is there, what is there to prevent the owner of it to have his wish in everything? The Boer War will take five months more to complete the third year of its existence. The Boers are said to have made up their minds to die to a man. They have thus staked everything on the War. But England has to do many things more than to carry on the war. To bring it to a close will be but the first great step in the federation of South Africa under the British Flag. It therefore speaks well of the patriotism of Englishmen that they almost uncomplainingly submit to the imposition of fresh taxes in England and the rise in the amount of the national debt every year. Since the South African War broke out, the British Exchequer has raised two big loans. This time another fresh loan is to be secured. After calculating the revenue likely to come from all sources, there is a deficit of about 45 million pounds sterling. Thirty-two millions are to be raised by a loan and the rest by Exchequer drafts. The amount in Indian money means forty-eight crores of rupees. The interest to be paid on it will be 2¾ per cent. for this year, and in subsequent years it will be reduced to 2½ per cent. It has been issued at 93⅓. It is announced that the loan has been 30 or 40 times covered and that the Rothchilds, the Barings and the Morgans have taken half of the whole amount. Just think 480 crores of rupees offered to the Government in England at the rate of interest so low as 2¾ per cent. *per annum*. The English people have more than they know how to invest. This proves both the wealth and credit of the British Government."

Advocate, 20th April, 1902.

Wealth of England and the credit of the British Government as shown by the loans raised to meet the heavy cost of the Boer War.

4. The *Oudh Samáchár* (Lucknow), of the 21st April, says that it would seem that 89 Indians, who have lately returned home from Natal, have brought with them £2,223 cash and £913 worth of jewellery. It is disagreeable to the *Pioneer* to see Indians making money by the sweat of their brow in a distant land like Natal. It says that during 1901 they sent 12,719 money-orders aggregating £82,127½ in value, that there are 66,000 Indians in Natal, of whom those who live in Durban own

Oudh Samáchár, 21st April, 1902.

Indians in Natal.

property worth £3,000,000, and that this is the reason why the Indian settlers in Natal demand the same privileges which others enjoy! But the *Pioneer* should observe that the natives never complain of Englishmen draining this country of her wealth and endeavouring to injure her on their return to England. Has it ever taken the trouble to inquire how much ill-gotten money is remitted from India to England every year? If any Indians, who are His Majesty's subjects, save a portion of their hard-earned money by refraining from the use of liquor, &c., is it a sin on their part to claim equal rights with their white fellow subjects? The Christian missionaries proclaim from the house tops that Christians love even their enemies. But as a matter of fact these Christians, especially "half whites" are more hostile to Indians who have never done them any harm, than any other people are.

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

Advocate, 24th April, 1902.

Decision of the Government of India in the Panna case.

5. The *Advocate* (Lucknow) of the 24th April, says:—"The decision of the Government of India in the Panna case has appeared in an extraordinary issue of the *Gazette of India*. The Resolution states that the Commissioners found Acche Lal guilty of having conspired in the murder of the Rao Raja and sentenced him to death. They found it impossible to explain the facts upon any hypothesis other than that the Maharaja was a party to this conspiracy. The Governor-General in Council, after carefully considering the proceedings of the Commissioners and the memorial submitted by the Counsel for the Maharaja on behalf of His Highness, has arrived at the conclusion that the finding of the Commissioners is correct and that the guilt of the Maharaja is established. The Governor-General in Council has accordingly decided that His Highness shall be deposed from the Chiefship of the Panna State. The sentence of death passed by the Commissioners on the said Acche Lal has also been confirmed by the Governor-General in Council. The Maharaja having been deprived of all rights, honours, and privileges will be interned under surveillance at a place to be selected by the Government of India. The successor will be later on selected by the Government of India. On the evidence produced before the Commission the Government could not come to any other decision than this. However painful might be the sight of a ruling Chief being deposed by the Paramount Power, we must bear in mind the serious offence of the Maharaja who, enamoured of a fallen woman, not only abused his authority in wounding religious feelings, but also joined the conspiracy to murder his uncle."

Advocate, 24th April, 1902.

The Berar question.

6. The *Advocate* (Lucknow), of the 24th April, says:—"The Viceroy is out of the Nizam's territory. May we hope His Excellency has got the India Government out of the mire in the matter of the Berar problem. Indian and Anglo-Indian papers are agreed that a serious injustice is done to the Nizam by the retention, under British control, of the province of Berar. Even the surplus that should accrue and go to the Nizam's coffers after defraying the cost of administration of that province every day grows less. The cost fares very badly when compared with the cost of administration of British provinces to the discredit of the executive. It now transpires that the question of restoration has been laid at rest by a categorical reply from the Supreme Government in the negative. The decision is said to be that thirty lakhs of rupees will every year be made over to the Nizam on account of the Berar, the rest of the revenue to go to maintain the Hyderabad Contingent and the civil administration of the ceded districts."

IV.—Administration.

(a).—*Judicial and Revenue.*

Advocate, 20th April, 1902.

Fourteen men sentenced to death for the murder of one man in Farrukhabad.

7. The *Advocate* (Lucknow), of the 20th April, says:—"It is not often that fourteen men are condemned to death for the murder of one: but a sentence to that effect by the Sessions Judge of Farrukhabad has just been confirmed by the Allahabad High Court. The murder, however, was a peculiarly

brutal one. The ringleader was Darab Shah, a notorious dacoit, who was pluckily captured by Mr. W. Cotton, the Assistant Magistrate of Farrukhabad, in November last. He was the leader of a gang of dacoits who had created a reign of terror in the Farrukhabad, Etáwah and Cawnpore districts. One of their haunts was in Tirwa police circle, and here they were harboured by a number of friends. An active campaign was begun by the police of this circle against the dacoit and their harbourers, and one of the chief informers was Kuar Singh, headman of Matholi village, a well-to-do Thakur cultivator. Darab Shah evidently felt the net closing round him, and resolved to strike a blow that would effectually intimidate the public. A meeting was held in the adjacent village of Radauli, and it was resolved to murder Kuar Singh that night. Kuar Singh was warned; but the Thakur laughed at the idea, and detained his informants to smoke with him in front of his house. A shot was fired, and Kuar Singh was hit in the arm. He ran straight for a relative's house, but was pursued by six of the gang of twenty or so who had come up, was dragged into the open, and cut down with swords. This was not only a brutal murder, it was an audacious blow at law and order in the countryside. Such a sentence as has just been confirmed by the High Court should serve to restore the balance.

8. The *Prayág Samáchár* (Allahabad), of the 24th April, regrets to say that some judges occasionally dispense justice with extreme cruelty. Last year Dr. Barry, the Civil Surgeon of Cawnpore, had some houses burnt, raising the false cry of "plague." This led to a serious riot in which six police constables were killed. The late Lieutenant-Governor himself went to Cawnpore to make a local inquiry and came to the conclusion that there was no plague in that town. If there was no plague, Dr. Barry was responsible for the unfortunate incidents that attended his false cry. A number of arrests were made by the police. The Sessions Judge convicted 20 persons and sentenced them to death, discharging others! But some of the convicts were acquitted by the High Court, and the sentence was commuted by Government in the case of some others. The Sessions Judge of Farrukhabad has out-Heroded Herod. He has sentenced 14 men to the extreme penalty of the law for the murder of a single person, *viz.*, Kuar Singh, a landholder of the Matholi village! What is still more surprising is that the High Court has confirmed the sentence of the Sessions Judge. There can hardly be two opinions as to the sentence being an unusually severe one. One is struck with horror on hearing of as many as 14 persons being sentenced to death for the murder of a single individual, however rich or respectable he might be. If Darab Shah and his companions who are steeped in ignorance, were guilty of cruelty in killing Kuar Singh, the Sessions Judge and the High Court have shown equal cruelty in sentencing 14 men to death *en masse*. It is to be hoped that His Honor the Lieutenant-Governor and His Excellency the Viceroy will take a more sensible view of the case.

Fourteen men sentenced to death for the murder of a single man at Matholi in Farrukhabad.

PRAYAG SAMÁCHÁR, 24th April, 1902.

9. The *Advocate* (Lucknow), of the 20th April, says:—"There are certain things that do not adapt themselves to the so-called golden mean. The system of competitive examination for Deputy Collectorships in the United Provinces seems to be one of them. It is a pity that when members of the Eurasian and Anglo-Indian community are to be admitted into the Services, all consideration about proper qualifications is thrown to the winds and admission is afforded by hook or by crook. But when a case arises for the admission of Indians into the public services, educational certificates and diplomas granted by State Officers or by bodies under official control are thought poor recommendations. As if education were no important factor, questions about social status are raised, and the Government requires to be satisfied on these points before the claims of Indians can be taken into consideration. The Government thus lessens, on the one hand, the value of the certificates of the Education Department and of the certificates and diplomas of the Universities, and proclaims from the house-tops, on the other, that any Eurasian, what to say of an Anglo-Indian, be he lettered or unlettered, is socially far superior to the Hindu or Muhammadan having the highest status in society. Apart from the question of thus departing from the Gracious Proclamation of Her late Majesty Queen Victoria, the Good and the

The system of competitive examination for Deputy Collectorships in the United Provinces.

ADVOCATE, 20th April, 1902.

Great, the presumption is unworthy of pure and simple nomination of the least educated man, what to say of one of the most civilised Governments of the world. Even the *Pioneer* condemns the present system of selection of the Deputy Collectors after competitive examination."

* * * * * * *

After quoting the comments of the *Pioneer* on the subject, the *Advocate* observes :—"To appear at the examination nomination is necessary. To pass it properly does not necessarily mean appointment to come. From the successful candidates a few are summoned to appear before a committee and marks are then assigned for physique, social position and other qualifications. We do not see why the Bengal system is not introduced, if the competitive examination is to be maintained. It has been in existence in the Lower Provinces for a pretty long time. That it has not been given up is enough to show its utility from the Government point of view. The standard of knowledge required should be raised, and the physique be of the type of an active officer. This examination serves another purpose in Bengal. Sub-Deputy Collectors are appointed from the list of those who secure good marks, but fail to come within the list of appointments open to competition. Nominated candidates for Sub-Deputy and Deputy Collectorships in Bengal are required to pass this examination before they are appointed. In these provinces the Government should make nominations for Naib Tahsildarships and Tahsildarships from the failed candidates in the above manner. As to the paucity of Muhammadan candidates, time will remove this defect. The Government can in the meantime nominate one or two graduates from the Muhammadan and other backward communities who fail to obtain very high marks, but at the same time possess all qualifications to prove competent Deputy Collectors. An amendment in the rules is necessary with a view to make the experiment successful. Let us hope it will not occur to any person to suggest that these examinations should be discontinued and the Government asked to revert to the old practice for no fault of the graduates. Improve the system by all means, but let no retrograde step be taken to remove the defect."

(b).—Police.

OUDH AKHBAR, 25th April, 1902.

Village headmen and thanadars.

10. The *Oudh Akhbár* (Lucknow), of the 25th April, publishes a letter from a correspondent, who says that though village headmen are required by law to report all non-bailable offences which are cognizable by the police, yet if they were to do this duty strictly, they would incur the displeasure of the thanadars, who as a rule are anxious to hush up some cases so that the number of reported cases within their respective jurisdictions might not exceed a certain limit. Such being the case, the object with which the headmen are appointed in the villages by Government is evidently frustrated. Even when a headman reports every case to the thana, he has no means to know or check that his report has actually been recorded, though he is himself liable to be hauled up if a crime remains unreported. To remedy this evil, he may be furnished with a printed blank book in which he should enter every report he may send to the thana, and the thanadar may put his initials on it by way of acknowledgment or he may be required to send to the District Superintendent of Police, the District Magistrate, or the Tahsildar a duplicate copy of every report he makes to the thana, the Circle Inspector of Police checking these copies with the station records every month or quarter.

OUDH AKHBAR, 23rd April, 1902.

Alleged ill-treatment of village headmen by a Police Circle Inspector.

11. A correspondent of the *Oudh Akhbár* (Lucknow), of the 23rd April, complains that the object with which village headmen are appointed is greatly defeated by the treatment accorded them by Government subordinate officials. Last year an order was issued by Government to the effect that the village headmen were in no way subordinate to the police, but it appears to be more honoured in the breach than in the observance. A Police Circle Inspector went out on tour in the interior of a district during the past month: after he had reached the first thana, and was about to start for another, he ordered a police constable to go ahead of him, and have the headmen of all the villages lying along his route present at the roadside, awaiting his arrival. The constable in his turn directed the chaukidar of each village to carry out the orders: and the writer saw

with his own eyes the chaukidars collecting the headmen and driving them "like cattle" to the roadside accordingly. A highly respectable headman who had access to the authorities was one of these headmen who were thus being takento the roadside to meet the Inspector without there being any kind of necessity for it. The writer found this helpless gentleman complaining that when he visits European officers—even such high-placed officers as the Collector and the Commissioner—they come out of their rooms, and, shaking hands with him, take him in, while at the present time he was unnecessarily called through the agency of a chaukidar, by a Police Inspector, to the roadside, where he would have to await his arrival for hours! It is this disgusting ill-treatment of headmen by police officials that dissuades really qualified and competent persons from accepting the post.

(c).—*Finance and Taxation.*

Hindosthán on the Budget debate in Viceroy's Legislative Council.

HINDOSTHÁN, 18th April, 1902.

12. The English *Hindosthán* (Kalákánkar), of the 18th April, in continuation of its previous comments on the Budget debate in the Viceroy's Legislative Council, observes:—

"*Audi alterum partem.* Hear the other side of the following version of Dadabhai Nowroji, that the sin of having brought about such an economic catastrophy lies at the door of Government. The Hon'ble Syed Husain Bilgrami, our old friend, thus eloquently replied:—

'If, however, one who does not pretend to expert knowledge, and can only speak from casual observation, may be permitted to speak on a matter that is engaging the attention of the ablest men in the country, I would crave your Lordship's indulgence for making a few very brief observations.

'In the first place, then, I wish to state that I have not seen any sign of the grinding poverty that is said to exist. Agricultural labourers in many parts of India no doubt live on inferior varieties of grain, such as madwa, ragi, jowari, &c., but this has been their staple food from time immemorial. The better classes of produce, such as rice, wheat, &c., they are accustomed to convert into cash. On the other hand, observation leads one to conclude that the level of domestic comfort has risen within the last fifty years among peasant-proprietors and cultivators. They are better clothed and live in better built cottages and are altogether in a better plight than their fathers. It has been observed that they resort oftener to law-courts and spend more on weddings and other ceremonies.'

Before we attempt to justify the Hon'ble Syed Bilgrami's speech, we must first bring forward another argument to justify our English Government, and that is, to prove the poverty by contrast. It is alleged by the Congresswallas that the poverty of the Indian tillers of the soil is due to the oppression or to the high demand of the Government revenue: but in our humble opinion this is not exactly correct. Now let us take up the point of contrast: and for this purpose we shall have to say that the poor tenant of India is living from hand to mouth, and is in a worse condition than he was either in the Muhammadan reign, in the Hindu reign, or in the reign of the aboriginal rulers of India. But perhaps it would be better to refer here to the closely preceding ruling power to the English Government, namely, the reign of the Muhammadans, than to have recourse to their remote predecessors, such as the Hindu and aboriginal predecessors. So now let our immediate future rulers of India, the Congresswallas, come forward and prove that the status of the Indian tenancy was better than it is now; that their life was more secure than it is now; that they were not butchered like sheep and goats by their own Rajas and Maharajas, and by every interior and exterior invader of the country; that their women and men were not outraged, decoyed and taken to the slave-dealing countries from India; that the high and the consequential people of the country did not do as they liked with the inferior ones; that the sheep, goats, corn and every sort of provision in the possession of the poor people of India, whether cultivators, labourers or others, were not the property of their superior landlords; that the Nawabi officials while camping, did not exercise the highest oppression that could ever be tolerated in the civilized world of the present age. But wait, wait. We want first to quote some shortcomings of the English Raj, and therefore we take the liberty of digressing from the subject, and beg pardon of our readers. The fact of the matter is this, that Nawada is one of the military camping stages in the Kunda Tahsil and in the Rampur

Raj of the Raja of Kalákánkar, and whenever any angrézi Paltan comes there, there is always some unpleasantness. It is true that a list is sent beforehand, that so many things of so much weight are wanted at such a *parao*, but it is also true that if all these things are not delivered to the *thikadar* of the *Paltan*, in the morning before the arrival of the troops, then he gets some military official to call on the Tahsili officials, and he treats them like the dirt of his feet. We experienced this great injustice at the hands of the military officers camping at Nawada. Our Raja Rampal Singh had already mentioned these facts to the Deputy Commissioners of Partábgarh, and even lately to Messrs. Tucker and Turner; but now he feels constrained to ventilate the subject for the notice of the Local and Supreme Governments, that such proceedings do surely give a handle to the enemies of the Government and to the friends of the Congress. Now from this our readers will see how the baseless charge of the ungrateful Indians as to the poverty of India, is levelled at the English Government. It is true that during the Nawabi time the land yielded bumper crops, but it was destroyed by the wild animals; stolen by the thieves, usurped by the unprincipled landlords and unscrupulous ruler of the Province—the Nawab of Lucknow and his officials.

HINDOSTHÁN, 21st April, 1903.

Hindosthán on the Financial Statement for 1902-1903.

13. The English *Hindosthán* (Kalákánkar), of the 21st April, has the following leading article, headed Financial Statement for 1902-1903, No. V:—"Plague, pestilence and famine are not the result of English rule; but nevertheless the English Government is taking the best precautions to stop these, though the foolish Indian people are misunderstanding the good intentions of the Government, and are revolting against its orders. Why should our Government have any sinister motive in inoculating Indians, when the Viceroy had himself inoculated against plague? But we must confess that formerly such things as plague, pestilences and famines were not experienced by us so frequently as they are now. Nevertheless, the criticisers of the Government desire the existence of the golden age—*Satyug*—in the English Raj. Do they want— as it is written in our Shastras and Purans—that nobody should die during the period of one's infancy or youth, and until one gets into one's dotage, as, it is stated, it used to be in *Satyug*? Forsooth! they are indeed very kind to us—the Indian people—and we are very thankful and should like them to pray for the golden age to return to India. But they ought to remember that, according to our own calculation, we are in *Kalyug*; therefore we must not grumble at the irony of our fate and various misfortunes, and unjustly blame our rulers for these mishaps. But famine can be attributed to the clearance of jungles. Why, Kalakankar, during the time of the Nawabi, was an asylum for *chors* and *thags*; because there existed a thick jungle round about it, and four miles from Kalakankar there were the jungles of Reoli, Natohi and Janwamau, where dacoities were constantly committed. Now all these jungles have been cleared. In the same manner in the Sultánpur district, Kadu-ka-nala was notorious for dacoities; but now all these jungles have also been reclaimed, and the failure of rain can be attributed to this fact. Then, again, exclusive of the Raja Rampal Singh's Raj, we know, as far as our experience goes, that the Taluqdars and landed-proprietors, with the exception of the Estates under the Court of Wards, do not encourage the sinking of pucca (masonry) wells, the digging of *táláb*s, and the throwing up of embankments to preserve water; because they say that, if they allow the tenants-at-will to effect such improvements, they would be obliged to give compensation for these works before they could eject the tenants. These are the shortcomings and misfortunes of the Indians. While, on the one hand, our English Government encourages the improvement of land by giving *taqavi*, by making new laws to protect the poor tenants from the greedy landlords, who would not feel compassion even at the time of their taking a pound of flesh from the children of the soil, on the other hand—while the Government is establishing Village Banks to save the poor tenants from the claws of the money-lenders—the Shylocks of India—the landed-proprietors are a bar to such reformation, by throwing obstacles in the way of well-sinking, tank-digging, and throwing up embankments. The children of the soil also being predestined to follow 'the same old game,' would not use new implements for improving their land. They at the same time will not adopt the new modes of manuring, but will stick to the same old system

of manuring, which has been prevalent from the time of their ancestors. Why, bone-dust is the best manure in the world; but our Indian folk will not touch it, because there may be in it *Ossa bovine* (*gai bail ki haddiyán*), and they will let the bones rot by the village *Chamrawrís* (Chamrawri means the houses of the Chamars). These people live in the dirty parts of the villages, because their profession is to skin dead cattle, the carcases of which they also eat. So the bones lie about there, till they rot, and being pulverised by nature and blown by the winds, produce disagreeable smells and thus poison the air which produces various epidemics. So, properly speaking, the causes of epidemics and famines ought rather to be attributed to the Indians, who are dead to cleanliness and to preventives against epidemics, rather than to the Government, which is always ready to help the people of India with its sincere sympathy and best ability. In the face of the appointment of the Irrigation Commission, and the endeavours to improve the various branches of agriculture, sericulture, &c., &c., in India, who can fairly have the audacity to accuse the Government of having been the cause of the famines and poverty of India? But to tell the truth, there is still some room for improvement in these directions, and that is this, that while our Government is so kind as to impose countervailing duties on foreign sugars, so as to safeguard the Indian sugar industry, and while it also protects the cultivators from the clutches of the money-lenders by establishing Village Banks and grain depôts, &c., and while it periodically makes new rules and regulations to obtain a better status for the tenants in their tenures, it also at the same time behoves the Government to remove the monopoly of the India corn trade, now in the hands of alien merchants. We see no reason why our Government should not be able to buy all the cereals and other food stuffs in India, directly from those people who grow and produce them, and thereby prevent the intermediate dealers and big alien merchants from having the advantage of the trade in their own hands. We would also be much pleased and heartily thankful to our English Government, if they could devise some means to procure a market in England and on the Continent, for Indian cereals and other food stuffs, the benefit of which may directly go to the pockets of the Indian cultivators and producers, so that the trade may be taken out of the hands of the foreign monopolisers."

14. The English *Hindosthán* (Kalákánkar), of the 18th April, says:—"It takes a jolly lot to satisfy the fastidious requirements of people of the type of Messrs. Gokhale, Tilak and Co., whose cleverness often exceeds their logic. We allude to the speech of Mr. Gokhale on the debate on the Financial Statement, when the member representing the University of the Western Presidency was grieved to find a surplus of two crores, inasmuch as this surplus was obtained by the prevalence of a good rate of exchange, which, in Mr. Gokhale's opinion, was only an artificial surplus. Now it is an admitted fact that when exchange was low, say at 1s. 1d., there was a dead loss annually of several crores in the transmission of silver or Indian money to meet the home Charges in gold, and this was a terrible drain on the Indian Exchequer, for which Indians and other well-wishers of the country quite rightly raised a howl; at the same time this low rate of exchange was very favourable for the export trades and industries of India, since more rupees per pound had to be paid for every pound worth of the exported commodity. Now that exchange is at 1s 4d.—with a little shifting tendency upwards and downwards—it follows as a matter of course that there is a great saving to the Indian Government in the transmission of money to meet the Secretary of State's Council Drafts. But this even does not seem to satisfy some of the *well-wishers* of India; to them a loss or a gain to the Indian Exchequer is just the same. Let them evolve a better scheme than that which now prevails, and they will have made a name for themselves for all posterity."

HINDOSTHÁN, 18th April, 1902.

Hindosthán on the Hon'ble Mr. Gokhale's comments on the surplus in his Budget Speech.

(d).—Municipal and Cantonment Affairs.

15. The *Gauhar-i-Hind* (Najibabad), of the 12th April, stating that Babu Baij Nath has recently been elected Vice-Chairman of the Municipal Board of Najibabad in the Bijnor district, in place of Pandit Durga Prasad whose term of office expires in June next, is very angry at this election, and calls it downright jobbery. Pandit Durga Prasad has been a very

GAUHAR-I-HIND, 12th April, 1902.

Objection taken to the recent election of the Vice-Chairman for the Municipal Board at Najibabad.

energetic and painstaking Vice-Chairman, and the members were very much in his favour at first; but owing to the underhand influence, probably, of the late Honorary Secretary, they voted for Babu Baij Nath instead, at a meeting which was irregularly held. The conservancy and other municipal arrangements were not satisfactory and well looked after during the time of the late Honorary Secretary, and Pandit Durga Prasad consequently tried his best, and at last succeeded in obtaining a paid Secretary, and hence the grudge the late Secretary bore to the Pandit. Babu Baij Nath has long been a member of the Municipal Board, but he has not rendered any important services to the public. The District Magistrate would therefore do well to quash the election of the Vice-Chairman that has been made, and have a second one made in his own presence.

BHÁRAT JIWAN, 12th April, 1902.

16. The *Bhárat Jiwan* (Benares), of the 12th April, referring to the frequent occurrence of fires at Benares, especially during the hot weather, urges the Benares Municipal Board to obtain some fire-engines to provide against such unfortunate contingencies, observing that the money spent in the purchase of such engines will be well spent.

A suggestion to the Benares Municipal Board for the purchase of fire-engines.

(e).—Education.

SURMA-I-ROZGÁR, 16th April, 1902.

17. The *Surma-i-Rozgár* (Agra), of the 16th April, observes that the present system of education obtaining in the public schools and colleges in India causes too much strain on the memory of students, and promotes a good deal of cramming among them. There is a large class of students, who receive English education simply with the object of securing a post in a Government office, and thereby earning their livelihood: for such students, map-drawing, Euclid and similar other subjects are of little use. Likewise the sons of the aristocracy desire only to learn English so that they may be able to read English newspapers, and to correspond with Englishmen in that language, and therefore other subjects with which their memory is uselessly burdened in schools at present are quite unnecessary to them. Native chiefs would do well to set an example, establishing one or two schools in their respective States, where education may be given in only such subjects as will be of daily practical use to ordinary students, who do not aspire to join any learned professions.

Present system of education in India.

URÚJ, 21st April, 1902.

18. The *Urúj* (Bijnor), of the 21st April, thanking Lord Curzon for appointing the Universities Commission with a view to reforming the present system of high education obtaining in India, says that as school education forms the groundwork on which the superstructure of university education is laid, it is equally necessary to remedy the faults and the defects that characterize the former. The cost of school education is excessive: not only are the tuition fees high, but the frequent changes in the text books, the use of too many blank books for exercises, &c., also make the cost of education too heavy for the parents of the students in general. The courses of study include so many subjects that they seriously tell both upon the body and brain of young students, so that the health of most of them is seriously affected by the time they qualify themselves for admission into a college. It is a general complaint that history and geography, though useful subjects in their way, are hardly of any use to the majority of students. If a student passes in some subjects, but fails in others at an examination, he is examined in all the subjects over again at the following examination, and thus put to a great deal of unnecessary labour. A student is hardly given an opportunity while at school to make a special study of a subject for which he has a special taste. Moral and religious education is a very important part of the student's education, but it is not provided for in the public schools. There should be a suitable number of both Hindu and Muhammadan teachers in the schools. It reflects great discredit indeed on the British Government that the natives of India should have to go to an alien country like Japan a-begging for what abounds in England. Government should certainly establish some Arts Schools in this country to which such students as show a leaning towards "art" may be sent to receive instruction. The non-provision of technical education for our students leaves their high education incomplete indeed, which is discreditable to Government.

Need for reform in the present system of school education in India.

ADVOCATE, 24th April, 1902.

Indian Universities Commission in the Panjab.

19. The *Advocate* (Lucknow), of the 24th April, after noticing the evidence of the Panjab witnesses before the Indian Universities Commission at Lahore, observes:—"In the United Provinces only three non-official Indians appeared as witnesses before the Commission. They were Pandit Sunder Lal, Nawab Mohsinul-Mulk, and the Hon'ble Babu Sri Ram. Double this number went before the Commission to give out their ideas about education as it is and as it ought to be in the Panjab. The range of topics dealt with by our people was very limited, while the Panjabi friends said their say more boldly and travelled over a wide area. There is no doubt of the fact that Mr. Lewis asked our witnesses generally to confine their attention to certain specified topics; but neither he nor the Commission would have applied the closure if the witnesses had opened their mouth to speak on other topics of interest connected with education in the United Provinces. On the contrary, every witness was given a chance to say anything he liked over and above the special subject that was entrusted to him. See how Lalas Hans Raj, Lajpat Rai and Harkishen Lal talked a good deal and talked sense from beginning to end. While they found fault with the Government, they had done something substantial to show that their criticism was constructive. And their work was of such a genuine character that no witness dared cry down the benevolent intentions of the managers of private institutions in the Panjab."

KAYASTH SAMÁCHÁR, March, 1902.

Kayasth Samáchár on Lord Curzon's speech at the convocation of the Calcutta University.

20. The *Kayasth Samáchár* (Allahabad), for March, says:—"On the 16th of February last, on the occasion of the Convocation of the Calcutta University, for the conferring of degrees on the new graduates, His Excellency Lord Curzon who presided over the Convocation, in his capacity of Chancellor of the University, delivered a most eloquent address full of sound and sensible advice. His Excellency began by saying that as he had recently appointed the University Commission (over which the Hon'ble Dr. Raleigh, the Vice-Chancellor of the University was to preside, in accordance with the views which his Lordship had given expression to on the occasions of the two previous Convocations, he would therefore like 'to claim the luxury of an academic holiday' and 'seize the privilege of speaking on other topics.' Having then set before himself the subject, *not* of 'constructing a catalogue of Indian virtues,' which Lord Curzon said he knew 'both by contact and repute,' but of placing before his audience 'the temptations and weaknesses' that beset the path of the educated Indian in the different walks of life. His Excellency spoke at length in singularly good taste, addressing himself successively to those who wanted to join either the Government service or to adopt a professional career. The three professional walks of life to which his Lordship referred were the bar, the teacher's career and journalism. His Lordship's advice to the young graduates on the dangers and pitfalls to be avoided in each of these four careers—which practically monopolise the bulk of our English-knowing youth—were on the whole thoroughly sound, and couched, as usual with most of His Excellency's utterances, in singularly happy and felicitous terms. They are undoubtedly based on first-hand information and personal observation, and except here and there, one does not find much in which to disagree with the Viceroy's views and opinions. On the whole the address has been received by the public very favourably, though certain passages have evoked the usual acrimony in certain quarters. As an instance of a controversial passage from the excellent speech —which is reproduced in full in our Selections in the present number—we would select the following lines:—'Do not imagine for one moment,' said His Excellency, 'that there is any desire on the part of the English governors of this country to keep native character and native ability in the background. I assert emphatically, after more than three years' experience of Indian administration, that whenever it is forthcoming, it receives unhesitating encouragement and prompt reward.' It has been pointed out by the Indian Press, that with the highest respect for the views of His Excellency, it is hard to accept the Viceroy's proposition as *generally* true, in the face of what goes on all over the country in the way of pruning the 'tall poppies,' which was admitted by Sir John Gorst—when Under-Secretary of State for India,—to be a characteristic feature of the Indian administration. Again, the Viceroy's reference—in the course of his

advice to the would-be journalists—to the papers that had insinuated that the extension offered to Sir Frederick Fryer, Lieutenant-Governor of Burma, was a piece of jobbery, has been rightly objected to by the *Pioneer* as a curious method of justifying in a Convocation 'aside' a measure which has caused the greatest dissatisfaction in Burma. But the portion to which the greatest exception has been taken by the Indian Press, is the very eloquent peroration with which Lord Curzon wound up his speech, and in which he placed before the public his views on the question of nationality, with special reference to Indian needs and requirements. We shall not discuss here the general problem of the upheaval of the spirit of nationality in the world, nor how far it is a factor to reckon with in Indian administration and politics. We may note, however, in passing that, although the cry of 'India for the Hindus' or 'India for the Musalmans' and so forth, would be absurd and impracticable. We are not quite satisfied, in spite of His Excellency's protest to the contrary, that, except in certain matters of imperial or national concern, it would not be politically expedient to allow the claim of 'Bengal for the Bengalees,' of 'Behar for the Beharees' and so forth, in regard to the claim of each distinct Indian people to its own country. To pass on, however, to the more important theory of His Excellency's that India in future is to be not only for the Indian but also for the Britisher, as the 'New India' of to-day is the resultant of the combined forces of the intermingling of the East and the West, we might be permitted to remark that no sensible Indian has ever taken any objection to the Britishers claiming their *rightful* share in India and things Indian. We quite agree with Lord Curzon that both—Indians and Britishers—are 'tillers in the same field and both are concerned in the harvest.' The real question at issue which one expected a person of Lord Curzon's strong individuality to have thrown some light upon, but on which unfortunately his Lordship was perhaps discreetly silent in his address, is as to the *proportion* which the two peoples might rightfully claim in the 'harvest' in which both are no doubt 'concerned.' The Assam tea-planters and their coolies are no doubt both 'concerned in the harvest' and are undoubtedly 'tillers in the same field.' Can it, however, be said with any show of reason that because both are concerned in the harvest, there can be any sense of oneness between the coolies and the planters, as a result of the 'new' patriotism' which makes both 'tillers in the same field.' And applying the instance of the coolies and the planters to the larger whole—the relation between the Indians and the Britishers—can any sane person believe that the two people would ever be actuated to act in the spirit of the 'new patriotism and a more refined and cosmopolitan sense of nationality' so long as the present system of unfair and unequal partnership is countenanced and upheld by the Government. It is a very fine phrase that—'the intermingling of the East and the West;'—but we know to our cost what is the upshot of this so-called 'intermingling,' which is another name for 'the white man's burden.' Lord Curzon put his case far too high when he declared that the Britisher 'sees the rising standards of intelligence, of moral conduct, of compact and prosperity, and he rejoices in their advancement.' That British rule in India has been, on the whole, a very great boon and that it has conferred manifold blessings on the people, and raised their intellectual and moral standard, is a proposition which every educated Indian has always most gladly admitted; but that British rule has added to the comforts and the material prosperity of our people is a point on which we would prefer to have our own opinion, based on our own study and observation, to that entertained by His Excellency. It would thus appear that Lord Curzon's beautiful peroration lacked the essential element which would have carried conviction, namely, a clearness of thought. We do not want to do Lord Curzon an injustice, and we are fully satisfied that His Lordship believed in all that he said. Nevertheless the fact remains that by ignoring the requisite determining factors of the problem, His Lordship's fervid and wonderfully eloquent winding-up has failed to carry the conviction to the educated Indian mind, that the enjoying of the 'loaves and the fishes' of the service by highly paid Anglo-Indians, and that the exploitation of the resources of the country by the British merchants and tradesmen and *their* growing wealth and prosperity are any indications of *our* material progress, or that it is calculated to do us any appreciable good, simply because we being common 'tillers of the soil' with our British fellow-subjects, are 'concerned in the harvest,' howsoever infinitesimally small our proportion in that joint harvest might be."

21. The *Urúj* (Bijnor), of the 21st April, says that since the departure of Sir Antony MacDonnell from these provinces, his character has been coming to light in its true colours. He was so wilful or obstinate that he adopted even objectionable methods to carry out his wishes. The Reverend Mr. Westcott, Principal of Christ Church College at Cawnpore, in the course of his statement before the Universities Commission (at Allahabad) entered a strong protest against the Syndicate of the Allahabad University being forced to vote, against their conscience, on a subject, according to the wishes of the Local Government. The Commission at first expressed a surprise at the allegation, but it was subsequently proved to them that instructions had really been issued by Sir Antony MacDonnell to Government officials to vote for the adoption of the proposal of a three years' course (for the B. A. Degree). This instance of a high-handed proceeding on the part of Sir Antony MacDonnell leads one to imagine that he might have resorted to similar tactics on other occasions, and shows that he was not very scrupulous. It is much to be regretted that he enacted his Rent and Revenue Laws, and passed other important measures in a similar high-handed manner in the face of a strong public opinion. The Government of India is no doubt becoming acquainted with the true character of Sir Antony MacDonnell by and by, but it is hardly likely that the severities which he has imposed on the people will be removed.

Urúj, 21st April, 1903.

The Allahabad University and Sir Antony MacDonnell, late Chancellor of that University.

(f).—Agriculture and questions affecting the land.

22. The *Oudh Samáchár* (Lucknow), of the 21st April, says that the Government of India attributes famines to the failures of rains, and is not prepared to accept other causes suggested by the friends of this country, as is evident from Lord Curzon's Resolution on land revenue assessments. In India famines may be due to failures of rains alone, as contended by the Indian Government. On the other hand, the rains often fail in Australia and lakhs of goats and sheep perish from want of fodder and heat, but there is no famine and not a single man dies of starvation for want of food, as was lately explained by Mr. Cox, Civil Engineer, before a meeting of the Royal Geographical Society. It would appear that the people in Australia are not heavily taxed and are able to save something every year, and that they consequently tide over their difficulties when there is a failure of crops. But in India the peasantry live from hand to mouth, and have no savings to fall back upon in a crisis, and starvation stares them in the face as soon as there is a failure of the rains.

Oudh Samáchár, 21st April, 1903.

Causes of famine.

23. The *Oudh Samáchár* (Lucknow) of the 21st April, in reviewing the Report on the operations of the Department of Land Records and Agriculture in the United Provinces for the year ending 30th September 1901, says that it is a good sign of the times that Government now distributes seed in increased quantities and that cultivators gladly make use of it. It would be well if landholders provided good seed locally on their own estates, so that the cultivators might not have to depend entirely on the supply by Government. Moreover, the landholders should encourage the use of improved agricultural implements and the improvement of the breed of cattle. Government arranges for the exhibition of such implements at agricultural fairs and shows. This is as it should be, but this is not all. The Department of Agriculture is the most useful official bureau in this country, and any amount spent by Government in promoting its aims and objects will be followed by increased profits to Government and the agricultural classes. Government should send for models of agricultural implements from America, have them made locally and supply them to cultivators at a reduced price to make them popular. Experts should be engaged to help cultivators in finding out which crops can best be raised in any lands and which kinds of manure are well suited to those lands. The supply of this kind of help in Belgium and Siberia has led to a large increase in the yield in those countries. The distribution of pamphlets containing useful agricultural information cannot be of use, inasmuch as 95 per cent. of cultivators are illiterate. Pending the spread of primary education the students who have undergone the course of study at the Agricultural Schools should be located in villages to guide the

Oudh Samáchár, 21st April, 1903.

Report on the operations of the Department of Land Records and Agriculture in the United Provinces.

cultivators. Moreover, the Government of India should follow the example of the Mysore Darbar and send some natives to America and Europe to study agriculture at the public expense.

HINDOSTHÁN, 21st April, 1902.

A patent for a new description of well taken out by Mr. E. Churcher, Barrister-at-law, at Basti.

24. The English *Hindosthán* (Kalákánkar), of the 21st April, says:—"Whilst the subject of 'irrigation wells' is prominently before the public at the present moment, we are somewhat surprised to learn that Mr. E. I. Churcher, barrister-at-law, of Basti, has taken out 'a patent for a new description of well,' the cost of which will not exceed Rs. 85, inclusive of Rs. 15 royalty. No bricks are used in this *patent* well, but merely large burnt earthen circular slabs (having grooves for iron supports) which the *Kumhars* prepare. We cull this information from the *Pioneer*, but we are at a loss to understand how a 'patent' could have been granted for such a thing: the essential of a patent being 'invention' and 'novelty,' and this has neither. Wells made with circular slabs burnt by *Kumhars* have been known to the writer to have existed in Behar for the past twenty years."

(g).—General.

ADVOCATE, 24th April, 1902.

Misbehaviour of Lieutenant Goldingham towards the Hon'ble Professor, Gokhale during a railway journey from Nagpur to Bombay.

25. The *Advocate* (Lucknow), of the 24th April, says:—"If Tommy Atkins is the son of Mars, the Member of a Legislative Council must be that of Jupiter. A tug-of-war between these two is a sight worthy of the gods. There was such a fight in an Indian railway train. The curtain rises at Nagpur and falls at Bombay. Professor Gokhale was, we are told, on his way back from Calcutta to Poona, prevented from entering a first class compartment at Nagpur by an European passenger, Lieutenant Goldingham, The sturdy Mahratta was not ready to give way. He tried his best to induce the Lieutenant to come to terms. He would not. When, however, the officer went to take his food in the refreshment room, Professor Gokhale got in. Mr. Goldingham, on his return, finding Mr. Gokhale in the compartment, flew into a terrific rage, but fortunately—for himself—did not venture to assault the intruder: he, however, promised to make Mr. Gokhale's journey as uncomfortable as possible. On the train arriving at Bombay, the Lieutenant discovered to his dismay that his fellow passenger was a Member of the Viceregal Legislative Council. Prudence, evidently his guardian angel, came to his rescue. He realized his position and was as profuse in his apologies as he had been in his threats before. What a pity for a gallant son of Mars to bow down before a darky, only because the Viceroy himself asks his co-operation in legislating for the Indian Empire."

ADVOCATE, 20th April, 1902.

Pay and prospects of ministerial officials in the United Provinces of Agra and Oudh.

26. The *Advocate* (Lucknow), of the 20th April, says:—"We have more than once drawn attention in these columns, to the prospects of the *amla* class. They are a hard-worked and much-abused lot. Their pay is generally ridiculously low. The large body of muharrirs in our law courts receive only the barest pittance as salary. A respectable man, though poor, has to live, relatively speaking, in better style than a menial servant, who, as our European rulers know from their own household experience, get paid at rates equal to, if not more than, the scale sanctioned by Government for a large proportion of the clerical establishment in our civil and criminal courts. If the *amla* cannot make both ends meet, and succumb to temptations which are many in their way, they are branded as a dishonest lot. If their pay were raised and their prospects improved, they might be less open to the adverse criticism on the score of integrity. Lord Curzon, who has already given evidence of his interest in the community of clerks, has shown his practical sympathy for them by making a substantial grant for the bettering, to some extent, of their position. Loyal to the wishes of his chief, Sir James Digges La Touche, whose large-heartedness and deep feeling for the humble and the poor are well known wherever he has served, has already made in the budget provision of a lakh of rupees for the purpose. We are not aware how the Government propose distributing this money. The applications for increase will be many no doubt; and every department will support its claim as strongly as it can. In Oudh attempts are, we believe, being made to raise the pay of the *amla* to the standard in vogue in the province of

Agra. But is the Agra scale one which is as it should be? Is the pay of Rs. 10 or Rs. 15 to a copyist sufficient? Is the salary of Rs. 15 to a muharrir enough? Is an amin adequately remunerated on Rs. 40, considering the frequency of his moves within his circle and the non-payment of any travelling allowance? Lastly, is the chief ministerial officer too highly paid for his multifarious duties, onerous charge and heavy responsibility? The Munsarim of a District and Sessions Court in the province of Agra occupies a peculiar position. He is not only the responsible head of the Judge's office, but indirectly exercises supervision over the entire ministerial and menial establishment of the judgeship, in the Civil, Criminal and Registration Departments of which the Judge is the chief controlling authority. He has, in addition to the clerical duties he has to perform, to do a certain amount of *quasi*-judicial work, and is expected to render all the assistance he can to his superior officer to facilitate his administrative and judicial work. All this for Rs. 200 a month—a decent salary no doubt in the eyes of many; but what is considered necessary for a first grade drafter in some of the large public offices in the provinces. The Munsarim is to the District and Sessions Judge what the Head Assistant or Personal Assistant is to the Commissioner; what the Head Clerk, the General Superintendent and the Deputy Collector in charge of the Record Room *put together*, are to the Collector and Magistrate; what a Registrar is to a Secretary in the Government Secretariat; what the Assistant Registrar is to the Registrar of the High Court. And yet how small is his pay compared to the pay of the officials named and how poor are his prospects of advancement in service. Once a Munsarim he must always be a Munsarim, however well-qualified, able, energetic, conscientious and honest he may be. It may perhaps be said that all Munsarims do not come up to the ideal; but there are men in the ranks who will do credit to any service, and who can hold their own against any body of public servants entrusted with ministerial duties in any department, or for the matter of that, with even judicial and executive functions. The number of Munsarims of such superior calibre may not be large, but a few there are that deserve recognition. Would it not be well to have all the provincial District Court Munsarims on one *cadre* and to have two grades of them, (1) on Rs. 200 as at present, and (2) on Rs. 300 : to the proposed higher grade, promotion being given *absolutely* on the ground of meritorious service, tried integrity and character, and more than ordinary ability. We throw out the suggestion for the consideration of the Government."

Kayasth Samachár on the new title of the United Provinces of Agra and Oudh.

27. The *Kayasth Samáchár* (Allahabad), for March, says:—"In noticing in March last the carving out of the new provincial administration on the Frontier, we remarked that 'in connection with the naming of the new Frontier Province, we would bring to the Government's notice the extreme desirability of calling the new provinces, the North-Western Provinces, and for changing the cumbrous, clumsy, stupidly infelicitous and hopelessly ungeographical name of *these* provinces from 'The North-Western Provinces and Oudh' to the most suitable and appropriate name, *viz.*, 'Hindustan.' When some time later it was announced that the new province created by Lord Curzon had been christened as 'The North-Western Frontier Province,' we pointed out in our July number that the name, besides being tautological, was calculated to make confusion worse confounded, unless the official designation of the provinces popularly known as 'The United Provinces' was changed into Hindustan, 'a measure which,' we remarked, 'we are sure would be welcomed by educated public opinion as tending to create a greater solidarity between the two provinces that at present make up the United Provinces.' It was shortly afterwards announced that a new nomenclature for these provinces was under the consideration of the Government, and the announcement, as usual in all such cases, evoked in the Press a number of suggestions, good, bad and indifferent, each one suggesting a name which pleased him best. The resources of Sanskrit, Arabic, Persian and English were tapped by different people, differently inclined, for a suitable appellation for these Provinces, and names historical, mythological, political, geographical and ungeographical, were suggested and supported by learned and ingenious arguments by numerous contributors, Indian and Anglo-Indian. But though scores of names were put forward, each as the most suitable and appropriate, no one, so far as we remember, supported our suggestion of choosing 'Hindustan' as the most suitable

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name, regard being had to all the circumstances, for the new baptism of these Provinces. When therefore a few days back it was announced by the *Pioneer* that Sir James LaTouche had, in the course of his speech at the Civil Service Dinner at Lucknow, given his brother civilians to understand that it was probable that the official designation of these Provinces was going to be Hindustan—a name, which, as remarked by the *Pioneer*, is 'at once compact, clear, distinct and natural,' which 'are indisputably great advantages'—we felt glad to find that for once at least the Government had risen above their traditionary habit of tinkering by resorting to half-measures and make-shifts just to patch up the situation and let it drift along as best it might. But we find we had reckoned without our host, and trusted a little too much to the progressive spirit of the Government of Lord Curzon's to break away from the traditions of red-tapism, hallowed and crystallized by several generations of official stolidity. The official communique, issued by the Government to the Press, declares that it has been sanctioned by the Secretary of State that the new official designation that these Provinces will bear will be that of 'The United Provinces of Agra and Oudh'! The communique goes on to state that 'the substitution of Agra for the former title of the North-Western Provinces is a revival of the plan by which it was proposed in the Charter Act of 1833 to create the Presidency of Agra, but which was dropped in 1835 when a Lieutenant-Governorship was created in the North-Western Provinces. The inclusion of the title of Oudh is both a compliment to that historic province and is required for certain legal and administrative purposes. There can be no doubt that in popular usage the title 'United Provinces,' which is already passing into general acceptation, will be the term employed.' We confess we do not appreciate the justification on the part of the Government for the new name they have lighted upon. We are not disposed to quarrel over the retention of the name of Oudh in the official designation—although it is hard to understand why Oudh should be regarded as more 'historic' than the rest of the United Provinces—so much as to need an official 'compliment' by way of recognition. So long, however, as Oudh is allowed to retain a separate rent law and its highest judicial tribunal—though the fact of the Oudh revenue law having been recently assimilated to and codified with that prevailing in the rest of the provinces, leads one to hope that it may not be very hard for a strong administrator to grapple with the problem of the merging of the rent laws as well; and there being absolutely no difficulty in the way of the Judicial Commissioner's Court being amalgamated with the local High Court—it would no doubt have created some confusion if the name of Oudh were blotted out from the official provincial designation. Whatever therefore the justification for retaining 'Oudh' in the official designation, there is none, however, for having changed the name from 'the North-Western Provinces' to 'the Province of Agra.' It is stated in the Government communique that the present name is the 'revival' of the plan by which it was proposed to create a 'Presidency of Agra' in 1833; but we do not see why there should have been any attempt at this so-called 'revival,' in the present instance. The task before the Government was to choose the fittest and most suitable appellation, and unless the present name satisfies that essential condition, no reasoning based on the revivalistic doctrine would convince the public that the right name has been chosen. We have had so much of late of the so-called 'revivals' in matters religious, that we could easily do without that process in the political world. There might have been very good grounds for carving out of the bloated Presidency of Fort William a Presidency of Agra, in 1833, although the very fact that the attempt failed, and but two years later the new province, under the designation of North-Western Provinces, which has continued hitherto, wasr educed to a Lieutenant-Governorship, is calculated to raise a doubt whether the proposal was practicable even at that time. Be that as it may, there is no doubt that if the North-Western Provinces were now to be called after any city, the most appropriate name which would strike any one who did not look at the question through official spectacles would be the 'Province of Allahabad.' The late Sir George Chesney in his standard work on Indian Polity, after having remarked that it was high time to give these Provinces a 'rational' nomenclature, and that 'Hindustan' would be the most appropriate, goes on to observe that failing 'Hindustan,' 'the capital of the Province having been moved to Allahabad, the latter city would furnish a better name for it.' That is

no doubt a most sensible proposal, as the one next best to calling these Provinces as 'Hindustan,' and we are really surprised that this view should not have occurred to the Government. As it is, though the previous confusion which identified the civilized inhabitants of the United Provinces with the barbarian hordes of the Frontier tribes will to some extent be removed, still the present appellation, we are afraid, would introduce a new set of confusing ideas in the public mind. The local High Court will, we believe, have to be addressed in future as the 'High Court of Judicature for the Province of Agra at Allahabad'! by no means a happy denomination, forsooth, while the abbreviation in popular usage of the 'unfortunately clumsy title' as the *Pioneer* rightly calls it, would consist of the four letters 'U. P. A. O.', even omitting all reference to the preposition 'of' and the conjunction 'and.' And pray, what is a native of the newly-christened provinces to be called in future?

New title of the United Provinces as applied to the High Court.

28. The *Kayasth Samáchár* (Allahabad), for March, says:—"In attempting to avoid the confusion between the name of these Provinces and that of the newly-created province of the North-West-Frontier, the Government of India seem, by their proposed legislation, to make it worse confounded. At any rate the new appellation, applied to the High Court of these Provinces would be totally misleading and meaningless. What will our High Court be called henceforth? Will it be called the High Court of the United Provinces of Agra and Oudh? If so, it would be misleading, in so far as it would indicate the extension of the jurisdiction of the High Court over Oudh. Or will it be called simply the High Court of the *United Provinces of Agra*? If so, it would be perfectly meaningless; and if used by a practitioner before a learned judge well-known for being a great stickler for correct English, it would be condemned as Allahabad English—or, lastly, will it be found more feasible to style it as the Allahabad High Court—a name which has the sanction of common practice? If so, we fail to see why the Provinces itself should not be designated after the name of its capital. Lastly, to call the High Court as the Agra High Court or the High Court for the Province of Agra, situated at Allahabad, would be an equally amusing absurdity."

KAYASTH SAMÁCHÁR, March, 1902.

The new Directors-General of Archæology and Education.

29. The *Kayasth Samáchár* (Allahabad), for March, says:—"Ever since Lord Curzon assumed the Viceroyalty he has displayed the greatest interest in the question of the conservation of the ancient architectural and historic monuments of this country. He has during the last three years travelled extensively during the course of his spring and autumn tours and paid visits to most of the famous ruins and buildings which are still objects of legitimate pride to the people of this land. Even so recently as a couple of weeks back, Lord Curzon availed himself of a short respite in legislative work to pay a flying visit to the ruins of Pandua and Gaur, in the Malda district in Bengal, which contain some magnificent examples of Pathan architecture, but which, but for the timely aid of the Viceroy, would have before long crumbled to pieces. The efforts of the Indian Government in the way of conserving the monuments of the country have not so far been characterized by any systematic and consistent policy and have been hardly anything but fitful. We remember Lord Curzon telling us in the course of his address to the Asiatic Society of Bengal that he found at Ahmedabad that one of the most beautiful mosques in that city had been, until His Excellency visited that building, converted into a court-house for the ubiquitous tahsildar. We know of another beautiful building—the tomb of Anarkali at Lahore—which has for years past been used as the store-house and godown for the Panjab Secretariat records, and the delicately carved marble sarcophagus which was reared by the Emperor Jahangir over the remains of his father's slave girl, Anarkali—who was buried alive under Akhbar's orders for her daring to return Jehangir's smile—and which is a beautiful work of art, has been relegated from the central room in which it stood to a small and dark antechamber, so as to make room for the piling up to the ceiling of dirty blue books and administration and census reports. For aught we know a similar tale might be heard in other parts of the country, and it was therefore high time that the Government should undertake seriously the problem of the conservation of monuments in this land. This

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Lord Curzon has done, for which he is entitled to our gratitude. The Resolution recently issued by the Government constituting the Archæological Department, with a Director at its head who will be directly subordinate to the Government of India, is a document breathing His Excellency's genuine interest in the beauty and grandeur of our ancient monuments: but it is to be regretted that the choice of His Excellency for the first incumbent of the high nd responsible office has fallen on a gentleman on whose selection the Government cannot be unreservedly congratulated. Mr. Marshall, the new Director-General, is quite a young man, below thirty, who has absolutely had no experience of Indian archæological and epigraphical work, nor is he acquainted with any Indian language, ancient or modern, for the matter of that. What qualifications therefore which this gentleman possesses have weighed with the authorities responsible for his appointment we cannot say. It may be that an absolute ignorance of matters Indian might be the best qualification in the eyes of the Government for the discharge of one's duties satisfactorily in this country; but that is a view on which it would be hard for the Government to induce the public to look upon with favour. That the Government evidently think, however, that no Indian experience is necessary for a person, before entering upon his work here, is amply confirmed by the fact of the appointment of one Mr. H. W. Orange as Director General of Education in India. Mr. Orange has been hitherto serving in the Board of Education at Whitehall as Private Secretary to the Secretary to the Board, and also as Junior Examiner, on the modest salary of Rs. 185 a month. His light, so far hidden under a bushel in the Board of Education office, has now suddenly burst forth to suffuse the horizon of the Indian Education department. It may be that in course of time Mr. Orange may make an ideal Director of Education, just as Mr. Marshall might be able to rival the fame of the late Sir Alexander Cunningham; but that is absolutely no reason why we should approve of the appointments of inexperienced and untried men to the responsibilities of onerous posts for the discharge of the duties incidental to which they do not possess the necessary qualifications. The making of such appointments, if persisted in, would go a long way in confirming the popular belief, which is already pretty strong, that regard for efficiency of the administration and the welfare of the public are frequently sacrificed at the altar of nepotism and favouritism. It is singular to note that in protesting against the two recent appointments there has been perfect unanimity between the Anglo-Indian and the Indian newspapers, than which there could not be a stronger proof of the fact that there is a consensus of opinion that in the making of these appointments the best interests of the country and of the educational and the archæological departments have been sacrificed, be the motive of the Government what it may. We do hope and trust that we have heard the last of such appointments under Lord Curzon's rule.

GAUHAR-I-HIND, 12th April, 1902.

A new method adopted by a ministerial official of taking bribes from the people.

30. A Jwalápur correspondent of the *Gauhar-i-Hind* (Najibabad), of the 12th April, says, that the amlas, seeing that they are generally able to obtain bribes from litigants only, have hit upon a novel plan of laying under contribution others also who reside within their jurisdiction. A certain (unnamed) ministerial official has recently distributed 5,000 printed invitation letters among the people, requesting the favour of their attendance at his house on a fixed date to take part in the celebration of a certain ceremony. Now the majority of recipients of these letters will not fail to comply with the request, each one taking with him some money according to his social status, to make presents to the host on the occasion. This method of extorting money from the public is certainly nothing but a form of bribery, which must be condemned.

V.—LEGISLATION.

Nil.

VI.—RAILWAY.

Nil.

VII.—Post Office.

Oudh Akhbár, 24th April, 1902.

Commission on money-orders for sums exceeding Rs. 10 but not exceeding Rs. 15.

31. The *Oudh Akhbár* (Lucknow), of the 24th April, is glad to say that Government has reduced the commission on money orders for sums not exceeding Rs. 5, but no reduction has been made in the commission, when the value of a money-order exceeds Rs. 10, but does not exceed Rs. 15. The result is that when a person has to remit such an amount, he will send two money-orders, one for Rs. 10 and the other for the balance, instead of one for the full amount, and pay 3 annas, instead of four annas, as commission. This will lead to the use of two money-order forms in place of one, and entail double work on the postal clerks. The writer hopes that the Director-General of the Post Offices will give his immediate attention to the matter.

VIII.—Native Societies and Religious and Social Matters.

Advocate, 24th April, 1902.

Exemplary conduct of Hindus and Musalmans at Biswan and Khairabad in the Sitapur district during the Moharram.

32. The *Advocate* (Lucknow), of the 24th April, gives the following account of the celebration of the Muharram and the Ramnaumi at Biswan and Khairabad in the Sitapur district by the Musalmans and Hindus in a friendly and peaceful manner:—"This year the Muharram happened to fall during Ramnaumi. The officials of the Sitapur district grew nervous and apprehended danger, but both Hindus and Muhammadans met together and relieved the district authorities of their anxiety. They told the Policeto mind their own business: Hindus and Muhammadans would not, and did not require their help to regulate their festivals. The leaders of both communities at Biswan met together and resolved not only to tolerate each others' feelings and prejudices, but took a vow in as public a manner as possible that when the religious festivals of the two communities fell on one and the same date, they would so arrange matters that there would be no dispute. The Muhammadan leaders at Biswan not only said they had no objection to Ramnaumi celebrations, but made small collections among themselves and presented the amount to the *Thakurdwara*. They attended the celebrations and went away satisfied with the treatment accorded to them and the *Parshad* given them. As usual, music was supplied by the Muhammadans without any hesitation. Next day came the 7th Muharram, the day for the Mehdi, the Hindus paid back the overtures of their Muhammadan neighbours, by raising a subscription to have two silver *alams* at their cost and present them to their friends, and with the balance of the money a *majlis* was held and sweets distributed. The Muhammadans further to oblige the Hindus, prevented the *kabab* vendors from cooking *kababs* in the *mela:* they were allowed to bring cooked articles from home. The butchers and *kabab* sellers grumbled at this arrangement, but they were told that if they dared to cook *kabab* at the Imambaras and did anything which was likely to offend Hindus, the shops would be simply looted. The leaders of both the communities felt proud at their achievements. What happened at Biswan spontaneously took place at Khairabad, another important town in the district. The conduct of the residents of the two towns is now the subject of general talk throughout the place, and good result is bound to follow from it. We congratulate both the Hindus and Muhammadans on this expression of good sense. Of course the idea of Muhammadans presenting money to Thakurji and the Hindus bringing out *alams*, without any faith to back their action, appears ridiculous: but when masses do things they are likely to overstep the bounds of their own faith. The events in themselves are good and the spirit which actuated them praiseworthy, and is a lesson to those so-called educated men, who for the sake of few Government posts and a few favours that the Government can bestow, would set one community against the other without in any way helping their poor countrymen. The regeneration of the country lies in the establishment of better feelings between the Hindus and Muhammadans, and whatever agency contributes to it deserves encouragement at the hands of all sensible persons."

Shahna-i-Hind, 8th and 16th April, 1902.

Quarrel between the *Ahl-i-Hadis* and *Sunnis* at Shikohabad in the Mainpuri district.

33. The *Shahna-i-Hind* (Meerut), in its joint issue of the 8th and 16th April, complains that the *Sunnis* have again taken to persecuting the *Ahl-i-Hadis* Musalmans (popularly called *Wahábis*) in India. The *Sunni* Maulvis, who make this persecution a means of livelihood, are especially dead against the *Ahl-i-Hadis*, and have again published "the bloody"

(malicious) book entitled the *Jami-ush-shawáhid* (*lit.*, a collection of the martyrs), with large additions, and have thus as it were, added fuel to fire. The *Ahl-i-Hadis* are being bitterly persecuted in all parts of India at present: but the oppressions practised on them in Rangoon, Shikohabad, Sialkot and Burdwan are simply unspeakable. They are not only not allowed to enter mosques (to say their prayers), but they are also boycotted in other ways. They are maliciously accused of abusing the *Imáms* (four chief heads of religious orders among the *Sunnis*). But even supposing the *Ahl-i-Hadis* actually do so, the *Sunnis* have no right to deny them the use of the mosque for religious purposes. It is a pity indeed that the *Ahl-iHadis* who strictly adhere to the Word of God (the Qoran) and the traditions of the Prophet, and obey no other guide in religious matters, should be denied the right of being called *Ahl-i-Sunnat*, while others who worship the tombs of *Pirs* (saints), shave the beard, take interest on money, pay reverence to *shaddás* (banners), *tazias*, and horse-shoes (during the Muharram), and do such other objectionable things, are held to be true Musalmans! The *Ahl-i-Hadis* at Shikohabad in the Mainpuri district, being no longer able to quietly bear their persecution, have filed a suit against their persecutors in the court of the Munsif (for the declaration of their rights as to their entry in the mosques, &c.), and the case will be heard on the 26th April. But there are only four or five very poor *Ahl-i-Hadis* Musalmans at Mainpuri, who cannot afford to meet the expenses of the law court. The editor hopes that the *Ahl-i-Hadis* in other parts of the country will lose no time in helping their distressed brethren at Shikohabad with money to meet the cost of litigation in the cause of religion. Remittances may be made to Hafiz Karim-uddin, Imam of the *Ahl-i Hadis*, at Etawáh. It is also very necessary that the learned Maulvi Muhammad Saíd of Benares, who deservedly has the reputation of having successfully pleaded the cause of the *Ahl-i-Hadis* in several law courts before, should be present at the trial of the suit at Shikohabad.

ADVOCATE, 20th April, 1902.

Outrage on the Lat Bhairon temple at Benares.

34. The *Advocate* (Lucknow), of the 20th April, says:—"That as yet the perpetrators of the outrage on Lat Bhairon temple of Benares have not been arrested is highly discreditable to the Benares Police. The Inspector-General of Police should depute some special officers for the purpose."

NASIM-I-AGRA, 23rd April, 1902.

The Ram Naumi fair at Firozabad, Agra District.

35. The *Nasim-i-Agra*, of the 23rd April, says that the late *Ram Naumi* fair was held at Firozabad in the Agra district on one day only, owing to the concurrence of the Muharram, though the District Magistrate had given permission for the fair being held on three days, as usual, and made adequate arrangements to keep the peace.

IX.—MISCELLANEOUS.

ADVOCATE, 20th April, 1902.

Spread of the plague.

36. The *Advocate* (Lucknow), of the 20th April, says:—"Now that the plague is showing signs of decrease, one may expect that in the next few weeks the mortality will be at its lowest point, and harassed Indians shall have breathing time till November next. This is the time when both the Government and people should devote their attention towards measures which are likely to prevent its recrudescence and spread in new quarters. There should be no misunderstanding as to the motives of each other. Sir James LaTouche, in his budget speech, did well to clear up one misconception, and we wish that the Anglo-Indian press should take a hint from His Honor's speech. It is no use recriminating on one another. The class of Indians who say in the bazars that the plague bacillus is afraid of riots and that there was no recrudescence of plague at Cawnpore and Benares after once the people had resented strong measures, is as foolish, we must say, mischievous, as is the class of Anglo-Indian writers who instead of shedding tears at the havoc caused by the plague in the country, who, instead of feeling uncomfortable at the sight of five or six thousand deaths every day, wound the feelings of the people by saying that they alone are responsible for the spread of the plague and that they are being rightly served for their indifference to the laws of sanitation and opposition to Government measures. To say that the Government has ceased to have recourse to preventive measures that require the use of some force, because the

ignorant mob rioted and misinterpreted its motives is wrong and lowers the reputation of the Government. There might have been some change in the plague policy due to the restlessness of the people: but the change is due to the utter helplessness of the authorities. Sir James LaTouche says that as yet no remedy has been found for the epidemic and the only preventives are disinfection and segregation. Now would it have been just for the Government to have gone on forcing remedies on people, which after six years' experience in Bombay have proved to be next to nothing? The Government of Lord Curzon, finding its inability to check the spread of the plague, acted wisely in rescinding those measures which, instead of doing any good, made the people suspicious. We think the Anglo-Indian papers that lay all the blame on the people are doing no good to the Government by misreading its intentions. The Government of India is after all not omnipotent or infallible. We ask why should its apologists defend its first policy, or do things that are likely to place it in still greater false position? In the earlier days of the outbreak of plague, educated Indians were blamed for not co-operating with the Government officials in eradicating the epidemic. A healthy change has come of late. It is acknowledged that educated Indians are willing to help the authorities if they are asked to do so; they are ready to take the initiative in having their towns properly cleansed and disinfected: and that the class is no more charged of purposely misrepresenting the motive of the rulers to the people. This is satisfactory and would lead to better appreciation of each other's efforts. But how to check the epidemic. The *Pioneer* in an article on the spread of plague, complains that there has been no crusade against rats in India, and says:—

> Reference has been made two or three times lately to the rôle which these rodents play in disseminating plague, and to the possibility of their extermination. It has long been common knowledge that rats die in large numbers previously to an outbreak and that their dead bodies are highly contagious. Their extermination is a measure which has been strongly advocated and even put in force in other countries. Although the exact relation of human plague and rat plague has not yet been determined, we have abundant evidence that the two forms of the disease are very closely associated. Nearly all the leading authorities are of the opinion that rats are largely, if not chiefly, responsible for the dissemination of the disease. Last year there were 8,350 deaths from plague in Calcutta, and the Health Officer (Dr. Neild Cook) gave his opinion that the only measures which will free the city from plague are preventive inoculation and the extermination of rats. Major Menne, the Special Plague Officer, on the other hand, holds a different opinion, and in his report stated that rats had practically no concern with plague. Professor Koch, whose opinion ought to carry great weight, says: 'The real transmitters of plague are rats. It is found that wherever rats are intentionally or unintentionally exterminated, the plague rapidly disappears, whereas at other places where too little attention has been paid to the rat plague, the pestilence continued. It is high time this enlarged knowledge on the Etiology of plague be utilised in international as well as other traffic.' Again, Professor Kitasato, who was the first to isolate the plague bacillus, is a firm believer in the rat as an active propagator of the disease, and he instigated a campaign against rats in the large town of Osaka (population 700,000), which met, apparently, with great success. Dr. Ashburton Thomson, the Medical Officer of Health for Sydney, brings forward arguments to support a theory that rats spread the disease from place to place, and that fleas spread it from rats to man, or from man to man. Vigorous measures were adopted in Sydney on the lines suggested by these arguments. Again, Dr. Cantlie, who is the chief authority on plague in China, remarks: 'Destruction of rats before a threatened invasion of plague is an absolute necessity if the disease is to be arrested.' Dr. Manson also writes:—'Exterminate rats as the first and most important measure. No rats, no plague epidemic.' Yet in India, one of the most heavily afflicted countries, no such measure has yet been suggested.

But how to have wholesale destruction of rats. The methods described are:—(1) rewards to inhabitants for a fixed quantity of rats brought in, (2) the employment of gangs of rat-catchers, (3) the distribution of rough-on-rats or other rat poison for the inhabitants to use at their own wish, (4) the introduction of a bacteriological disease, non-pathogenic to man, but epizootic to the creation. Every one of these measures has been declared to be open to serious objection, and above all to the deep-rooted objection of the Hindu to taking the life of any animal. The objection in a large class of Hindus is deep-rooted no doubt: but if once plague breaks out in any locality, and if the Hindus are convinced that it is impossible to get rid of it without exterminating the rats, they shall have little objection to the process. But the majority of the Hindus does not consist of men who have scruples as to the destruction of rats. Let the municipalities infected with plague employ the first two methods for the destruction of rats. But how to

destroy the fleas which, it is said, carry plague germs from rats to the human body, whose number has of late much increased. The *Pioneer* in concluding its article, observes:—'It shows how little we really know of methods of infection, emphasises the importance of a high standard of cleanliness, and of increased diligence in personal and domestic hygiene, and makes us realise that the people of India should not live like savages in dark, ill-ventilated, over crowded houses, but more like civilised people in accordance with the laws of sanitary science.' We wish it were possible for Indians to have better ventilated and less crowded houses. But how is it possible for a people who have no resources worth the name to have palatial houses for accommodation. Poverty and ignorance forces people even in such big towns as Lucknow to live as pigs in the sties. The people are poor; Government have, they say, more urgent calls on the exchequer. Between the poverty of the people and that of the State, the people must go to the wall. Fancy a provision of four lakhs in our provincial budget to keep the plague out of the United Provinces from a population of over four crores. Suspend your railway programme, starve other spending departments, which can wait for some time, and spend every pie in saving the people from preventable deaths is what occurs to our unsophisticated minds, the first and foremost duty of the Government. Otherwise plague has come to stay in India, it will stay and eat into the very heart of the people."

VASUNDHARÁ, 22nd April, 1902.

Plague and Lucknow.

37. The *Vasundhará* (Lucknow), of the 22nd April, regrets to say that plague has spread almost all over the country and claims thousands as its victims every day. Happily Lucknow has so far enjoyed an immunity from it; but now that town is seriously threatened, the disease having lately broken out in Unao, which is so near to Lucknow. The Local Municipal Board, far from being on the *qui vive* and improving the sanitary arrangements, is indulging in the policy of *dolce far niente*. The lanes and by-lanes in the city continue to be as dirty as ever, the Municipal Board being utterly indifferent in the matter. The people should now pray God to come to their rescue and save them from that fell disease with which they are threatened.

ROZNÁMCHA-I-QAISARI, 15th April, 1902.

A suggestion for a temporary transfer of hard-worked Government officials on plague duty in plague-infected areas to other places.

38. The *Roznámcha-i-Qaisari* (Allahabad), of the 15th April, observes that justice demands that Government officials who have been on plague duty in the plague-infected areas and have had to work very hard, should temporarily be transferred to other places where work may be lighter, so that they may be able to enjoy some respite.

ALLAHABAD:
The 29th April, 1902.

PRIYA DAS, M.A.,
Government Reporter on the Native Press for the United Provinces of Agra and Oudh.

CONFIDENTIAL.] [No. 18 of 1902.

SELECTIONS

FROM THE

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I.—Politics.

(a).—Foreign.

1. The *Oudh Punch* (Lucknow), in its Supplement of the 24th April, again expressing regret at the Musalmans of the United Provinces holding aloof from the Hedjaz Railway Fund, is glad to notice that a movement has been set on foot to raise subscriptions for the purpose in the Rampur State at the instance of a learned religious Muhammadan, named Shah Muhammad Masum, and that Rs. 205 has already been subscribed. If learned Muhammadans in this country came to interest themselves in the Hedjaz Railway scheme, subscriptions in its aid would begin to pour in, in large numbers in no time. The Muhammadan ruling Chiefs should certainly make liberal contributions to the Fund.

Oudh Punch, 24th April, 1902.

The Musalmans in the United Provinces and the Hedjaz Railway Fund.

2. The *Naiyar-i-Azam* (Moradabad), of the 26th April, states that one Haji Abdullah, at whose house the first meeting for inviting subscriptions for the Hedjaz Railway was held at Calcutta, paid a visit to Moradabad on the 19th idem, and called upon the local Musalmans to contribute to the scheme.

Naiyar-i-Azam, 26th April, 1902.

The Hedjaz Railway Fund, and the Musalmans at Moradabad.

(b).—Home.

3. The *Kayasth Samáchár* (Allahabad), for March, says:—"On the 3rd of February last a memorable debate took place in the House of Commons, in regard to the present economic and material condition of this country. On the opening of the present session of the Parliament, our sturdy champion Mr. W. S. Caine wanted to get in the subject of Indian poverty by way of an amendment to the speech from the Throne, but having failed in his object, he gave notice of a motion, which practically covered the same ground as his proposed amendment. It was at this stage that Lord George Hamilton intervened, with a formal Resolution which declared that the House approved of the recommendations made in the report of the Famine Commission of 1901 for the benefit of the agricultural population of India. The bringing forward of this Resolution by the Secretary of State gave Mr. Caine the opportunity he had been seeking to introduce a debate on the present condition of our vast agricultural population. Mr. Caine's speech which was alike comprehensive and cogent, consisted of three main points, *viz.* (*a*) that poverty in India has become chronic; (*b*) that it is growing acute amongst the great bulk of the people; and (*c*) that a reduction in the Civil and Military expenditure of the Indian Government would afford some relief. After a few preliminary observations on the importance of the subject, Mr. Caine plunged into a sea of facts and figures and referred to Lord Curzon's estimate of the agricultural income, the results of Mr. Thorburn's elaborate enquiries in the Panjab, and the conclusions of the report of the Famine Commission presided over by Sir Antony MacDonnell. He placed before the House passages from a 'strictly confidential' minute in support of his statements and discussed the question of the palliative measures which are supposed to act as preventives of famines in future. After having elaborately discoursed on the problem of growing poverty in this land, in which he was supported by official data, Mr. Caine wound up with a reference to the report of the minority of the Royal Commission on Indian Expenditure, and earnestly pleaded for a reduction of the heavy civil and military charges, and rightly pooh-poohed 'the foolish dread of Russia' which is in season and out of season trotted out by the Government as the one insuperable objection to all proposals for economy and retrenchment. Of Lord George Hamilton's performance, in replying to Mr. Caine's masterly address, the best that can be said is that he repeated for the hundredth time, with an air of *non-chalance*, his glib official platitudes with which he has regaled the House of Commons times beyond number. In noticing in the September-October issue of this Journal, Lord George Hamilton's speech on the occasion of introducing the budget in the House of Commons, we wrote that 'if any person at the present day is capable of founding a school of philosophy, which

Kayasth Samáchár, March, 1902.

Debate in the House of Commons on the question of Indian poverty.

might be called 'the optimistic school,' in contrast to Schopenhaner's 'pessimistic school,' that is none other than the Statesman, who presides over the India Office, as the wielder of the destinies of His Majesty's three hundred millions of Indian subjects, and the speech made by the Indian Secretary in reply to Mr. Caine's indictment will go a long way in establishing his supreme fitness for the position suggested by us. Reading the whole speech carefully, one cannot help admiring the speaker for his fund of superhuman and superabundant optimism of a most stolid character. 'This nation,' so ran Lord George's eloquent exordium, 'has had in its possession the greater part of India for more than a century. We have during that time established peace from one end to the other of that country. We have established equality between race and creed, justice between man and man.' Here he had to stop for a moment, for Mr. Caine interjected the very pertinent remark '*Not between Englishman and native*'! Having no answer to make to Mr. Caine's assertion—which referred to a grievance which rankles in the heart of every thinking Indian, and which so long as it is not redressed will always stand as a terribly dark spot tarnishing the fair escutcheon of British rule in India—the noble Lord went on in his own rhapsodical strain to recount the glories of British Indian administration and to sing its panegyric at every turn. The sum and substance of the speaker's arguments is well summarised by the *Pioneer* in the remark that 'he denies the existence of the evils *in toto* and adds in the same breath 'Look at all we have done to ameliorate them!' The line of argument adopted by the Indian Secretary is so untenable and unconvincing that even the *Pioneer* is constrained to deliver itself in the following terms:—'The position is hardly met by Lord George Hamilton's robust refusals to see that there is a dark side, his allusions to surpluses which British financiers might envy and his idyllic pictures of the Indian peasants' household, with its abundant fare—daily fish and butcher's meat twice a week.' A statesman of less overpowering optimism and exuberant self-complacency would have tried to grapple with the problem in all earnestness which its gravity demands, but not so the present Secretary of State for India. His strength lies in sheer downrightness of statement for which he never cares to advance any proofs, and he is never so much in his element as when indulging in cheap official generalisations as to the so-called 'surpluses' and 'recuperative power' of this country. The debate, however, was instrumental in convincing a large section of the British public what an unanswerable case they have who urge an enquiry into the economic condition of the people, and how little there is to say in support of the persistent refusal on the part of the Government to accede to such a reasonable request."

SHRI GOPÁL PATRIKA, 1st May, 1902.

Sufferings of the people under the just British rule.

4. The *Shri Gopál Patrika* (Lucknow), of the 1st May, regrets to say that in spite of the widespread reputation of British rule for justice, the inhabitants of this country are in great distress. There are two principal causes of the sufferings of the people, *viz.*, their poverty and the conviction of innocent persons as offenders. The Government officials are responsible for both these causes, inasmuch as they abuse their power from ulterior motives. The Sovereign who derives all his power and glory from his subjects cannot be expected to be indifferent to their welfare. The rule of a king whose subjects are happy and contented is founded as it were on adamant; while, on the other hand, the régime of a ruler whose subjects are unhappy does not last long. The prosperity of the British subjects of England is due to the fact that they live near the Throne; while the sufferings of her Indian subjects arise from the circumstance that it is a far cry from India to England. As regards the representatives of His Majesty the King-Emperor in this country, they cannot be expected to have genuine sympathy with the people, as they are sent out for a short fixed term of years; probably they would have more sympathy with the people and take greater interest in their work if their term of office were not fixed. If the administration of a ruler is beneficent, he may be allowed to retain office for a long time; but if he creates dissatisfaction, he should soon be recalled. Again, taxation is pressing heavily on the people, for which over-zealous officials are chiefly to blame. For instance, take the case of the income-tax. Persons whose incomes are under Rs. 500 a year are exempt from the income-tax. But the officials tax even such persons in order to gain the goodwill of their superior officers.

ADVOCATE, 27th April, 1902.

The *Advocate* on alleged over-governing of the people.

5. The *Advocate* (Lucknow), of the 27th April, says:—"In another column we reproduce a remarkable article from the *Pioneer*, in which the writer sympathetically speaks of the difficulties which the Punjab rustic has to face in his dealings with the Government. To the poor Panjabi tenant or, for the matter of that, to the cultivator all over India who has neither the means nor the education to enjoy the blessings of the railways and telegraph, who seldom goes out of his village and whose world consists of a few huts of his own and the neighbouring villages, who, if ever, makes a journey perhaps with a view to appear as a witness in some law court, the existence of a benevolent and broad-minded Government is not more than a myth. This want of appreciation is due to the agency through which he is placed in touch with the Government. The *Sircar* knows nothing but to realise money; its officers are so many leeches to suck up the blood out of the dried bones of its subjects. This is a common saying, not invented by malignant critics of Government, but one which has spontaneously come into existence, expressing the real sentiment of the people. The officers of the Government either were not aware of the existence of the feeling or by mistake attributed it to the Indian press and confined it to the educated community. But the plague disturbances have opened their eyes, and they have, for the first time begun to see things as they stand. The *Pioneer* attributes this non-friendliness of the cultivator to the fact of his being squeezed by every officer of the Government who visits his village. To a great extent this is true, though this is not the only cause of the seething discontent with which the country is full. The *Pioneer* asks the Government to pay its subordinate officers handsomely and, if they afterward prove corrupt, to make an example of them and not to show any leniency towards such culprits. This is sound, good advice, which, if followed, will bring in its train happy results, and our hearty thanks are due to the *Pioneer* for these sensible suggestions. The *Pioneer* in other words demands the throwing up of the bug-bear of prestige. It says: pay honestly your officers, and if they fail to do their duty honestly, stand by the people and do not sacrifice justice on the altar of the Government servant's prestige. This means a change in the policy of the Government that has alienated the sympathy of the people. The visits of the officials to villages by a little change in the system may, instead of being a curse to the villager, prove a blessing; they can create healthy public opinion in the village, and the cultivator be impressed with a little importance of his own. If a religious preacher going among the poor and the rustic may gain their regard and esteem by telling them that though humble is their station in life, every one of them is as dear to God Almighty as the highest in the land, and in every one lie certain latent forces which can raise him high in the scale of humanity, why should the so-called agents of the Western civilisation, which is said to be based on high humanity, instead of being loved, be hated and shunned. As protectors of the poor from oppression, they should be respected. But that is not so. The cause of this unpopularity is not far to seek. However profuse may be the tears in the eyes of the officers of the Government for the poor condition of the ryots, howsoever much their deplorable condition might appear to their heart, the system of administration shows little or no love for these poor souls. The complaint is that a kanungo in his occasional visits to the village, compels the men to entertain him and make heavy presents to him on his leaving the village. How can the poor kanungo carry on his existence on Rs. 30 a month, with which he is expected to support himself, and his family, keep a horse, and be constantly on tour, without expecting any travelling allowance? On Rs. 30 or Rs. 50 it is expected that a Sub-Inspector of Police should support his family and himself, and keep a good horse, and in large towns should provide himself with a cycle as well. We can go on multiplying instances of officers who are so low paid that they cannot but lead a corrupt life, and the officers of the Government are themselves aware of this fact. The fact is the difference of pay between the subordinate and controlling staff is great, and unless this difference is removed it is useless to expect honesty from low-paid employés. Whenever the question of improving the prospects of low-paid officers has been brought to the notice of Government, when even the justice of the complaint has been proved to the hilt, it has been postponed for want of funds which will never be available till a thorough recasting is not made. We agree with the *Pioneer* in thinking that new men are not wanted; we may add none on the higher grades of service, but contentment among the employés

already in service by inducing them to honestly perform their duties. In this lies the ultimate success of the administration and happiness of the people." [The *Hindustani* (Lucknow), of the 30th April, expresses similar sentiments on the subject.]

ADVOCATE, 27th April, 1902.

Alleged over-government in the Panjab.

6. The *Advocate* (Lucknow), of the 27th April, reproduces the following from the *Pioneer* :—"The condition of the masses of the population in India has at no time attracted more attention than it does at present. On the one hand there are Messrs. Dutt and Digby inveighing against the heavy taxation, the impoverishment of the people, their scanty income, the frequent famines, the Home drain : on the other hand, a Secretary of State in Parliament and a Finance Minister in the Council Chamber at Calcutta dwell upon the prosperous state of the finances of India, the increased customs revenue, the development of communications, the construction of canals, and the ease with which the country has recovered from the effects of the recent famine. The true colour is probably neither the black of the former type of critics, nor the white of official optimists, but a sober grey. Those who condemn the British Administration, the *laudatores temporis acti*, seem to forget that there exist now in India a large middle class, the creation of a settled rule, such as never existed before. Bernier, the famous French traveller and physician, who visited India two hundred and fifty years ago, when the Moghul Empire was at its prime, has left it on record that in Delhi there was no middle state. "A man must," he said, "either be of the highest rank or live miserably;" and he has described, in vivid language, the cruel and harsh treatment dealt out by unfeeling lords to the peasantry and artisans. The great middle class of rich shopkeepers, opulent merchants, well-paid superior officials, lawyers in lucrative practice, which has sprung into being under British rule, represents now a fair percentage of the population ; and in any estimate of the condition of the people of India the existence of this section of well-fed, well-clothed and generally contented men and women should not be forgotten. It is also a gross exaggeration to say, except in some rare instances, that the land assessments press heavily upon the people. Zamindars may say they do, especially if they think their saying so will redound to their advantage; but get into their confidence and try and arrive at their true opinions, and they will admit that the revenue demand is not oppressive. Statistics can proverbially prove anything. Figures showing the average income of the people omit to take into account various sources of income which cannot readily be estimated, such as the fruits and berries abundant at certain seasons of the year, and the milk of goats and cows which enter largely into the diet of the agricultural classes. At the same time in the Panjab the masses of the agricultural community are poor : they lead a hand-to-mouth existence, have no provision laid by for hard times, and are often under-fed and insufficiently clothed against the rigours of a Panjab winter. Leaving aside the causes for their poverty, due to large families, sub-division of holding, reckless extravagance on occasions of marriages and funerals, the squandering away of money on law suits, and—for their position lavish hospitality to *fakirs*, priests, Brahmans, beggars and the like,—there can be little doubt that of late years their position has been aggravated by over-government. By over-government are meant the interference of Government and the presence of Government officials to an excessive extent in village affairs. There is a common saying among Panjab peasants that now-a-days the dung of the hakim's horse is never dry in their yards : in other words, that some emissary of Government is always with them, preying upon them and taking a share of their hard earnings. The policeman is perhaps one of the commonest of the visitors on behalf of Government to a village. If he comes to investigate a crime which has occurred, his presence is unavoidable, and is recognised as such. This is not so much objected to, but what the villagers do resent is the constant patrolling of constables and their superiors. They think this necessary, and as it means that they have to provide food and bedding, without payment, for the officer and his underlings, and provender for the officer's horse, the tax is in the aggregate heavy. There is a story told about some unsophisticated villagers among the Simla Hills, who made a petition to the District Superintendent of Police that they might be relieved of the constant visits of his constables on patrolling duty, as their entertainment was beyond their means, and promised, if the visits ceased, faithfully to report the occurrence of all matters which Government might wish to be informed

about. Next in frequency of visits, perhaps, comes the *girdawar kanungo*. It is only since 1885 that he has been going habitually on his rounds to villages. It is no doubt an excellent thing to have accurate statistics, to know exactly how many acres every year are under coriander seed, ginjelly and sesamum, the precise date on which Ganga Singh departed this life, and when the village of Dhupnagger was visited by a thunderstorm; but we may pay too dearly for such information, and the entertainment of the *girdawar kanungo* and the provision of grass and corn for his pony are a burden on the village community. The *patwari* has been of old time with them. He is no longer a servant of the village community paid by them at harvest time by a fixed share of the produce. He is now a Government salaried official, drawing so many rupees a month; but nevertheless takes, as formerly, his dues of corn at harvest, and a good deal besides when his help is invoked in law suits. He, too, is another drone helping to consume the village honey. Other constant recipients of village hospitality are among the smaller fry, the Civil Court peon, the tahsil chaprasi, the forest guard, if the village unfortunately be near a reserved forest, the canal chaukidar in canal-irrigated tracts, the vaccinator, and among officials of a higher grade the tahsildar and naib tahsildar, the forest darogha, irrigation officers, Inspectors of Schools and Vaccination. Most of them have itching palms. Perhaps the most burdensome of these officials are those of the Forest Department. It is certain that no posts are more largely sought after than subordinate posts in this Department. It is not the pay that is the attraction. If all accounts be true, or even if these accounts be taken with a big pinch of salt, forest peons hold, thanks to their illegitimate perquisites, very lucrative positions. Is it any wonder with all these harpies preying upon him the Panjabi peasant, despite the generally low assessments imposed on his lands, has a grudge against the Sarkar? The resentments entertained towards Government interference, caused to a great extent by the exactions of its subordinate agents, is the source of much of the dislike and opposition to plague measures which have led to their general abandonment. There is another form of over-government besides those already mentioned, which presses hardly upon the people, and that is the excessively elaborate procedure of the civil courts and the frequent dilatoriness of their presiding officers. Enquiries into disputed points of custom are largely responsible for this. When villagers have to attend at the Courts ten, twenty, or even thirty times with their witnesses and pleaders before their cases can be decided, it can be easily imagined how ruinous are the costs.

What is the remedy for these evils, which bear so severely upon the hardy peasantry of the Panjab, upon the men who supply the recruits for our best native regiments, on whose loyalty, attachment to British rule, and contentment so much depends? Let us for one thing have done with any increase in official agencies which interfere with village life. There is a proposal now before Government for spending more money on the police. If this money be devoted to providing better buildings, to paying the members of the force higher pay, to giving them better instruction, to improving the quality of the detective agency, well and good; but the constables in the *thanas* are already numerous enough, and more patrolling means only an addition to the burdens of the people. Then again, the members of all subordinate establishments should be brought under better discipline. Within the past generation the tone of the public service in the higher grades has vastly improved, thanks to the spread of education and European influence. There are many native Judges, Magistrates and officials of the superior grades, who are as pure as Englishmen are as far as money is concerned. Their example must gradually improve the tone of the public service generally. Until then, the only way to deal with proved corruption or dishonesty is with severity. Leniency is culpable weakness. Better pay, too, should be given to subordinate officials so to take away from them the excuse they now have for their malpractices. In these ways—in curtailing as far as possible any increase in the establishments whose duties take them to villages, in reducing the numbers of these establishments which already exist, in paying these men better, in severely punishing them when any case of venality is brought home to them—some good may be done. More will result from simplifying the procedure of our revenue, criminal and civil courts. But whatever be done, we can hardly do more than diminish the evil, as long as subordinate officials as a class, are as corrupt as they are at present. We can only hope that improved morality and better education

will in time tend to make them less venal. After all we boast that we are better men than our fathers, though hard is the way and long which out of hell leads up to light."

KAYASTH SAMÁCHÁR, March, 1902.

Mr. Thorburn's address to the London Fabian Society on the British system of administration in India and its economic results.

7. The *Kayasth Samáchár* (Allahabad), for March, in noticing the address delivered by Mr. S. S. Thorburn, late Financial Commissioner of the Panjab, at a meeting of the London Fabian Society, on the 10th January last, says:—"Mr. Thorburn's lecture to the Fabian Society was devoted to an exposition of what he very suggestively called 'Our System,' *i. e.*, the system of administration organized by the British and the results that have during the last hundred years flowed therefrom. A full report of the lecture is published in *India*, in its issue of 17th January, and it deserves the closest attention at the hands of all educated Indians, alike for its outspokenness as for its keen sympathy with our people and a deep insight into the great problem of our present day poverty. Although at first sight it would appear that Mr. Thorburn was a strong opponent of the Congress school which he had as a matter of fact come to 'curse,' still a close study of the lecture leaves on the mind the impression that Mr. Thorburn, like Balaam of old, came to curse us but remained to bless us in disguise, for although the ex-Financial Commissioner differs to a large extent from the Congress school of politicians as to the causes assigned by the latter for the existing poverty in this country, still he practically agrees with them as to the results brought out by Britain's hundred years' rule of this land. This is therefore a matter of sincerest congratulation that a retired civilian of Mr. Thorburn's position and experience should think it worth his while to popularize, amongst the British people, views and opinions about the economic condition of India, which are sure to produce a change for the better in the growth of public opinion in Britain in regard to Indian affairs. Mr. Thorburn's conclusions, though as stated above, are based on a set of premises entirely different from those held by the Congress politicians are, if anything, even of a more alarming character than those suggested by Mr. Dadabhai Naoroji and his followers: in fact no Congress-wallah has ever indulged in so terrible an indictment against the British rule in India as that brought forward by Mr. Thorburn before the Fabian Society. The impression produced by the lecture on the mind of the audience was very happily hit off by Mr. Bernard Show in his humourous but none the less suggestive remark that he had up to that moment suspected his friend Mr. Hyndman of having been guilty in his denunciation of the Indian Government of an exaggerated pessimism, but that having heard Mr. Thorburn he would regard Mr. Hyndman in future as the most culpable apologist of the Government of India. It would be impossible for us in the space at our disposal to present our readers a summary of Mr. Thorburn's views, nor would such a dry-as-dust outline be either interesting or desirable: but it would be permissible here to quote Mr. Thorburn's conclusion to show the gravity of the situation in the view of one of our most experienced and competent revenue administrators. 'India,' said Mr. Thorburn, 'contains not one unit but three hundred million units, each a struggling atom of humanity, lying prostrate, bleeding under the wheels of Jaggannath's car called 'progress on Western lines.' The people, the masses are poor sweated creatures. Under our well-intentioned, enlightened and superficially impartial rule our most extensive, economic achievement has been the destruction of India's ancient village community.' It is to be sincerely hoped that such grave and serious charges against the economic results of British rule in India, brought by an eminent retired civilian who has admittedly an extensive knowledge of the material condition of the people, will weigh with the powers that be, and that they will not long withhold according to the request of the Congress, the Famine Union and other public bodies to institute a detailed, thorough and searching enquiry in typical villages in each province with a view to collecting reliable data as to the real economic condition of the proletariat of our country."

ADVOCATE, 1st May, 1902.

Indian politicians and the Pulpit in England.

8. The *Advocate* (Lucknow), of the 1st May, says:—"In this country there are four agencies through which any grievance may be ventilated. They are the courts, the press, the platform and memorials. The Government not unoften take action on the information reaching them through any of the above

channels. In England they have another way to inform and influence the public and the State. It is the pulpit. Unlike the practice in Hindu temples and Muhammadan mosques, Christians in Europe hold communal service once in the week. While even the daily *pujas* and *namázes* in Indian holy shrines proceed through stereotyped grooves, the form of Christian service leaves some freedom to the minister to put in his personal views and experience by way of sermons after the worship. These almost always refer to the trials and tribulations and triumphs and rejoicings of the soul in its attempt at attaining a higher plane of existence. They do not unoften include endeavours towards curing both physical and spiritual ills man is heir to. A little extension of the practice has now included the devotion of one Sunday in the month to discourses on secular subjects. This explains the apparent anomaly about Mr. R. C. Dutt and other Indians having been of late called upon now and then to address congregations in several churches. The Indian Famine Union the other day induced two preachers in Liverpool to deliver discourses to their congregations on the revelations made in Mr. Digby's memorable book. Unsophisticated preachers of Christ's religion may become a tower of strength in no time to the friends of India in England."

India Office and Commerce.

9. The *Advocate* (Lucknow), of the 27th April, says —" The Indian, the Anglo-Indian and the British press are of one mind on the abolition of the Special Branch of the India Office, hitherto commanded by Sir George Birdwood. Lord George Hamilton talks so well on the development of Indian resources and acts exceedingly ill in practice. With his tongue he proclaims a good intention; with both hands earnestly he makes his own proclamation futile. This is the way in which the absorption of the special establishment is condemned. A *Times'* correspondent, in the course of a well informed letter, says: By the constitution of the original appointment in 1847, an example was set which has been followed and improved upon by the self-governing colonies whose Agents-General are maintained in London mainly for the purpose of promoting commercial intercourse with the mother country. The Commercial Intelligence Branch of the Board of Trade has of late been recognised and improved, and the country generally is recognising the need for adopting our commercial policy to the changed conditions brought about by vigorous foreign competition. In India that competition is even more severe than in some other portions of the Empire. The trade of Belgium, Austria and Germany with that country has grown in recent years in far greater ratio than that of the United Kingdom: and it has been urged in the Anglo-Indian press that to counteract that tendency, each local administration should appoint a Director of Commerce, whose duty it should be to promote British trade side by side with the development of Indian resources. Yet, in the face of these facts, the Secretary of State, who is never tired of preaching the doctrine of such development with the aid of British capital, has been advised to close up the only satisfactory, prompt and accessible link between his department and the capitalists and traders on whom it so largely depends. He then takes up the possible plea of there being dearth of men like Sir George Birdwood to take up the work. He prefers the enunciation of clearer and more definite regulations as to the duties of the officer to the abolition of the office. This is a very sensible suggestion and may be acted upon.

THE ADVOCATE, 27th April, 1902.

If the abolition were intended, goes on the correspondent, to pave the way for the constitution of a separate commerical department, in conjunction with a scheme of commerical organisation in India on the lines that have been mentioned, the temporary suspension of the work of the Special Branch, though of doubtful wisdom, could be understood. But there are no indications of any such intention, and we are driven to the conclusion that the significance of the commerical and industrial tendencies of the times is most inadequately realized at the India Office. It is said to be a case of having to 'educate the educators.' That is really the case on many matters concerning India and Indian interests. The supposition of the correspondent seems to have a grain of truth as its basis. We are told that the first subject to engage the attention of the Viceroy in Simla will be the formation of a commercial bureau. If that be so, and the bureau be organized on the American model, Indians will have more reason to be grateful for the abolition of the Special Revenue Branch in the India Office. The development of our

resources should, to be of good to the country and the State, be as far as possible the result of Indian aspiration and Indian capital in co-operation with indigenous talent. Engineers from other countries may get the necessary information always, whether the Office of Intelligence be situated here or in England. The reasonable course is to have it in India."

KAYASTH SAMÁCHÁR, March, 1902.

Lord Curzon's reply to the Tea-planters' Association.

10. The *Kayasth Samáchár* (Allahabad), for March, says :—"In the September-October issue of this journal, we referred at some length to the storm raised by the tea-planters of Assam, on account of some statements made by Mr. Cotton, the Chief Commissioner of that province, in the course of his annual report on Labour and Emigration, on the relations that subsist between the planters and the coolies. It would be remembered that the planters got mightily incensed at Mr. Cotton's plain speaking and started an agitation against the Chief Commissioner. They submitted to Mr. Cotton memorials couched in intemperate and impertinent language, held various meetings at which they passed insolently worded resolutions protesting against Mr. Cotton's remarks, and in the end the Indian Tea Association submitted to the Government of India a memorial in which it expressed its dissatisfaction with the views set forth by the Chief Commissioner in his report. The Government of India have now sent in to the Tea Association a reply to their representation, and it is difficult to describe the indignation, surprise and disappointment with which the reply has been read by the educated Indians throughout the length and breadth of this land. The first point to which objection has been rightly taken is the fact that there is nothing to indicate that Lord Curzon's Government before replying to the Association's representation did adopt the ordinary procedure in such matters of consulting the Government or Administration concerned, and of giving it an opportunity to offer any explanations that it might choose to place before the Supreme Government. In adopting such an irregular course, Lord Curzon's Government has, we are afraid, set a very bad example, for we are sure, no sane person but will agree with us that in all cases where the public take exception to some administrative act, measure or opinion of a Provincial Government, it is but right and proper that the provincial ruler should be given a chance of having its last say on the matter. This rule has been, so far as we are aware, invariably acted upon by the Government of India, and no explanation good, bad or indifferent has been forthcoming in the present instance as to why it has been departed from. Turning from the procedure adopted by the Imperial Government to the contents of their letter, we regret we cannot congratulate them on their performance. The letter has been very happily described as what is called in legal language 'a plea of confession and avoidance.' Not that the serious charges brought by Mr. Cotton against the dealings of the planters with their coolies are at all denied or declared to be groundless, but that their gravity is sought to be minimised on the ground that they are not so prevalent as Mr. Cotton has evidently taken them to be, and that therefore the Chief Commissioner has generalized wrongly on insufficient data. In other words, while the existence of the wrong is admitted, still Mr. Cotton is taken to task by the Government for having drawn attention to it, forsooth, on the ground, that the evil complained of is one that is not widely prevalent. But did Mr. Cotton anywhere allege that the grievances he referred to in his report applied to the whole body of the coolies, or that the wrongs were perpetrated by the whole body of the planters? After having carefully re-read the passages in Mr. Cotton's report to which exception has been taken by the planters and their Association, we confess we have lighted on nothing that could support the view of the Government of India. It was sufficient for Mr. Cotton's purposes if he found justification for his remarks in a fairly large number of cases—a fact which is not questioned or disputed by Lord Curzon's Government. An impartial consideration of these facts brings home to our mind the conviction that in the unfortunate dispute between the Assam planters and their coolies, His Excellency the Viceroy has not been able to rise above the traditionary trammels of his office, and has yielded to the clamour of the planters. Just this time last year Lord Curzon postponed for a period of two years the coming into operation of the sections in the new Assam Labour and Emigration Act, which raised the statutory wages of the coolies but by a small pittance; this in the teeth of the strong protest

of the Chief Commissioner, and now His Excellency actually snubs and takes to task a high subordinate of his, simply because the latter has the courage of his convictions and has the misfortune of carrying a conscience about him. This throwing overboard on the part of Lord Curzon of a high official like the Chief Commissioner will no doubt enhance the prestige of the Assam tea-planters and make them aggressive in their policy and demand, for it has pandered to their sense of vanity; but it is a doubtful question as to how far it is calculated to conciliate the goodwill of the educated public opinion in this country, for which Lord Curzon has expressed such appreciation and solicitude in his public speeches times beyond number. The treatment meted out to Mr. Cotton by His Excellency Lord Curzon has thus caused the greatest disappointment to the educated Indians, as is evidenced by the denunciation which the Government's letter has called forth from the entire press of the country, both Indo-Anglian and Vernacular. But it should prove consoling to Mr. Cotton that in his harsh and improper treatment at the hands of the Viceroy he has carried with him the sympathy of his educated Indian fellow-subjects for whose appreciation of his good and honest work he has always—as he has recently told us—cared, next to the approbation of his own conscience, far more than for official favours or frowns."

Mr. Cotton's retirement.

11. The *Advocate* (Lucknow), of the 1st May, says:—"People feel a pang to part with the old and the known, no matter whether it was good, bad or indifferent. But when that which is about to pass away is sweet, the pang amounts to a feeling of personal loss. Such is the case in Assam now just on the eve of Mr. Cotton's departure on leave, preparatory to retirement from the Indian Civil Service. This gentleman has perhaps the warmest heart that beats in unison with Indian aspirations under the official waistcoat. He has all along been a friend to Indians of every class and creed and of all ranks and grades. He has to pay dearly for his pro-Indian proclivities. He could not get a Lieutenant-Governorship for this reason, he was not popular with the Assam planters for his just administration, and he incurred the displeasure of the Supreme Government for his singleness of purpose. Lord Curzon wanted six Extra Assistant Commissionerships of Assam to be reserved for Eurasians and Anglo-Indians; Mr. Cotton opposed it on the ground that the pay was too small for any person living in European style. In a non-regulation province where every class of Magistrate exercised enormous powers there was every likelihood of abuse of such powers for personal purposes. The Viceroy had to submit. Mr. Cotton suggested some form of permanent settlement in land tenure to develop the agricultural resources of Assam; the Government of India vetoed the proposal. The Chief Commissioner wanted to raise the wages of coolies; Lord Curzon sided with the planters and cut down the proposed rates. Mr. Cotton severely criticised the assaulting tendencies of planters; Lord Curzon simply threw him overboard. To Mr. Cotton no alternative was left, but to respectfully retire. This he is about to do. The people of Assam look upon this coming event as a personal loss to them. They are doing what is proper for them under the circumstances. At Shillong on Saturday two farewell meetings were held. One was to present an address in the name of the ladies. Mrs. Hemanta Kumari Choudhri of Sylhet, Editress, *Antwapur*, handed over personally to the Hon'ble Mr. Cotton an address and to Mr. and Mrs. Cotton, a beautifully designed silver glass on behalf of the Indian ladies in Assam. The address was in a silver casket on which a tea garden, with coolies working, was very beautifully inscribed. Mr. and Mrs. Cotton received her with their usual kindness and presented her with Mrs. Cotton's photo. The address contained over 700 signatures and runs as follows: "The Indian ladies residing in Assam offer to the Hon'ble H. J. S. Cotton, C.S.I., I.C.S., the most popular Chief Commissioner of Assam, their sincere gratitude for his unremitting exertions for the amelioration of the condition of women in general and the coolies, women in particular." A farewell entertainment was given to Mr. Cotton in the Quinton Memorial Hall by the Indian community at the instance of the Shillong Indian Club. About 700 persons attended. Mr. and Mrs. Cotton were met at arrival by the Reception Committee, which was thoroughly representative, recognised leaders of the various sections of the community took part in the proceedings. They met with quite an ovation. At the entrance to the

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Hall they were garlanded and presented with bouquets. The entertainment consisted of music, refreshments and theatricals by the Assam Bengal Theatre. Stirring speeches were made by three representatives of the Indian public. Mr. Cotton was tremendously moved, and when replying to these speeches was frequently cheered. His leave-taking was very pathetic. The gathering dispersed after calling fer repeated cheers for Mr. and Mrs. Cotton. Great excitement prevailed. Mr. Cotton's portrait will be preserved at the Quinton Memorial Hall. At Gauhati bigger demonstration is about to take place. It will consist of the presentation of an address, a dinner or an evening party accompanied by music and display of fireworks, preservation of Mr. Cotton's likeness, and some permanent memorial.

OUDH AKHBAR, 2nd May, 1902.

Suggestion to reward distinguished Settlement Deputy Collectors with titles on the occasion of the King-Emperor's coronation.

12. The *Oudh Akhbár* (Lucknow), of the 2nd May, thanks Sir James Digges LaTouche for issuing an order No. $\frac{1334}{II-711B-11}$, dated 18th March last, exempting those Deputy Collectors who have honestly and satisfactorily done settlement work for two years, from the departmental examination, and hopes that this concession will induce Deputy Collectors to seek rather than evade settlement duty as they have hitherto done. The writer also suggests that, seeing that even Police Inspectors and other officials are rewarded with titles for rendering good services, Settlement Deputy Collectors who have especially distinguished themselves in settlement, famine or other work of a responsible nature, should receive titles on the occasion of the King-Emperor's coming coronation.

NAIYAR-I-AZAM, 26th April, 1902.

Muhammadan political and social meeting proposed to be held at Moradabad.

13. The *Naiyar-i-Azam* (Moradabad), of the 26th April, states that the Muhammadans were to hold a meeting for the protection of their political and social rights on the 27th idem, in the Town Hall at Moradabad, Maulvi Mushtaq Husain, resident of Amroha, and a number of other respectable gentlemen being expected to attend.

II.—AFGHANISTAN AND TRANS-FRONTIER.

EXPRESS, 17th April, 1902.

Amir Habib-ullah Khan and Mullah Haddah.

14. The *Express* (Lucknow), of the 17th April, received on the 1st May, says:—"During the Id festivities at Kabul on the Nouroz the Amir gave liberal gifts to the poor, including a special donation of Rs. 1,000 to the blind, whose number is considerable in the Afghan capital. The distribution of *khilats* to officials and tribal chiefs was on a larger scale than usual. What is of more political importance, news received within the last few days fully confirms the report of the correspondent of the *Pioneer* that everything passed off satisfactorily in Kabul on March 21st. Elsewhere in Afghanistan also there was no sign of unrest during the Nouroz period, and the country generally is reported quiet. Whether the visit of the Haddah Mullah will disturb this calm remains to be seen. If Najib-uddin was received as a private guest of His Highness, no great harm will be done; but if he was treated, as he no doubt expected, as a Mullah, wielding considerable power, and therefore an important factor in Afghan politics, the Amir may be laying up trouble for himself. Abdur Rahman made capital out of his position as Light of the world and faith, and he out-mullahed the Mullahs in his profession of faith as a member of the Islamic church militant: but he took good care at the same time to keep the Afghan priesthood in strict subordination. He was thus able to check a threatened outbreak of fanaticism in 1897, when the great tribal rising occurred on our North-West Frontier—a rising studiously fostered by the Haddah Mullah, it should be remembered, and he turned a deaf ear to the various tribes who besought his assistance. But ti takes both an astute and a masterful ruler to feed the fires of fanaticism and at the same time prevent a conflagration, and Habibullah's powers are yet all to prove. It is certain that no good can come of it if he once commits himself to the influence of men like Najib-uddin."

EXPRESS, 1st May, 1902.

Cold reception of Mullah Haddah by the Amir at Kabul.

15. The *Express* (Lucknow), of the 1st May, says:—"Whether it be that the Amir of Afghanistan has seen the impolicy of giving too great prominence to the Mullah Haddah, or that he is merely making a show of deference to representations which may have been made on the subject from India, it seems certain,

from the latest advices from Kabul on the subject, that Najib-uddin has been somewhat coldly received. He has been accommodated in the Jumma Musjid in the Muhalla Tauzor Sazan near the place where he formerly lived when tutor of Habibullah: but we learn that he has to pay for all the expenses of his maintenance, all assistance from the Afghan exchequer having been refused. His Highness has met him only once, on the occasion when the Mullah read the usual *fatihah* on the late Amir's death. Since then no visits have been interchanged. The old priest is said to be so disgusted with his reception that he would have gone back to his village had not the Amir requested his presence at the forthcoming Council which is to be charged with the revision of the ecclesiastical law of Afghanistan. Several Mullahs, besides Najib-uddin, had also arrived in Kabul, among them being the notorious Mullah Powindah from Waziristan. Saíd Akbar from Tirah was understood to be on his way though with a much smaller following of Afridis than he had hoped for."

Mullahs in Council in Kabul.

16. The *Advocate* (Lucknow), of the 27th April, says:—"Kabul is now the cynosure of all Muhammadans living in countries contiguous with Afghanistan. The Hadda Mullah is there already. He read the usual *fatihah* on the late Amir's death, and proclaimed Habibullah as the reigning Amir. The Allahabad paper has given currency to an impossible piece of news in this connection. It is said that all assistance from the Afghan exchequer has been refused to the Mullah. It means he pays for his own maintenance and that of his followers. We are afraid, in the matter of the publication of this item of information, the wish has been the father of the thought. Be that as it may, the Mullah is still in Kabul. He has been requested to be present, perhaps to preside, at the forthcoming Council which is to be charged with the revision of the ecclesiastical law of Afghanistan. Several other Mullahs have also been summoned to attend the Council meeting. The Mullah Powindah is there: Mullah Saíd Akbar from Tirah is also said to be on his way thither. This very fact shows that the Haddah Mullah fully enjoys the confidence of the Amir. And as all laws have their sanction in the ecclesiastical law, the ensuing Council and its deliberations have a great political significance." ADVOCATE, 27th April, 1902.

III.—NATIVE STATES.

Decision of the Government of India in the Panna case.

17. The *Advocate* (Lucknow), of the 1st May, says:—"The proclamation about the deposition of Maharaja Madho Singh of Panna has given the *Reis and Rayyet* an opportunity to direct public attention to a very important point in the administration of the country by the Governor-General in Council. It is a known fact that the Commissioners, Messrs. Chamier and Tucker, made their report on the 25th January, 1902. The Agent to the Governor-General in Central India made his report on that report on the 30th January. The memorial on behalf of the Maharaja made by his Counsel is dated the 26th February, and the order of the Governor-General in Council, that is, the Resolution of the Government of India in the Foreign Department with the Proclamation deposing the Maharaja, is dated the 21st April, or about two months later. The Resolution, the Report and the Proclamation were published at Simla on the 22nd April. From the published reports about the movements of Lord Curzon it appears that the Viceroy has been on tour since the 20th March, that is, he has been away from his Council after the Budget day, the 19th March. So it may be supposed the fate of Panna was finally decided before the 20th March. We have the authority of the Commander-in-Chief that the Viceroy could not be at Lahore on the 15th April to inaugurate the Saraghari Memorial, because the cares of the State had called him elsewhere. On that day the Viceroy was visiting the Ajanta Caves. Probably Sir Power Palmer had in view the unveiling of the Mutiny Telegraph Memorial and the fixing on the breast of William Brendish the Victoria Medal obtained by Lord Curzon from the King-Emperor, and the inspection of the Coronation Camps at Delhi on the 19th and 20th April. On the 21st April the Viceroy, leaving Delhi, was on his way to the Kabul River, arriving on the 22nd April at Dargai. Our contemporary thus opines:— ADVOCATE, 1st May, 1902.

"While the Viceroy was in his new North-West Frontier Province, the order was made and published deposing the Maharaja of Panna. It does not appear where that order was made. The date of the order is the 21st April, and the date of its publication, Simla, the 22nd April.

One reading the *Gazette* may think that the order was made at Simla. On that day, the Governor-General was alone without his Council. How then does the Secretary in the Foreign Department speak of the Governor-General in Council on the 21st April, unless it be that Lord Curzon, as Viceroy and Foreign Minister, constituted the Governor-General in Council in a matter within the jurisdiction of the Foreign Department.'

One possible explanation offers itself to us. It may be that the papers went round the circle of Ordinary Members of the Viceroy's Council and their opinions were got in writing. The final order, that of Lord Curzon, might have been telegraphed to Simla. Be that as it may, if we are not mistaken, when the Governor-General in Council passes any order, it presupposes a meeting of the Council and not circulation of the papers and getting the order in writing."

ADVOCATE, 1st May, 1902.

18. The *Advocate* (Lucknow), of the 1st May, says:—"Our contemporary (the *Reis and Rayyet*) draws a comparison, in this connection, between the procedure observed in the trial of Gaekwar Mulhar Rao of Baroda and that followed in the case of Maharaja Madho Singh of Panna. Mulhar Rao was charged with attempting to poison the British Resident at his Court. He was deprived of his powers preliminary to the trial. There was a Commission of three Europeans, two Native Chiefs and another Indian to try the Gaekwar. The verdict of the three Native Commissioners was not guilty against the verdict of guilty of the three Europeans, all of them servants of the British Indian Government. The Commissioners being divided, the British Government would not base its decision on the enquiry or report of the Commission, nor would it assume that the result of the enquiry had been to prove the truth of the imputations against His Highness Mulhar Rao. Nevertheless he was deposed, after the trial, because of his previous maladministration. Lord Curzon has been saved that inconvenient situation. After depriving the Maharaja of his powers, he appointed two European servants of the British Government to try the Maharaja. Both the Commissioners were of the same opinion against the innocence of the Maharaja, who was charged with instigating the death, by poison, of his uncle Rao Raja Khaman Singh. For that guilt the Maharaja has been deposed. Lord Curzon would not repeat the experiment of trying a Native Chief by his peers. He must have been confident of the unanimity of the two Judges appointed by him. Otherwise he would reserve a third (Judge) in case of difference of opinion unless he meant that Judge to be himself. In the matter of the publication of the papers also, a distinction has been made. In Mulhar Rao's case, all the papers, Reports of the Commissioners, the evidence of witnesses, the exhibits filed and the addresses of counsel on both sides, were published in full. The Resolution of Government in the Panna affairs contains one of the two reports of the Commissioners, though, on the very showing of Messrs. Chamier and Tucker, the two should be read together; the evidence and exhibits and arguments for and against the Maharaja have all been suppressed. The spirit of imperialism has of course supreme sway in the Foreign Department of the Government of India. Here the Governor-General is Viceroy and is himself his Foreign Minister. When such is the case, the whole enquiry as made by others might be dispensed with."

Comparison between the procedures adopted in the trials of Mulhar Rao of Baroda and Madho Singh of Panna.

OUDH AKHBÁR, 29th April, 1902.

19. The *Oudh Akhbár* (Lucknow), of the 29th April, in commenting upon the final results of the Panna case, deeply deplores the fate which Maharaja Madho Singh, misguided by selfish time-servers and sycophants that surrounded him, has brought upon himself. He made little of his uncle's blood, and fondly imagined that if Rao Raja was killed he would be able to make his son by Kamla Kuer his heir without let or hindrance. Other chiefs should certainly take a warning from his reckless conduct and fate; and care should be taken in future that the companions and courtiers of a native chief are all truthful, brave and honest men, so that they may be able to check indiscretions on the part of their master, and not countenance him in the wrong path from ulterior motives.

Moral of the final result of the Panna case.

OUDH SAMÁCHÁR, 28th April, 1902.

20. The *Oudh Samáchár*, (Lucknow), of the 28th April, in commenting upon the decision of the Government of India in the Panna case, says that the Government has accepted the findings of the Commission. The sentence of death passed on Achhe Lal has been

Deposition of the Maharaja of Panna.

confirmed, and Maharaja Madho Singh held guilty and deposed. As the Maharaja had been deprived of powers before he was put on his trial, his conviction was a foregone conclusion, otherwise the previous action of His Excellency the Viceroy would be considered unjustifiable. Mulhar Rao Gaekwar was deposed, even though the native members of the Commission did not consider him guilty. Had Madho Singh not been a ruling chief, but an ordinary subject of Government, he would have been tried by a jury of natives, before the Sessions Judge, and, in case of conviction, he would have been able to appeal to the High Court and the Privy Council. But being a ruling chief he had none of these facilities for obtaining justice. The Government of India has entered into treaties with the native princes as independent rulers, and ordinarily recognizes them as such. But when any criminal charges are brought against any of them, they are dealt with neither as independent rulers nor as common British subjects. The decision of the Commission may be assumed to be just and fair : but the public is inclined to think that his trial was characterised by several defects. Lord Curzon should devise a satisfactory form of trial for the native ruling chiefs, or, at all events, ordered them to be tried as ordinary British subjects in future.

Deposition of the Maharaja of Panna.

21. The *Shri Gopal Patrika* (Lucknow), of the 1st May, referring to the orders of the Government of India regarding the deposition of the Maharaja of Panna, observes that though such an unfortunate incident in a native state cannot but be viewed with sorrow and grief, the deposition of the Maharaja of Panna will meet with general approval. His fate will be a warning to those young princes who pass their time in the company of dancing girls, and consider sensual pleasure as the be-all and end-all of life.

Shri Gopal Patrika, 1st May, 1902.

A suggestion to the Native States to strengthen their armies.

22. The *Oudh Akhbár* (Lucknow), of the 30th April, says, that the establishment of the Imperial Service Troops in the Native States was certainly needed to assist the Imperial Government in the defence of India in the time of emergency. But as the military requirements of the British Government are increasing with the extension of the British Empire, and recruits of the proper stamp are not available for the army in sufficient numbers, the Native States would do well to increase the numerical strength and efficiency of their armies with the permission of Government. These armies may be placed under the training of British officers, and associated with Government regiments for short periods, so that they may become qualified to serve with them in the field when occasion arises. The permanence of British rule in this country is highly desirable, and in order to secure this end the Native Chiefs should help the Paramount Power in providing against the invasion of the country by foreigners.

Oudh Akhbár, 30th April, 1902.

IV.—Administration.

(a).—Judicial and Revenue.

Suggestions made by *Al Bashir* to check the forging of bonds by Mahajans.

23. A correspondent of *Al Bashir* (Etáwah), of the 29th April, is convinced that of late there has sprung up a class of money-lenders who have stamps purchased fictitiously in the names of others, and keep them for future use. A money-lender, then, whenever he desires to sue a person for a sum of money, can easily have a bond written out on the stamp he bought beforehand, in that person's name, and being able to produce the writer of the bond and marginal witnesses, who are dirt cheap in India, the court trying the suit has no option but to decree the suit, and pay no heed to the protest of the defendant who denies executing the bond. This evil practice is a very serious one indeed, and some measures should be adopted to check it. In the first place, the registers for the sale of stamps kept by Postmasters and other Government officials in the villages, to whom the license for selling stamps is rightly confined, should be sent, together with stock of stamp, with them, to the Sub-Treasury Officer every month for inspection and check. A list of the vendees of stamps should also be submitted along with the register every month, and copies of this list may be supplied to certain officials who may, during their tours in the villages, verify the sale of stamps by enquiring from the persons whose names are down on the list. Secondly, every licensed stamp-vendor should be required to

Al Bashir, 29th April, 1902.

take the thumb impression of a purchaser both on the back of the stamp purchased and on the register kept by him. Thirdly, uniform registers for keeping an account of sale of stamps, should be printed at the Government Press, which should be paged and numbered, and kept at the tahsils for sale to licensed stamp vendors for the purpose. When one register is completed, the licensed vendor should make it over to the officer appointed to receive it, who, after checking and attesting it, should keep it in deposit till it is destroyed after twelve or thirteen years according to the rules. Fourthly, in towns, too, licenses for selling stamps should be given only to headmen, head constables, schoolmasters, postmasters, and similar other responsible men. In another column, the editor while endorsing the above suggestions, adds that *mahajans* (money-lenders and bankers) should also be required to use account books which should be printed, paged and numbered at the Government Press and supplied to them. The mahajans should also be required to use English figures, along with the vernacular ones, and to get the signature or thumb impression of any man, to whom they lend money, against the entry in their account-book.

HINDUSTÁNI, 30th April, 1902.

Proposed alterations in the rules regarding the recruitment of the ranks of Deputy Collectors in the United Provinces.

24. The *Hindustáni* (Lucknow), of the 30th April, says that Sir James Digges LaTouche will revise the rules regarding the appointment of Deputy Collectors in a way which will reverse the policy of Sir Antony MacDonnell, and also alter that of Sir Charles Crosthwaite. Twelve vacancies generally occur in the ranks of Deputy Collectors, of which nine go to tahsíldárs in accordance with the recommendations made by the Board of Revenue. In future the selections will be made also from among the Head clerks of Collector's offices. As regards the remaining three vacancies for which nominations were formerly made by the principals of colleges, and which have for some years past been open to graduates by competition, they will, in future, be filled by nominations made by the Board of Revenue from among the graduate sons of Government officials, *ra'ises* and landholders, who possess hereditary administrative capacity. This is a retrograde measure and will create dissatisfaction among the graduates in general who have no patrons to back them. If the competitive system has proved a failure, though there is no evidence before the public to that effect, the system should be modified but not abolished. It is to be hoped that His Honor will reconsider the matter before passing final orders, and that the educated community will submit a memorial to His Honor on the subject.

OUDH AKHBÁR, 28th April, 1902.

Murder of Kuar Singh in the Farrukhabad district.

25. The *Oudh Akhbár* (Lucknow) of the 28th April, referring to the circumstances in which one Kuar Singh was murdered by the dakait leader Darábshah and his comrades, says that Kuar Singh having no arms could not defend himself against an armed gang of dakaits. He was noted for his loyalty and kept the police informed of the movements of the dakaits. It would be well if in places infested by dakaits, such loyal and influential persons were permitted to bear arms under proper conditions.

OUDH AKHBÁR, 28th April, 1902.

Settlement operations in Almora.

26. The *Almora Akhbár*, of the 26th April, referring to the revision of land settlement in Almora, says that the surveys now made should be checked by those previously made in order to find out if any mistakes have been made in classifying any lands. The landholders and cultivators should bring any such mistakes to the notice of the settlement authorities. A distinction should, in the matter of rent, be made between the first class lands in which valuable crops such as wheat, rice, potato, sugar, &c. are raised, and those nominal first class lands in which coarser grains are grown. Adequate forests should be attached to each village in order that the cultivators may be able to keep a sufficient number of cattle and obtain a sufficient quantity of manure for their lands; and these forests should be placed under the management of *malguzárs*, *thokdars* and patwáries, so that the cultivators may not be harassed by the forest guards and rangers. It is rumoured that village boundaries will be done away with. This would be a great mistake and lead to quarrels between the inhabitants of neighbouring villages. If Government does not like to incur the expense of erecting boundary pillars, the villagers themselves may be asked to erect such pillars in the presence of the patwáries.

(b).—Police.

27. The *Oudh Akhbár* (Lucknow), of the 29th April says that the posts of Circle Inspectors of Police were created when tahsildars were not required to inspect and supervise the police-stations within their jurisdiction, as they have to do now, and the number of Assistant District Superintendents of Police was much smaller. The number of Circle Inspectors can now be safely reduced, and the savings effected thereby applied to increasing the pay of Investigating Police Officers.

OUDH AKHBÁR, 29th April, 1902.

A suggestion to reduce the present number of Circle Inspectors of Police.

28. The *Oudh Akhbár* (Lucknow), of the 26th April, observing that a policeman is an important official in the administration of a district, and that his duties are difficult and responsible, says that when he is deputed to investigate a crime, he has not only to trace it, but also to do a good deal of clerical work, such as issuing subpœnas, &c., in connection therewith. The clerical work which the Police Investigating Officer is required to do in the Panjab is not so heavy as it is in the United Provinces. In the first place a report of the occurrence of a crime is not taken down in the Panjab in a check receipt book (as is the case in these Provinces) but in a book or register which contains columns for stolen property recovered, convictions, &c., so that register No. 4 of crime, and register No. 5 of stolen property recovered, are dispensed with there. Secondly the Investigating Police Officer has not himself to make a copy of the report of his inquiry for the District Superintendent of Police. He simply sends in his daily report to his thana where a sergeant clerk copies it out, and sends the copy to the Superintendent. This system may advantageously be adopted in these Provinces also, so that the Investigating Officer may have to do less clerical work, and be able to devote more time to this more important work of investigation. The forms on which the report is written should of course be paged and bear the seal of the Office of the District Superintendent, so that they may not admit of being tampered with; the forms used in the Panjab being faulty in this respect.

OUDH AKHBÁR, 26th April, 1902.

A suggestion to lessen the clerical work of Police Investigating Officers in the United Provinces.

(c).—Finance and Taxation.

29. The *Oudh Samáchár* (Lucknow), of the 28th April, says that Government recovers the house-tax, the water-rate and the land revenue in several instalments during the year. This is a great concession to the people. The editor urges that the same concession should be extended *re* the payment of the income-tax.

OUDH SAMÁCHÁR, 28th April, 1902.

A suggestion for the payment of the income-tax in instalments.

(d).—Municipal and Cantonment Affairs.

30. A correspondent of the *Urúj* (Bijnor), of the 28th April, referring to the great dissatisfaction which the *Gauhar-i-Hind* has expressed in its late issues at the recent election of Babu Baij Nath as the Vice-Chairman of the Municipal Board, Najibabad, in place of Pandit Durga Prasad, categorically denies all the charges of jobbery and irregularity, &c., that have been laid at the door of the Babu in the matter. Some of the expressions which the *Gauhar-i-Hind* has used in speaking of the Babu and the Members of the Board verge on defamation. It is not true that any undue pressure was brought to bear upon the members in electing their Vice-Chairman, nor was the meeting at which the election was made irregular in any way, nor did it contravene section 29 of the Municipal Act. This election was also not premature; for three years it had rather become overdue, Pandit Durga Prasad continuing to be the Vice-Chairman ever since 1898, quite against the law. The members have acted most wisely in electing their late experienced Honorary Secretary Babu Baij Nath to be their next Vice-Chairman, a paid Secretary being given from the 1st April 1902. The Babu is a young, educated man, and belongs to a respectable family, and the writer hopes that the District Magistrate will confirm his election.

URÚJ, 28th April, 1902.

Vice-Chairmanship of the Municipal Board at Najibabad, Bijnor district.

31. The *Urúj* (Bijnor), of the 28th April, referring to the reply given to the question put by the Hon'ble Rai Sri Ram Bahadur to Government at the late meeting of the Local Legislative Council regarding the printing work of the Municipal Boards in the United Provinces having been taken away from

URÚJ, 28th April, 1902.

Transfer of Municipal printing work from private presses to the Government Press at Allahabad.

private native presses, and made over to the Government Press, says that it is a pity that Government should have ordered this drastic step to be taken simply because the *amla* of certain Municipal Boards had dishonestly got some registers printed in duplicate at the private presses, with a view to keeping false accounts. Government ought to have thought twice before it ordered the Municipal Boards to have all their printing work done at the Government Press, for which they have to pay very heavy charges. There is no place of business where an offence is not committed: most serious defalcations were discovered in the Government Press itself (some time ago), but it was not stopped, steps having simply been taken to check them in future. Similarly Government ought to have asked the Municipal Boards to take steps for preventing their *amla* from acting dishonestly in the matter of printing their registers, &c. Smaller municipalities are already groaning under their heavy expenses, and they should not have been obliged to have their forms, &c., printed at the Government Press at very high rates. The increased expense which the Municipal Boards have to meet for getting their printing done at the Government Press is far greater than the losses they might suffer from the misbehaviour of any Municipal employés. Again if Government did not mean to make profit by doing the printing for the Municipal Boards, what does the profit of Rs. 46,500 (in the Government Press) mean? It is also not true that all kinds of Municipal printing work is not done at the Government Press, as declared by Government at the Council meeting; with the exception of certain very ordinary job work, all other kinds of municipal work is now done there. It was never expected that such a serious blow would be struck at a native industry during the rule of Sir James Digges LaTouche.

ALMORA AKHBÁR, 26th April, 1902.

Scarcity of water in Almora.

32. The *Almora Akhbár*, of the 26th April, complains that there is a great scarcity of water in Almora during the summer, though the town is reputed to have once possessed 360 *babrians* or wells. A large number of these wells have ceased to exist. Some of them are no doubt still in existence, but they are out of repairs. The editor appeals to the Municipal and the District Board, the Hindu, Muhammadan and Christian residents and the Native troops located at Almora to improve some of these old wells, so that the scarcity of water which is felt during the summer may be removed.

NASÍM-I-AGRA, 30th April, 1902.

Want of a Municipal light in the Kachhaura Bazar at Agra.

33. The *Nasím-i-Agra*, of the 30th April, complains that the residents of the Kachhaura Bazar at Agra are greatly inconvenienced for want of a Municipal light there. The Municipal authorities should see to the matter.

NAIYÁR-I-ÁZAM, 26th April, 1902.

Watering of the roads at Moradabad.

34. The *Naiyar-i-Azam* (Moradabad), of the 26th April, complains that the watering of the roads at Moradabad by means of carts is very unsatisfactory. If this system has been adopted on grounds of economy, the present Secretary, who has received lessons in human sympathy at the Muhammadan College at Aligarh, had better put a stop to the watering of the roads altogether and thereby make a still larger saving, and earn the thanks of the authorities still more.

(e).—Education.

Nil.

(f).—Agriculture and questions affecting the land.

HINDOSTHÁN, 28th April, 1902.

Experiment of manuring land with certain green crops in Madura in the Madras Presidency.

35. The English *Hindosthán* (Kalákánkar), of the 28th April, says:—"We would invite the attention of the Local Government and of our Agricultural Association to an experiment which is being tried in the Madras Presidency for the encouragement of agriculture. Ordinarily when a ryot grows a crop of any sort on land irrigated by a State canal, he must pay for the irrigation. Lately the ryots of Madura in Madras represented that the land irrigated by the Periyar project needed manuring; that the only practicable way of supplying this need was to grow indigo, hemp and similar crops and plough them into the ground when green; that, if so ploughed into the ground, the crops would of course yield no immediate return, and meanwhile the ryots would have to pay for irrigation, just

as if a harvest were actually being reaped. This respresentation appeared so reasonable to the district officer to whom it was made, that he framed a proposal to permit ryots to grow, free of water charge, green manure on 'wet' land under the Periyar project, on condition that the crops would never be cut, but would be ploughed in as they stood. The Madras Board of Revenue having regard to the urgent importance of encouraging and assisting the practice of manuring all arable land, especially irrigable land, supported the proposal, and pointed out that inasmuch as some green crops cannot be ploughed in until they have been cut, it would be sufficient to stipulate that all such crops should be cut and ploughed in before they ripened. The Madras Government has now decided that the proposed concession may be granted experimentally for five years, subject to the right of the Government to withdraw it at any time. We consider this a wise concession on the part of the Madras Government, and an example which should be followed in other parts of the country where irrigation obtains. The only thing to be guarded against is to see that the ryots do not under this pretence allow such crops to ripen and reap them: but there ought to be no difficulty in detecting such cases, and a penalty might be imposed which would deter the unscrupulous."

OUDH AKHBÁR, 29th April, 1902.

36. A correspondent of the *Oudh Akhbár* (Lucknow), of the 29th April, says that no holidays of any kind are granted in the Police and Medical Departments, while partial holidays are allowed only on Sundays and certain other special days in the Post Offices. Again, though the employés in these departments are entitled to the various kinds of leave with their *confreres* in other public departments, they are seldom allowed leave by their superiors on the ground of press of work or paucity of hands. Free quarters are provided by Government for the employés of the departments in question, but these afford such poor accommodation, and there is such a want of *pardah* (privacy) in them that respectable persons live in them without their families, the result of which is that they have mostly to lead a single life. They are disallowed leave even on most pressing occasions. A Muhammadan employé is not allowed leave even to go (to the I'dgah) to say his prayers on the occasion of the two I'ds. It is true that the Police, Medical and Postal Departments have such close dealings and relations with the public that it is next to impossible that the employés in them should be granted a general holiday for a day or for an hour. But these employés are after all men, and require leave, though on account of the special nature of their duties they cannot, under the existing arrangements, be allowed it. The only feasible way by which this difficulty can be removed is to have a sufficient number of men in reserve in all these Departments so that these men may take up the duties of such of the regular employés as require leave from time to time. The reserve hands may also be deputed to do duty on the occasion of important Hindu and Muhammadan festivals, and the regular hands granted holidays for them, Hindus being of course deputed to do duty on Muhammadan holidays and *vice versâ*.

A suggestion to have a sufficient number of men in reserve in the Police, Medical and Postal Departments to enable the regular hands to get leave and holidays.

(g).—General.

GAUHAR-I-HIND, 19th April, 1902.

37. The *Gauhar-i-Hind* (Najibabad), of the 19th April, referring to the several Commissions which Lord Curzon has already appointed or intends to appoint shortly, urges that His Lordship should also appoint a Commission to inquire into the manifold grievances of the clerks in the public offices. Some of these grievances are as follows:—(1) Sometimes a clerk is refused leave even on the occurrence of a death in his family; (2) Promotion is extremely slow, while there is no promotion at all in some offices; (3) The claims of clerks to promotion are not unoften overlooked in favour of outsiders, &c. (4) The treatment of the clerks by their superior officers is very harsh and severe; (5) Though clerks are usually expected to work six hours a day, they are not unoften made to work eight, nine or even ten hours a day without any additional remuneration. If the writer's suggestion be adopted and a Commission appointed, the higher authorities will be simply shocked at the startling disclosures made regarding the injustice and hardship to which these unfortunate clerks are exposed.

A suggestion to appoint a Commission for inquiring into the grievances of clerks in the public offices.

NASIM-I-AGRA, 30th April, 1902.

38. The *Nasim-i-Agra*, of the 30th April, has received complaints to the effect that the clerks in some public offices are very hard-worked, while those in others have very light work to do. Some officers are found to totally neglect their official duties, passing a great deal of their time in field sports, &c., and leaving their work to be attended to by their clerks. This practice is very reprehensible indeed.

Hard lot of clerks in certain public offices.

V.—LEGISLATION.

OUDH AKHBAR, 26th April, 1902.

39. The *Oudh Akhbár* (Lucknow), of the 26th April, says that if a person forcibly compels another to change his religion, or attempts forcibly to put a forbidden thing into the latter's mouth, the offender (if prosecuted) will escape with a nominal punishment under the Indian Penal Code, no severe punishment being provided in the Code for such an offence. The offence is, however, of a very serious nature in view of its consequences, and should be visited by a very severe and exemplary punishment. The authorities would do well to take this important matter into consideration.

Alleged inadequate punishment provided in the Penal Code for forcibly compelling a person to change his religion.

VI.—RAILWAY.

HINDOSTHÁN, 30th April, 1902.

40. The Hindi *Hindosthán* (Kalákánkar), of the 30th April, referring to the Allahabad-Rae Bareli railway project, urges that a railway line should also be constructed from Kunda on the Allahabad-Rae Bareli line to Cawnpore *viâ* Manikpur and Kalákánkar, pointing out that Kalákánkar and Manikpur are large centres of trade.

A suggestion for the construction of a railway between Kundá and Cawnpore in connection with the Allahabad Rae Bareli railway project.

VII.—POST OFFICE.

Nil.

VIII.—NATIVE SOCIETIES AND RELIGIOUS AND SOCIAL MATTERS.

URÚJ, 28th April, 1902.

41. The *Urúj* (Bijnor), of the 28th April, in an article headed "Muharram Disturbances," says that various reports are current regarding the disturbance that occurred on the occasion of the last Muharram at Amroha in the Moradabad district. It would appear that the authorities permitted the Hindus to take out a wedding procession unattended with music on the evening of the 10th Muharram, directing M. Muhammad Ahmad, Deputy Collector, and the police to take steps to keep the peace. The Muhammadan fanatics imagined that the procession was that of goddess *Kali*, and took offence at it; and on a number of them interfering with the procession, the police had to fire on them, killing one Hindu and three Musalmans. It is to be regretted that the official told off to see that the procession went off peacefully, did not take care to sound the feelings of the people of the town beforehand so that he might have taken steps to prevent the unfortunate incident. An affray, took place at a religious meeting between two parties of *Shias* during the Muharram at Budaun: the matter is taken to court. While the *tazias* were being buried at Agra, a disturbance took place between two factions of Musalmans. Enquiry is being made into the affair. On the night of the 9th Muharram, while a procession with torch-light was passing along a road at Bangalore, a boy cast some kerosine oil on a torch, and, it blazing forth fiercely, was thrown in the midst of a crowd. Six person were severely burnt; four of these men were sent to hospital of whom all died save one.

Muharram disturbances.

NAIYAR-I-AZAM, 16th April, 1902.

42. The *Naiyar-i-Azam* (Moradabad), of the 16th April, states that an affray took place between the Hindus and Musalmans on the 10th Muharram last at Amroha, in the Moradabad district, in which one Hindu and three Musalmans were killed, and several other persons wounded. Twenty-two Muhammadans have already been arrested. The District Magistrate has gone to Amroha, and enquiries are being made.

An affray between the Hindus and Musalmans on the 10th Muharram last at Amroha, Moradabad district.

43. *Al Bashir* (Etáwah), of the 22nd April, says that as there were apprehensions of the disturbance of the peace at Etáwah owing to the concurrence of the *Ram Naumi* and the Muharram festivals this year, the District Magistrate took necessary precautions to prevent a riot. A number of *chamars*, however, without obtaining previous permission from the Municipal Board or the district authorities, sacrificed a pig at a Devi's Temple in front of the spot where a *sabil* (Muhammadan stall for drinking water) was placed. This created great sensation and dissatisfaction among the ignorant Musalmans in the town, many of whom discontinued their Muharram mournings. But the Tahsildar and the Kotwal promptly went to the dissatisfied Musalmans, and reassuring them in every way, induced them to resume their mournings. The District Magistrate, with a view to preventing the spread of further agitation, had 10 chamars arrested and put in the lock-up. He has also summoned some Musalmans to attend on the 30th April, when an enquiry into the affair will be made. The result of these prompt steps was that the Muharram went off peacefully, without any kind of friction arising between the Hindus and the Muhammadan communities in general.

Alleged misconduct of some *chamars* at Etawah during the late Muharram.

Al Bashir, 22nd April, 1902.

44. The *Rohilkhand Gazette* (Bareilly), of the 24th April, is glad to say that though the *Ram Naumi* and the Muharram festivals synchronised with each other this year, yet far from the occurrence of disturbance between the Hindus and the Musalmans on the occasion at Bareilly, both the communities freely and heartily took part in each other's festival, and perfect goodwill and amity prevailed between them. The Hindus even went the length of putting up *sabils* (stalls of drinking water) for Muhammadans, and did other similar things during the Muharram to please their Muhammadan brethren.

Peaceful celebration of the late Ram Naumi and Muharram festivals at Bareilly.

Rohilkhand Gazette, 24th April, 1902.

IX.—Miscellaneous.

45. The *Almora Akhbár*, of the 26th April, referring to the newly made road between Bhimtal and Ranibagh, which is nearly four miles long, says that it is much better than the old road, inasmuch as it is free from the ups and downs in which the latter abounds. But it is to be regretted that water is not available at any place along the new road, which is a source of great inconvenience to travellers. The road is not only used by hillmen, but also by pilgrims to the temple of Shri Badri Narayan and European visitors to the hills. As a Boer camp has been established near that road, traffic will assuredly increase along it. Water should be provided at two or three points. It will of course have to be conveyed by pipes.

Scarcity of water along the road between Bhimtal and Ranibagh.

Almora Akhbár, 26th April, 1902.

Allahabad:
The 6th *May*, 1902.

PRIYA DAS, M.A.,
Government Reporter on the Native Press for the United Provinces of Agra and Oudh.

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SELECTIONS

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I.—Politics.

(a).—Foreign.

Hindosthán, 7th May, 1902.

1. The English *Hindosthán* (Kalákánkar), of the 7th May, says—"We see that Sir Lepel Griffin is still the bold and intrepid champion of schemes for the benefit of India and its people. His latest idea was the subject of a lecture delivered by him at the East India Association, in London, at which Lord Reay presided, and the Duke of Abercorn and a number of other influential people were present. Sir Lepel urged a great scheme of State-aided immigration of Indians to colonize South Africa, and pointed out that the difficulties and prejudices were not insuperable to fill desert places in that country with loyal industrious people. We cordially sympathise with Sir Lepel in his scheme, which is a bold one indeed, in view of the fact that the Cape Parliament is at the present moment introducing measures tending in the opposite direction, which go to show that there is a strong feeling in the colony against any increase in the number of Indian settlers. It will therefore require the strongest support of public opinion, both in England and India, to attain the object Sir Lepel has in view. He is, however, in every sense a strong man, and generally succeeds in gaining his point; and will no doubt make his voice heard, and win the day. It ought to be considered that the strength and resources of India have always been at the disposal of the British Government and the Army wherever required, and although it was not considered advisable to employ Indian troops in South Africa, yet the Indians have furnished material assistance in the shape of syces, bearers, &c. We consider, therefore, that in all fairness the Indians should be as free to settle in South Africa as the British themselves."

Sir Lepel Griffin's lecture at the East India Association in London on State-aided immigration of Indians to colonize South Africa.

(b).—Home.

Oudh Akhbár, 9th May, 1902.

2. The *Oudh Akhbár* (Lucknow), of the 9th May, referring to the grand preparations that are being made at Delhi for proclaiming the coronation of His Most Gracious Majesty King-Emperor Edward VII, says that according to oriental ideas, the coronation ceremonial of great Kings is incomplete unless it is attended with a liberal grant of jagirs, gifts, largesses, &c. to the loyal servants of Government, the deserving poor, &c. Europeans, however, regard the display of such liberality and munificence as useless. But His Majesty has, at the instance of Queen Alexandra, agreed to feed half a million poor people in London on the occasion of his coronation. Something of the sort should mark the proclamation of His Majesty's coronation at the Delhi Darbar. The survivors of the Moghal Royal Dynasty, who are passing their lives in a most wretched and miserable condition in Delhi and other places, should be the first objects of Government sympathy and charity, and awarded such gifts on the happy occasion as will befit their high position. In the second category of the people deserving of royal assistance are the remnants of 1857 or their offsprings, who were rewarded by Government for rendering distinguished services during the mutiny, but are now, owing to the vicissitudes of time, reduced to great straits, and lead a most miserable life. Thirdly, the respectable poor whom adverse fortune has reduced to great indigence, but their sense of self-respect does not permit them to beg alms, deserve to be relieved of their grinding distress. Some persons of these three classes might be provided with employment, while others that are too old and otherwise incapacitated for work, should receive a suitable mark of Government liberality on the happy occasion, which is the first of its kind since the fate of India has become bound up with that of England; and for this purpose about Rs. 50,000 will suffice. During the Moghal rule, the Rajas, Maharajas and Nawabs used to give away lakhs of rupees in charity on the occasion of the coronation of a new Emperor, and it would be quite becoming on the part of the Native Chiefs if they took upon themselves to expend this amount of money in honour of the coronation of such a benevolent and august Sovereign as Edward VII, and thereby saved the public treasury from the necessity of meeting the proposed charge.

A suggestion to mark the Coronation Darbar at Delhi with suitable pecuniary gifts to certain classes of deserving people.

ADVOCATE, 8th May, 1902.

Mr. Cotton's retirement.

3. The *Advocate* (Lucknow), of the 8th May, says:—"Mr. H. J. S. Cotton leaves the Indian shores to-morrow morning, perhaps never to return in an official capacity. His departure is felt in Assam and Bengal as a personal loss. In provinces outside the two mentioned, his leave-taking is keenly felt as a distinct beggaring of the Indian Civil Service. He was head and shoulders above the race of the present day rulers in India, marked by an unfailing courtesy to all persons, official and non-official, by a sense of gennine sympathy for Indian aspirations, and by a feeling of helpful kindness towards the weak and the oppressed; and all his qualities of head and heart revealed themselves from the very dawn of his career in India some 35 years ago and characterised him throughout these years of hard work. Having enlisted on his behalf the sympathy of the people, he was more open and quite unsparing in pointing out the shortcomings of all. No officer to-day stands so high in the estimation of the Indian people. The Gauhati demonstration of 30th April bore testimony to our views. The address presented to Mr. Cotton was simply unique in its kind. It is a fair criticism of the five years' rule of the retiring Chief Commissioner. It describes how Mr. Cotton's advocacy prevailed with the Government of India to so modify the latter's proposals about land leases as to save the poor and indigenous people from being driven away from their dwellings and to maintain the status and position of the few middle-class men who were threatened with destruction. In his protest Mr. Cotton did not conceal his firm faith in the utility of the middle-class. They in every country in the world always lead the van of progress, enter the learned professions, direct the commerce and trade of the country, man the civil and military services, and cultivate the arts and sciences. There is no class available for furnishing duly qualified employés for the public service, and the administration is compelled to fall back for its requirements in a large measure on the middle-class population of the Surma Valley and Bengal. There is not, and can never be, under the present system of settlement, a single wealthy man within the Brahmaputtra Valley. Capital does not exist, and when labour is left to itself, it stagnates, and agricultural labour in particular becomes lethargic and sluggish. Each man cultivates as much as he requires for his own needs, and no more. There is no healthy increase of population, no material extension of cultivation, no development of trade, no flow of enterprise, and it is needless to add, no accumulation of wealth. The earthquake of 1897 was the deadliest shock to the province, physically, socially and financially. Mr. Cotton's master mind grasped the situation well, and he manfully met the demand made upon his head and heart, with tact and skill. The reduction in jail mortality, the staying of the destructive career of *Kala Azar*, the amendment of forest rules, the appointment of Assamese and domiciled Bengali graduates to the Provincial Service, the equalising of the pay of the Civilians in Assam and Bengal, and the help given to Municipalities and District Boards are mentioned with a grateful heart in the address. The suggestion has been made by Mr. Cotton to separate judicial from executive functions by the appointment of a Judge distinct from a Commissioner for the Assam Valley districts. This is a move in the right direction, and may be sanctioned with Mr. Porteous as the first judge. When the proposal for a college in Assam came to the fore, Mr. Cotton was for a Boarding-house in Calcutta for Assam students, and a large number of scholarships tenable at the Presidency College. The people of Assam wanted a college in their very midst. The Chief Commissioner fell in with the popular view and amended his proposal. The history of the foundation of the Gauhati college is indeed a striking proof of the respect Mr. Cotton had for an intelligent and honest public opinion. A friend and patron of education, he encouraged its spread in every way. A big grant has been made to the Berry White Medical School at Dibrugarh to enable it to start work and supply Assam with medical relief at a cheap rate. Archæological and ethnological surveys were also zealously carried out in Mr. Cotton's time. And his earnest endeavours to place the tea industry on a firm footing by the supply of cheap local labour and to reclaim waste lands through his colonization scheme are perhaps the best monuments of his real interest in the development of the resources of Assam. And the transport difficulty of such a province he suggested might be met by a network of light tramways acting as feeders to the railways and river navigation schemes. To each and all of the above topics the Gauhati address refers with a grateful heart and

intelligent appreciation. In this place we need not repeat what took place at Shillong, except the fact that the semi-independent chiefs called "Scims," of Khasia and Jainthia Hills, for the first time assembled to offer a valedictory address to a retiring Chief Commissioner. It was a unique demonstration, composed of address-reading and replying, hill dances and fireworks. It proves, if proof be needed, the strong hold Mr. Cotton has upon all classes of the people of Assam, foreign and indigenous, with ordinary and purple blood in their veins.

His replies at all places were worthy of him. At Shillong and at Gauhati he was forced to speak much of his administration. In these speeches a careful reader will easily discover the secrets of successful administration. Before we refer to them, let us look into the statement of his administration as described by himself. The earthquake came first; the people, he said, showed wonderful patience and resignation. Assam passed through many vicissitudes during the period of his rule. They suffered from pestilence in an extraordinary degree, and *Kala Azar* sapped the life-blood of their race. The harvests were indifferent, and though they were not visited by famine, there has been considerable distress. The crops are now liable to widespread injury from floods which are directly attributable to the earthquake. The damage from this cause has resulted in a decrease of cultivation in what was once a most fertile country. The Assamese peasantry, who are pioneers of cultivation in a remote and unhealthy tract, encumbered with forest and morass and intersected by torrential streams, maintain a difficult struggle against the forces of nature. But lately removed from the fear of the incursions of their savage neighbours, they are still exposed to danger from floods and fever, earthquake and the attacks of wild animals. They have few incentives to exert themselves in the reclamation of the wastes by which they are surrounded. There is no wealthy class among the people upon whom they can fall back for support and assistance in times of trouble. Although actual want is rare, there is a general absence of the minor luxuries and superfluities of life which accompany the advance of material civilisation. The conditions of the Assam Valley during this administration have been, on the whole, of a depressing character. While the standard of discipline in jails has been raised, floggings have been reduced, along with mortality from 60 per thousand to between 20 and 25. In the matter of education, he has suggested, over and above what he has done for the new College and the Medical School, the establishment of a technical or industrial school on the best and most approved lines which should be called after the name of the late Mr. Williamson, a benevolent tea-planter, whose endowment for furthering practical education in Assam has never been properly utilized. As the late Dr. Berry-White's bequest has been taken full advantage of, so the Williamson bequest should form the nucleus of a first-rate technical school the Government would maintain. The recent bestowal by the Government of India of a special grant for education has enabled him to propose this scheme and many others for the furtherance of education in Assam. He put forward special proposals for the development of female education and for boarding accommodation in connection with schools—a measure to which he attaches great importance. As to the encouragement he gave to the tea-planters, we shall quote Mr. Cotton's words in his speech at Shillong. He said:—

'Is it seriously supposed that I am not a friend, the best of friends indeed, to the tea industry? I claim to be judged by my actions, and I boldly aver that few men have done more for the industry in Assam than I have. As soon as I joined the Province, at a time when the demand for land was pressing, I threw open large tracts of country for occupation, and facilitated in every possible way the disposal of applications. The Inner Line was thrown back, and forest reserves were disforested. I revised the Forest Rules for the valuation of timber, which were represented to be a crushing burden and by common consent removed all cause for complaint or discontent. I have done my utmost to extend and encourage the local manufacture of tea boxes. The Surma Valley Tea Association owes its existence to my initiative. I afforded every facility in my power to the planters of that Valley for the recovery of their coolies who were alleged to have absconded for work on the Railway—even, I am afraid, straining the law for this purpose. Although the resources of the administration could ill afford it, I have spent the public funds liberally in the furtherance of tea interests. I have devoted my private funds to the same object. I have given every encouragement to planters to take up land for ordinary cultivation in the neighbourhood of their gardens, and have granted them leases on very favourable terms for the cultivation of new staples, such as sisal hemp, rhea, and rubber. I have helped them in their endeavours to strike oil, coal and other minerals. I

have granted them special leases for agricultural experiments. I have spared no pains to improve the condition of coolie transit from the recruiting districts to Assam, and boast that I have improved them to the immense advantage of the industry. If I have spoken plainly to offending planters, my bark has been more than my bite; and I have been far more chary than any of my predecessors in resorting to the extreme measure of closing bad gardens to Act labour. I have devised an elaborate Colonization scheme, of which one of the principal merits was the assistance it would have afforded to the tea industry by the repopulation of the Province. And in season and out of season I have pressed on the Imperial Government the importance of improving local communication by means of tramways, which would, if my proposals had been carried out, have long ere this connected the principal gardens all over the Province with the railway and the river. All this is, I think, a tolerable record.'

And yet this record is sought to be blotted out by the ungrateful planters for an alleged general condemnation of the system of tea garden management. Mr. Cotton wants to know whether in his report, the subject of such an unpleasant controversy, the sweeping condemnation occurs. He unsparingly criticised bad methods and unstintedly praised good systems. Yet such is the world that it really wishes to be flattered with lies and never willing to hear naked truths. What a pity!

Har chahár darwaza khula was the motto of Mr. Cotton in his career for the last 35 years. He was wedded to it when he came out to India and was appointed an Assistant Magistrate of Midnapur, and was true to it to the end of his official career. This was the first secret of his popular and successful administration. He did not turn any visitors away; he did not keep them waiting unnecessarily; he listened to them with courtesy and kindness; and when he could not accede to a request he heard it patiently, but gave a friendly and straightforward refusal to alleviate disappointment. Sir George Campbell was his master in this respect. He trusts to posterity to give him, as it has given Sir Frederick Halliday and Sir John Peter Grant, that unbiassed credit for his deeds as it never fails to do in the fulness of time. He took it as an axiom in life that 'none are infallible, not even the youngest of us,' and acted accordingly, sparing neither himself nor his officers in the apportionment of praise and blame. This made him more a judge than an advocate. And a judge is hardly popular with all parties, much less with those who fancied themselves the discomfitted in the struggle. Mr. Cotton goes with the best wishes of the Indian people to England. But not for good. He looks forward to revisiting the country to which he owes so much. He regrets his *official* career is closed at a time when his powers are unimpaired and he is conscious of having done so little. All the energies which he still possesses will continue to be devoted to the service of this great country. In retirement or in harness the interests of India will always be nearest to his heart. Thus speaks Mr. Cotton in his last deliverance in Assam. If India is nearest to his heart, the author of *New India* will ever remain fresh, a newly bloomed flower to Indians in all parts of the country. In the majority of cases, familiarity breeds contempt; in his case it has been an honourable exception. The more Indians know of him, the higher does he rise in the estimation of the people, and newer qualities of his head and heart reveal themselves to a grateful race to keep his memory fresh and sacred. As in office he was a true friend of India, more in retirement—in the removal of the official closure—is he sure to stand by this great but unfortunate country in all her trials and tribulations. May God keep his powers in full vigour for many years to come and himself and his consort hale and hearty throughout"

Praise of Sir James Digges La Touche.

4. The *Hindi Pradip* (Allahabad), in its joint number for August and September 1901, received on the 6th May, says that during the prevalence of the plague at Allahabad Sir James Digges LaTouche visited the most plague-stricken parts of the town, reassuring the people and rousing the Municipal Commissioners from their sweet slumbers to improve the unsatisfactory sanitary arrangements in their wards. The people are blessing His Honor from the bottom of their hearts for his paternal sympathy for them. Sir James has made a new departure in visiting every creek and corner of the dirty lanes inhabited by natives. No other Lieutenant-Governor ever attempted anything of the kind. His Honor's activity has put the members of the Municipal Board on their guard. There are some black sheep among these members, who do not seek election to promote the comfort of their countrymen, but to raise their own prestige and harass

HINDI PRADIP, August and September 1901.

the voters to whom they owe their return. It would be well if he could rid the Board of these selfish men. Sir James Digges LaTouche is a very charitable man. He is ever ready to give relief to the poor in distress from his own pocket. He has made a good beginning. If he continues the same sympathetic policy to the end, the people will forget the strict but impartial rule of his predecessor, Sir Antony MacDonnell. It is earnestly to be desired that he will not allow the young Hindi plant to wither from indifference. His reply to the address of the Nágri Pracháriní Sabhá shows that he will not go beyond the orders of Sir Antony MacDonnell in the matter of the Hindi question. The friends of Hindi should be satisfied for the present if the young plant is properly taken care of and protected.

ADVOCATE, 8th May, 1902.

Institution of the Order of Merit (Civil Division) by His Excellency the Viceroy.

5. The *Advocate* (Lucknow), of the 8th May, says:—"Lord Curzon is a bold speculator in the arena of politics. His versatile genius is ever busy with new schemes. Just a few months after assumption of the office of Viceroy and Governor-General of India, he instituted the Order of Kaisar-i-Hind, first and second classes, in order to recognise the services of the civil population in connection with famine, epidemics and other troubles to the people. We did not conceal the fact, and now say it more plainly because of the experience that the order is not popular with the Indian people. A good many do-nothings have got into the list of recipients of the honour by virtue of baranguing and sycophancy. The Viceroy has discovered that some other kinds of service go unrecognised. So the "Order of Merit" (Civil Division), has been instituted in order to provide for the suitable recognition and reward of conspicuous acts of gallantry performed by Natives of India, whether servants of Government or not, in aid or support of the public authority or safety. The new Order consists of three classes, and is conferred on Natives of India, whether servants of Government or not, as a reward for personal bravery shown in aid or support of the public authority or safety. The insignia are, for the first class, gold; for the second, silver, with a gold wreath; and for the third, silver only, to be worn on the left breast, pendant from a dark-red ribbon with blue edges. Admission to the third class is obtained by any conspicuous act of individual gallantry; admission to the second class can be obtained only by members of the third class, and for a similar act of gallantry; and, in like manner, the Order of the first class is conferred only on members of the second class. In recommending persons for admission to the Order, the act of gallantry must be particularly specified, and the statements of eye-witnesses to the deed must be attached. It is of the highest importance, in view to maintaining the value and prestige of the Order, that the greatest discretion shall be used in submitting recommendations, as it is very desirable that the distinction should only be granted for conduct which can clearly be defined as an act of *conspicuous* gallantry. Admission to each class of the Order rests with the Government of India alone; and, when the act of gallantry has taken place in India, recommendations for the reward will be forwarded through the District Officers to the Local Government, for submission to the Government of India. As a rule the conferment of the Order of Merit will not be accompanied by any grant of money; but the Government of India reserve the right of making such a grant in special cases. If this Order rewards such deeds as the Royal Humane Society medals do, it will surely serve a very useful purpose."

II.—AFGHANISTAN AND TRANS-FRONTIER.

Nil.

III.—NATIVE STATES.

TOHFAH-I-HIND, 4th May, 1902.

The deposition of the Maharaja of Panna.

6. The *Tohfah-i-Hind* (Bijnor), of the 4th May, giving a brief *résume* of the Report of the Panna Commission, says that the deposition of the Maharaja of Panna from the *gaddi* and his removal from the State, should form a memorable event in the History of India, and serve as a serious warning to other Native Chiefs, who might allow passion to get the better of their reason. No sensible person can find fault with the decision of the Government of India for the deposition of the Maharaja, who, according to the findings of the Commission of enquiry, shared in the conspiracy for murdering, by poison, the Rao Raja, his uncle. There is no doubt that the Maharaja had not only become a slave to his passions,

but had also allowed himself to become a tool in the hands of his selfish advisers and counsellors. He was lost head over ears in the love of a common Muhammadan prostitute, and desired to gratify all her wishes, even to the extent of making his offspring, that was to be given birth to by her, the heir of the *gaddi*. The Rao Raja disapproved of the conduct of the Maharaja, and was done to death by poison. All this was certainly very heinous, and the Maharaja has received his deserts. The writer hopes that other Chiefs of his stamp will take a lesson from the Maharaja's fate, and exercise great care in selecting suitable, honest and well-behaved servants and counsellors.

7. The *Bhárat Jiwan* (Benares), of the 5th May, referring to the decision of the Government of India regarding the deposition of Maharaja Madho Singh of Panna, recommends the appointment of the eldest son of the Rao Raja, deceased, as successor to the Chiefship of the State. BHARAT JIWAN, 5th May, 1902.

A suggestion regarding the appointment of the late Rao Raja's eldest son as successor to the Chiefship of Panna.

8. The *Bhárat Jiwan* (Benares), of the 5th May, expresses satisfaction at the rumour that Maharaja Sindhia of Gwalior has introduced the use of Hindi into his territories, requiring the men in the State service to learn the Hindi language and character by June 1903 under pain of dismissal. The Nagri Pracharini Sabha at Benares and the Maharaja Sindhia are entitled to public gratitude for this reform. BHARAT JIWAN, 5th May, 1902.

Introduction of Hindi into the Gwalior State.

9. The *Advocate* (Lucknow), of the 4th May, after describing the arrangements which will be made on board the *Olympus* for the accommodation of the Maharaja of Jeypur and his party with due regard to caste rules during his voyage to England to attend the Coronation, says:—"When the Maharaja goes after taking such precautions against any possible breach of the caste rules, who can raise a voice against him? On return, he will not be asked to undergo a *Práschitya*, and this will strengthen the hands of social reformers in the matter of a sea-voyage movement. But it is not in connection with this movement that we desire to make an appeal to His Highness. Our appeal is on behalf of his countrymen, who think that the only solution for the future of the country lies in greater assimilation of Western thoughts by men who think that for a better understanding between the rulers and the ruled greater facilities should be placed in the way of Indian students, traders and travellers to visit foreign lands. We need not tell His Highness that there are numerous countrymen of his, humble in their means, but no less earnest to maintain strictly caste observances, who are desirous of visiting foreign lands, but whom want of facilities during their sojourn in England prevent the undertaking of the journey. On behalf of this class of men, traders and students, we make an earnest appeal to His Highness to leave behind him in London a permanent mark of his visit to England. His Highness the Maharaja has already achieved undying fame by founding the Indian People's Famine Fund. He has endeared his name to the people of all classes by his generous gift of fifteen lakhs to prevent his countrymen from dying of famine. The country now looks upon him to take the lead in another movement, call it commercial or educational, which will enable our orthodox countrymen to proceed to England to establish trade connections and thus try to keep as much profit of the import and export trade in their hands as they reasonably can, by opening firms and agencies in England, a movement which will also facilitate the visit of students in large numbers to the English Universities. We appeal to His Highness in the name of our countrymen to inaugurate a movement for the establishment of a Dharam Shala in England, as a memento of the King-Emperor's Coronation and the first visit of the respected head of the Jeypur House to England. We trust that the movement will receive every sympathy from the true-hearted English friends of India, by whom attempts were made in the past to supply the need, but which failed because they commenced at the wrong end. To secure success the movement, above all, should be indigenous and should be inaugurated in a manner as to gain the sympathy of all classes of our countrymen. A Jeypur Dharam Shala, if not a Hindu Dharam Shala by public subscription, will be a grand thing indeed and will surely bring a large number of Indians in touch with Englishmen. The advantages of a Dharam Shala, about which we have written several times, are great and need not" ADVOCATE, 4th May, 1902.

An appeal to the Maharaja of Jeypur to establish a Dharam Shala in London.

be dilated upon. The time for such a movement has come, and whoever takes the lead in inaugurating it will lay the foundation of the future development of this country. No community in India has benefited itself more than the Marwaries of Rajputana, a large number of whom are His Highness' subjects, by being brought in touch with English trade. They have added to the wealth of Rajputana and increased the resources of the small community. The trade instincts of the Marwaries are always in search of new fields for activity. Place before them a larger field and they will yet more add to the wealth of the country from which they hail. The Marwaries have set an example before other communities in India, which these are bound sooner or later to follow. Increase facilities in their way to proceed to England and they will, in small numbers, take to this new feature for the development of India. Similar will be the case with Indian students, who will flock to English Universities in large numbers to receive technical education, if only it were placed within their means to lead a simple student's life in England. On the eve of his departure to England we make this appeal to His Highness the Maharaja of Jeypur, and trust it will meet with a kindly response from his sympathetic heart."

(a) Judicial and Revenue.

ADVOCATE, 8th May, 1902.

Proposal regarding the abolition of the Competitive Examination for Deputy Collectorship.

10. The *Advocate* (Lucknow), of the 8th May, says:—"We said the other day that a proposal was before the Government of Sir James Digges LaTouche to do away with the Deputy Collectors' Competitive Examination. This rumour has been confirmed from a reliable source, and we understand that the proposal is shortly to be submitted to the Government of India for final sanction. This is the time when the educated community should submit a strong protest against the proposal, and impress His Honor Sir James Digges LaTouche with the feeling of deep discontent which his retrograde measure is likely to create. It is said that the Government intend falling back on the nomination system because through competition the right sort of men did not come to the front. Thus a slur is being cast on the best products of our Universities, perhaps without sufficient experience; and it should be the duty of the public to enter a protest against such presumptions. We have shown that if the examinations have not been popular, that was due to causes which can be at once pointed out. Surely they do not justify the doing away with the test. We think no time should be lost in strongly representing the views of the educated community at the earliest possible moment to the Local Government, and, if necesary, to go up to the Government of India."

AWÁZAH-I-KHALQ, 1st May, 1902.

Remission of over six lakhs rupees outstanding as arrears of land revenue in the United Provinces.

11. The *Awázah-i-Khalq* (Benares), of the 1st May, says that since Sir James Digges LaTouche has taken the reins of the Government of the United Provinces in his hands he has not done anything to which exception might be taken. It would appear from another paper that His Honor has recently remitted six lakhs and odd rupees which were due from landholders as arrears of revenue for some years past, but could not be realized despite all efforts. If this news be true, the *Awázah* will thank His Honor on behalf of the public, and hopes that His Honor will continue to pursue a similarly sympathetic policy towards the people of these Provinces.

SHAHNA-I-HIND, 1st May, 1902.

A suggestion to allow newspapers to comment on cases *sub judice*.

12. The *Shahna-i-Hind* (Meerut), of the 1st May, does not understand why the press is debarred from expressing an opinion on a case *sub judice*. When a case has been finally decided, and the accused has, say, been condemned to death and hanged, of what use will it be to the latter if an editor is able to prove his innocence in the columns of his newspaper afterwards? Similarly when an accused person has been acquitted, he cannot be re-criminated, if a newspaper subsequently proves him guilty by facts and figures. Surely there is no reason why a law court should consider it a contempt if a newspaper comments on a case, while it is pending before it, but not when it has been once decided by it. The courts should rather welcome the expression of opinions and comments of the press on suits tried by them, and not be afraid of them, which simply implies moral weakness on their part. It is quite possible that a newspaper may be able to throw new light on a case which may make it quite clear. In Egypt it is not held an offence to express opinion on a *sub judice* case. Were the British Government

to follow the Egyptian example in India, and allowed newspapers to comment on cases under trial, the administration of justice would be greatly facilitated.

13. The *Advocate* (Lucknow), of the 4th May, says :—"As a brother-journalist we cannot but protest against the action taken by the Joint Magistrate of Barisal in Bengal against the editor of the *Barisal Hitaishi*. It is alleged that an article was published defamatory of the character of Mr. Weatherall, an Honorary Magistrate and a Naib of the Nawab of Dacca for the District of Bakerganj. This gentleman tried a pleader of Barisal on a charge of insulting Mrs. Temple, wife of the District Judge. The offence consisted in a corner of the former's *urani* (a thin sheet worn by Bengalis over their shirt or coat) being drifted by the wind and falling on the face of the complainant. On this case the *Hitaishi* passed some comments. Hence the charge of defamation. This is not our point of complaint. The Joint Magistrate had no grounds for issuing, and yet he did issue a warrant against the editor, who at once surrendered himself and was released on bail. The explanation principally lies in the general hatred in which the Indian press is held by officials, as it was not proved that the accused was about to make himself scarce."

ADVOCATE, 4th May, 1902.

Issue of a warrant instead of a summons, against the Editor of the *Barisal Hitaishi* in a libel case.

(b).—Police.

14. A correspondent of the *Oudh Akhbár* (Lucknow), of the 6th May, referring to some of the public grievances against the Police, and the Commission which the Viceroy proposes to appoint shortly to enquire into them, says that it is time the people took to formulating their grievances and suggestions for reforming the police, so as to lay them before the Commission when it commences its sittings. It is the absolute powers with which the police are invested that enable them to lord it over the people in the manner they do at present. Let the work of investigation of crime be altogether taken out of their hands, and their chances of doing mischief will greatly decrease. For every village or circle of villages whose population is not less than 5,000, the District Magistrate may appoint not less than five headmen from among the inhabitants of the villages concerned. These headmen, who may work by turns, should be supplied with a register to enter every crime cognizable by the police that may be reported to them. On receipt of the report of such a crime, the headman receiving it should report it at once to the police station, and the officer in charge thereof should proceed immediately to the scene of action. The headman should then proceed to make an enquiry into the affair in the presence of the Police Officer, and in the case of anybody being found guilty, accept security from the accused, or in the event of the latter failing to furnish one, or the case proving non-bailable, he should put the accused in the custody of the police with the object of sending him up for trial to a court. The Police Officer should have no power to interfere with the opinion of the headman, though he might, if he chose, record his own opinion also on the report handed over to him by the headman for despatch to court. When a report is made of a crime, the perpetrator of which is not known, the police should do their best to trace out the offender, and as soon as they find a clue, and think the offence can be brought home to a person, they should have the investigation made by a headman. When an arrest or a search of a house is to be made, this should also be done in the presence of a headman. This system, if adopted, will prevent the police from both hushing and cooking up crimes which they not unoften do at present. The people will also freely report crimes without the necessity of walking down to the thana, or paying a rupee to the police clerk, for recording the report of a case, or being obliged to make a statement other than what they themselves wish to say. Another advantage of this system is that the police will be relieved of a great deal of their present work, and thus be in a position to devote more time to detecting crime.

OUDH AKHBÁR, 6th May, 1902.

Police reform.

15. The *Advocate* (Lucknow), of the 4th May, publishes the following letter from its Cawnpore correspondent:—"We congratulate Lala Ram Charan Khatri of Dhobi Mohal on his success in the case instituted against him by Head Constable Fida Husain. I think it will be better to refresh the memory of your readers by giving the facts of the case briefly here. Mussammat

ADVOCATE, 4th May, 1902.

Dismissal of a prosecution instituted by a police head constable against Lala Ram Charan Khatri at Cawnpore.

Lachhmi, the wife of Babu Ram Charan, is the proprietress of a house in Old Generalganj, and it would appear that the house tax, amounting to fifteen annas, remained in arrears. In the usual course of business a warrant of distress was issued against the female defaulter. But the Police thought it to their profit to pounce upon Lala Ram Charan and make an attempt to execute the warrant upon him. When the Head Constable went to the shop of Lala Ram Charan, he wanted to see the precious document. But it was not forthcoming. He naturally objected. This enraged this small unit of the all-powerful Police, and an altercation was the result. Hence the institution of this case on a charge of obstructing a public servant in the discharge of his lawful duties! The case roused a good deal of excitement and was watched with no less interest by many as it involved a great principle which is, whether these myrmidons of law are, or are not, justified in harassing others than those against whom they have got the writ. To accept the challenge of the Police is not the work of an ordinary man. It requires at least the courage and resourcefulness of Lala Ram Charan. Both sides were represented by European barristers. After recording a mass of absurd evidence on behalf of the prosecution, the trying Deputy Collector, Nawab Muhammad Saif-ul-lah Khan, discharged the accused to our general satisfaction. By his decision the Nawab has added one more laurel to his brow. People think here that Lala Ram Charan would now be doing a public duty if he consulted his lawyers and taught a lesson to his adversaries in order to bring them to their proper senses. In the meantime we anxiously await to see the steps which our District Superintendent of Police thinks fit to take in the matter."

(c).—Finance and Taxation.

Nil.

(d).—Municipal and Cantonment Affairs.

BHÁRAT JÍWAN, 5th May, 1902.

A fire in the grain market at Benares.

16. The *Bhárat Jíwan* (Benares), of the 5th May, referring to an outbreak of fire in the small hours of the morning on Saturday, the 3rd May, at Vishweshwarganj, the principal grain market in the Benares city, says that the shopkeepers in the market were quite frightened and did not know how to save their goods from destruction. They could do nothing more than appeal to the police station to send the fire-engine. The fire lasted the rest of the night. The Municipal Board should obtain some more fire-engines to meet such emergencies, as was suggested in a late issue of the *Bhárat Jíwan*.

(e).—Education.

Nil.

(f).—Agriculture and questions affecting the land.

Nil.

(g).—General.

HINDOSTHÁN, 2nd May, 1902.

Hon'ble Mr. Impey's report on the reduction and curtailment of official reports and returns.

17. The English *Hindosthán* (Kalákánkar), of the 2nd May, says:—"The provincial *Gazette* contains Mr. W. L. Impey's report on the reduction and curtailment of official reports and returns in the United Provinces and the Resolution of the Local Government thereon. This is the outcome of the Government of India Resolution on the subject, of February 1901, and it is explained that the delay in taking action in the matter was due to the want of an officer to be placed on this special enquiry, which want could not be supplied till the return of Mr. Impey from leave in July. The outcome of this officer's investigations and recommendations in the matter, which have now been approved by the Local Government, will be the abolition of no less than 557 subsidiary reports and returns and the modification of 125. The more important reports and reviews are also to be curtailed, and official correspondence is to be reduced by the devolution of the powers of sanction. That is to say the farce of a Commissioner or Collector having to use up quires of paper in explaining and obtaining sanction to some petty charge of a few pies, is to be done away with, and it is high time too, we say. The hard-worked District Officers should find great relief in being eased of so much report writing, and will be able to utilize the time so saved in looking after the people and the affairs of their districts, and will no doubt be grateful to Lord Curzon for detecting the evils of red tape and circumlocution, and stamping them out."

V.—Legislation.

Nil.

VI.—Railway.

Nil.

18. The *Ain-ul-Akhbár* (Moradabad), of the 28th April, has learnt from different sources that the arrangements made, through the agency of Muhammad Husain and Chunni Lal, the contractors, for the supply of articles of food to native passengers at the railway stations on the Oudh and Rohilkhand line are very unsatisfactory. It is a pity that the Traffic Superintendent should not have yet taken steps to remove this complaint, which is a pretty old one. He should certainly issue strict injunctions to the contractors on the subject, or, if they are found recalcitrant, he should replace them by better ones.

Ain-ul-Akhbár, 28th April, 1902.

Unsatisfactory arrangements for the supply of food to native passengers at the stations on the Oudh and Rohilkhand Railway.

19. The Hindi *Hindosthán* (Kalákánkar), of the 8th May, expresses satisfaction that, at the instance of the Government of India, the railway authorities are now anxious to provide for the comfort and convenience of native passengers who contribute a large share of the railway revenues. Latrines are to be provided in the intermediate and third class carriages, and a dining car has been introduced on some lines. A correspondent of the *Pioneer* complains that the articles of food sold by confectioners at the railway stations are generally rotten and adulterated, and consequently injurious to the health of consumers. He thinks that a strict eye should be kept on these confectioners. Moreover, he urges that a good confectioner's shop should be established at every large station by the railway company concerned. The North-Western Railway has already adopted this system which has so far given satisfaction. This system should be extended to other railways.

Hindosthán, 8th May, 1902.

A suggestion for the establishment of a good confectioner's shop at every large railway station.

VII.—Post Office.

20. The *Mufid-i-Am* (Agra), of the 1st May, says that though the number of post peons in the City Post-office at Agra has lately been increased from 41 to 51, to expedite the delivery of mails to the towns-people, yet the first delivery continues to be made to the public as late as 1 P. M. as before. This is due to a mistake made in the arrangements. The first delivery is considerably heavier than any subsequent one, but the Post office instead of increasing the number of peons who distribute letters, &c. of the first delivery, has raised the strength of the second delivery peons from 20 to 30. The number of the peons for both the deliveries had better be equalised, so that both the first and second deliveries may be made by a batch of 25 peons each.

Mufid-i-Am, 1st May, 1902.

Post peons at Agra.

VIII.—Native Societies and Religious and Social Matters.

21. A correspondent of the *Riyáz-i-Faiz* (Pilibhit), of the 4th May, referring to the dissatisfaction of the Muhammadans at the permission granted by the District Magistrate to a Brahman to take out the marriage procession of his son, without music, on the 10th Muharram, after the *tazias* were all buried, at Amroha, in the Moradabad district, says that Munshi Muhammad Ahmad, Deputy Magistrate, who had been especially deputed to maintain the public peace during the Muharram, hearing of the attitude of the Muhammadans, issued a proclamation accompanied with beat of drum, to the effect that more than five persons found together at any place would be dealt with as members of an unlawful assembly: but it was to no purpose. The police in their rounds found a crowd of Musalmans in a muhalla and ordered them to disperse. The Musalmans did not obey the police and presented a bold front. Hearing their shouts, thousands of Musalmans came out of their houses, and commenced attacking the police. The police finding themselves overpowered by the superior numbers of their assailants, fled to the Deputy Magistrate. The Deputy Magistrate, grasping the critical

Riyáz-i-Faiz, 4th May, 1902.

Muharram riot at Amroha in the Moradabad district.

situation at once, made for the house of Sahu Nand Kishore, which was close by, and he and the police took refuge there. The excited Musalmans at once tore away the door of one of the Sahu's houses and freely plundered and sacked it, causing the Sahu a loss of about Rs. 25,000. The Musalmans not content with this now began to batter with brickbats, &c., the other house in which the Deputy Magistrate and the police had found shelter, and hurting the head constable with a brickbat, forced the police to fire upon the mob, killing three or four of them. The mob unable to stand the fire, dispersed, but on the way they found a *mahajan* at his shop and seizing him beat him to death. Similarly they saw a telegraph signaller going in an ekka, and dragging him out, beat him till he became quite unconscious. Taking him for dead, they locked him up in a mosque with a view to burying him afterwards. The mob continued to practise similar excesses during the night. The District Magistrate and the District Superintendent of Police being informed of the affair, arrived next day, and enquiries were commenced at once. Twenty-four persons have already been arrested, among whom are some *raises* and Honorary Magistrates. The District Magistrate stayed three days at Amroha. One night while he was going about the town in disguise, he heard the sound of groaning from a house. On enquiry an old woman replied that it was the groan of her son who was laid up with fever. The District Magistrate, however, suspecting the veracity of the woman, boldly entered the house, and found that the groaning man was one of those persons who had been wounded by the shot fired by the police on the mob. Rioters other than those already arrested might be traced out in a similar way. It is said that the Muhammadans of the town, especially those accused of rioting, have engaged Mr. Colvin, the well-known barrister-at-law, for Rs. 40,000 to conduct their defence.

RIYÁZ-I-FAIZ, 4th May, 1902.

22. A correspondent of the *Riyáz-i-Faiz* (Pilibhít), of the 4th May, says that when a *katha*, or recitation of a Hindu Shashtri, was carried on at a temple in Sambhal in the Moradabad district on a day during the Muharram, a number of Musalmans went over to the temple and demanded an immediate stoppage of the recitation with threats. But the Tahsildar and the police in the first instance, and Babu Hargovind Singh, Deputy Collector, later on, succeeded with great difficulty in dissuading the Musalmans from interfering with the *katha*. A more serious danger to the public peace was averted on the 10th Muharram when a large crowd of Musalmans, about 10 or 12 thousand strong, gathered round a *pipal* tree and insisted on its being cut down, root and branch, on the ground of its being an impediment to the *tazias* which were being carried to the burial-ground. This unreasonable request was of course opposed, and the Musalmans refused to carry their *tazias* to the burial-ground. The District Magistrate was wired to, and arriving on the scene next morning, ordered the Musalmans to take their tazias *nolens volens*, to the burial-ground, without permitting the *pipal* on the *bargad* tree which stood further on along the route to be cut, and thus averted a serious riot. The District Magistrate acted with great tact and sagacity throughout in the affair. It has been stated that the District Magistrate has recommended that a certain Musalman Honorary Magistrate at Sambhal be deprived of his magisterial powers in connection with this affair.

Muharram at Sambhal in the Moradabad district.

RIYÁZ-I-FAIZ, 4th May, 1902.

23. A correspondent of the *Riyáz-i-Faiz* (Pilibhít), of the 4th May, says that, on the 9th Muharram, somebody blew a conch-shell in muhalla Tarinpur in Sitapur, which created great excitement in the muhalla, and might have led to a riot, but as the offender was not identified, the matter ended there. It was rumoured that the conch was blown in the house of the Deputy Magistrate (residing in the muhalla), but it could not possibly be his intention to bring about a riot. Similar disquieting rumours have been received from the Kheri district, but it is difficult to say how far they are true. The *tazias* were not at any rate taken out for burial on account of the concurrence of the *Ram Naumi* with the Muharram. A Brahman is said to have plastered a platform with cow-dung on which a *tazia* was to be placed at Kheri, and was going to perform his *puja* (religious service) when somebody tripping him up threw him on the ground when he expired immediately.

Muharram in Sitapur and Lakhimpur.

24. The *Al Bayán* (Lucknow), of the 31st March, says that although, during its short existence, the Nadwat-ul-Ulama has acquired widespread fame in the Muhammadan world, its aims and objects are not yet fully known to the public for the simple reason that they have not been given publicity in a condensed form. The first and principal object of the Nadwah is to promote mutual sympathy and union among the learned Muhammadans in the different parts of the country by offering them an opportunity to meet together and exchange views with one another on various subjects. The growth of mutual cordiality among Musalmans will put a stop to disputes among themselves, enable them to tide over any difficulties that may befall them, and lead their opponents to think twice before interfering with them in any matter. Can a movement which is intended to promote union and sympathy among the Muhammadan community be accused of sedition? The second noble object of the Nadwah is to check dissensions among Musalmans arising from a difference of opinion in religious matters. Nothing could be further from the wish of the Nadwah than to stop religious controversies. All that it wants is that such controversies should be conducted with moderation, the controversialists refraining from abusing each other. At the same time a removal of differences of opinion in religious matters is highly desirable in order to promote the prosperity and power of Islam. Indeed it is the duty of Musalmans to check rationalism and infidelity which are so rampant in Europe and aim at destroying religion. The third object of the Nadwah is to revise the present courses of studies, which were fixed by Mulla Nizam-ud-din of Farangi Mahal (Lucknow) 150 years ago, according to the requirements of the present times. In order to answer the arguments of the modern heretics, it is necessary to teach the modern systems of philosophy and rhetoric. Moreover, it is important to encourage the study of *adab* (literature) and Arabic; and too great stress cannot be laid on the study of the Quran.

AL BAYÁN, 31st March, 1902.

Aims and objects of the Nadwat-ul-Ulama.

25. The *Shahna-i-Hind* (Meerut), of the 1st May, referring to the late Muharram disturbance at Amroha and other places, says that the Musalmans simply take undue advantage of the religious toleration which the British Government has accorded them, otherwise the *tazia* and *alam* (banners) processions during the Muharram, the *urs*, or celebration of the anniversary of the deaths of saints, the *Maulud*, or celebration of the birthday of the prophet Muhammad, and the recently inaugurated observance of the festival called *Rajbi* are sheer innovations that are not sanctioned by the Quran or any *Hadis*, and are calculated to bring *Islam* into disrepute into the bargain. *Islam* sanctions only three religious gatherings, *viz.* (1) on the occasion of the two I'ds, (2) on Friday and (3) at the pilgrimage to Mecca: all other so-called religious gatherings which have been inaugurated by the "dogs of the world" are to be strongly condemned. The editor sees no difference between a Hindu idol made of metal, and a *tazia* made of bamboo and paper, and the worship of one is as much idolatrous as that of the other. Government makes a mistake in allowing the so-called Musalmans to parade *tazias* and *alams* in public streets, where such things are not permitted by the Quran, and often lead to disturbances and bloodshed. It is the first duty of Government to preserve peace and order; and hence it should not permit the Musalmans to do such things under the guise of religion which they are not enjoined by their religion on the one hand, and which are calculated to cause riots, on the other.

SHAHNA-I-HIND, 1st May, 1902.

Shahna-i-Hind protesting against the practice of tazia and alam celebrations during the Muharram as being against the spirit of Islam.

IX.—MISCELLANEOUS.

26. The *Prayág Samáchár* (Allahabad), of the 1st May, publishes a song in which the writer regrets to say that Allahabad has suffered severely from the famine of 1896 and the late epidemic of plague. The two visitations are between them responsible for a heavy mortality. Doctors, *hakims* and *vaidyas* have been quite powerless in coping with plague. The plague officials disinfected houses in vain.

PRAYÁG SAMÁCHÁR, 1st May, 1902.

Late famine and plague in Allahabad.

ALLAHABAD:
The 13th May, 1902.

PRIYA DAS, M.A.,
Government Reporter on the Native Press for the United Provinces of Agra and Oudh.

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SELECTIONS

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I.—Politics.

(a).—*Foreign.*

Nil.

(b).—*Home.*

1. The *Advocate* (Lucknow), of the 11th May, says:—"Elsewhere appears an account of the Calcutta Town Hall meeting to bid farewell to Mr. Cotton. He was so treated throughout the entire line of his journey from Shillong to Calcutta. At Shillong, Gauhati, and Goalando he was simply *fêted:* the climax was reached at the metropolis. The address was as good as the reply. And in the reply, the best portion is the unstinted support given by Mr. Cotton to the Permanent Settlement, the Magna Charta of Bengalis."

ADVOCATE, 11th May, 1902.

Mr. Cotton's retirement.

2. The *Advocate* (Lucknow), of the 15th May, says:—"The Cotton demonstration has one very painful feature that suggests itself to the careful observer. Since the beginning of the administration of Assam by Mr. Cotton, the press in India have been divided into two camps; the native papers supported the late Chief Commissioner and the Anglo-Indian press was dead opposed to his policy and principles of administration. The unique demonstration that began in Shillong and ended at the seashore of Bombay has been literally ignored by our Anglo-Indian contemporaries. They grudged every inch of space given to the accounts of the *fêtes* held in honour of Mr. Cotton. Any reader of the Indian press will be struck by the volume of notice accorded to these proceedings in the purely Indian section of the press and the corresponding scantiness of description in Anglo-Indian papers. This fact once more brings to the surface the very disquieting feature that there is a gulf between the people and the members of the ruling race that is simply impossible to be spanned by any bridge. In the vital problems of power and prosperity, the two sections have virtually no community of interests to bind them and lead them to one common goal. It is hard to find out the golden mean whatever it may be. India does sorely stand in need of a ruler who will discover the *vià media* to the amalgamation of the interests of both parties and consequent smooth working of the administrative wheel."

ADVOCATE, 15th May, 1902.

Mr. Cotton and the Anglo-Indian press.

3. The English *Hindosthán* (Kalákánkar), of the 9th May, says:—"It may, indeed, be truly said of our wise and noble Viceroy that he is for ever seeking to do good in his most high and honorable office, with a view to the elevation morally, physically and intellectually of the people of the Indian Empire. The constitution of a Civil Division of the Order of Merit is another of those graceful acts for which Lord Curzon will be ever held in high honor and esteem by His Majesty's Indian subjects. The new Order has been constituted in order to provide for the suitable recognition and reward of conspicuous acts of gallantry performed by natives of India, whether servants of Government or not, in aid or support of the public authority or safety. It will consist of three classes, with three medals, namely, 1st, gold; 2nd, silver, with gold wreath; 3rd, silver only. The ribbon will be dark red with blue edges. Admission will rest with the Government of India alone, without reference to the Secretary of State, and when the act of gallantry has taken place in India, the recommendation for the reward will be submitted by the local Government, as it is of highest importance, in view of maintaining the value and prestige of the Order, that the greatest discretion shall be used in submitting recommendations. The distinction will only be granted for conduct which can clearly be defined as an act of conspicuous gallantry, and the rules generally follow those of the existing Order of Merit in the Army. The conferment of the Order will not, as a rule, be accompanied by any grant of money as in the case of the Military Order: but the Government of India reserve the right of making such a grant in special cases."

HINDOSTHÁN, 9th May, 1902.

Constitution of the Order of Merit (Civil Division) by His Excellency the Viceroy.

II.—Afghanistan and Trans-Frontier.

4. The *Express* (Lucknow), of the 15th May, say:—"The Mullah Huddah is still at Kabul. The Amir's motive in summoning him to the Afghan capital is now represented to have been a desire to keep the Mullah out of mischief on the frontier

EXPRESS, 15th May, 1902.

Mullah Huddah at Kabul.

lest the consequences of his fanatical propaganda might prove uncomfortable for his former pupil. The explanation may be true, though it would have been more convincing had it come earlier. In any case wisdom that comes by afterthought is better than persistence in unwisdom. If the Amir has now come to see that a too ostentatious patronage of a pestilent mischief-maker like Najib-ud-din might be misunderstood by the Mullah, and other firebrands on the frontier, it is of less practical importance to inquire how he arrived at this conclusion. It is added that the Waziri Mullah Powindah had a personal interview with Habibullah before returning to his own country."

III.—Native States.

Riyáz-ul-Akhbár, 8th May, 1902.

Deposition of the Maharaja of Panna.

5. The *Riyáz-ul-Akhbár* (Gorakhpur), of the 8th May, says that there was no positive proof of the Maharaja of Panna having instigated the administering of poison to the Rao Raja, the finding of the Commissioners appointed to enquire into the matter being based on mere assumptions. In an important case like the Panna one, very strong evidence was required to convict the Maharaja, in the absence of which the public are justified in not accepting the decision of the Commissioners, and the Viceroy's concurrence therewith as *quite* just and fair. Such being the case, can the deposed Maharaja be allowed an appeal to the Privy Council? If so, the action of Government in granting the permission will be worthy of all praise.

Oudh Akhbár, 12th May, 1902.

Need for severe discipline in the jails in the Native States.

6. The *Oudh Akhbár* (Lucknow), of the 12th May, says that though the Indian Penal Code and the Criminal Procedure Code have both been in force in all the Native States for some time past, the number of serious crimes committed in them is still very large. The reason is not far to seek. There exists great laxity in the discipline exercised over the prisoners in the jails in the states. The prisoners are very moderately worked, and allowed too much liberty in the matter of food, in receiving visits from their friends and relatives, &c. Such treatment of prisoners in jail can have no deterrent effect on offenders, and bad characters lose all dread of the punishment of imprisonment. A reform in the jail discipline in the Native States is therefore greatly needed, and early steps should be taken in the matter.

Oudh Samáchár, 7th May, 1902.

Distress from famine among the Bhils in Ratlam.

7. The *Oudh Samáchár* (Lucknow), of the 7th May, on the authority of a Rutlam correspondent, regrets to say that the Bhils in that State are in great distress owing to want of both grain and water. Some Bhil children on their way from the Bijna tahsil died of thirst. The Bhils even at the capital of the State are threatened with entire destruction by scarcity of grain and water. It would seem that Christian missionaries are tired of making converts. Now Bhils appeal to these missionaries for relief in vain. Not only no new admissions are made to the orphanage, but some old inmates have been turned out, which is very hard on them. The editor observes that the sufferings of the Bhils, as referred to above, speak for themselves, and asks the Mahárajá, who is at Dehra Dún at present, to return to his State if the State officials are indifferent to the hardships of the people in his absence. The editor rebukes the missionaries for turning out a number of children from the orphanage after converting them to Christianity.

IV.—Administration.

(a).—Judicial and Revenue.

Advocate, 11th May, 1902.

The Simla kidnapping case.

8. The *Advocate* (Lucknow), of the 11th May, says:—"The Kidnapping case, that had been going on for the last six months and which caused much unnecessary pain to a few earnest Arya Samajists of the Panjab, was disposed of last week and Lala Rela Ram, President of the Simla Samaj, honourably acquitted. Lala Rela Ram is a middle class gentleman, a Government employé, in the Public Works Department. He has suffered all the pains of prosecution, and the indignity of being placed for

five days in the lock-up for the sake of a Hindu orphan girl, whom he tried quite disinterestedly to restore to her guardians. We are admirers of the philanthropic works of Christian missionaries, but the facts revealed by this case will give a rude shock even to the best friends of these missionaries. The facts when they reach the masses will not only create a feeling of distrust in the missionaries and their philanthropic movements, but also create misunderstanding as to the motives of the Government. In the first place, the prosecution was private; there was no necessity for the State to come forward to help the prosecution when the charge was not at all serious. The Lala was not accused of kidnapping the girl for immoral purposes. The utmost that could be said, and that too without the least evidence to prove it, about the motives of Lala Rela Ram was that the girl was removed because she knew lace-making very well and the Arya Samaj wanted a female teacher for lace-making for its own orphanage. Were this unfounded statement true, did the missionaries on whose behalf the proprietress of a hotel had prosecuted Lala Rela Ram and Bansia, the orphan, whom she had turned out of her orphanage, deserve State support in the prosecution? The girl did not come into the hands of the missionaries in the ordinary course as other orphans did. She was one of the 52 children picked up by an American missionary lady, who was deputed by the complainant (Mrs. Tylor) to Neemuch to get these children. For some time Sohagi stayed with Mrs. Tylor at Simla, then she was sent down to Umbala, and was placed with other orphans at Jagadhai in the charge of a native catechist and his wife. The girl went away from Jagadhai. Mrs. Tylor knew that Sohagi was a married woman and yet she never troubled herself to find out the girl's husband: perhaps this was not important from a Christian missionary's point of view. Mrs. Tylor's missionary agent named Miss Ellzholtz, who had noted the age of the girl in July 1900 to be twelve, admitted this fact before the court in cross-examination. Thus both the ladies knew that the girl was a minor and that they were not her proper guardians and had no authority to assume the responsibility of guardianship, and yet they were allowed to prosecute the President of the Arya Samaj, because he out of compassion gave Sohagi protection when she came to seek his help and made attempts to find out her husband. Mrs. Tylor might have been carried away by over-zeal, as she undoubtedly was: but why should the Simla police lose its head over a private prosecution? Its conduct was disgraceful, and let us hope these proceedings will not be allowed by the Panjab Government to end where they stand at present. In this connection we have a word to say to the missionaries. They lose much more by conducting such cases in the eyes of the people than what they get by dozens of honest attempts to relieve suffering humanity. It was only the other day that we received the report of a case from Neemuch in which two missionary ladies were accused of forcibly taking away a girl from the lap of her crying mother. These high-handed doings are not likely to raise them or their work in public estimation. Their otherwise benevolent work will be looked upon with feelings of dread, which later on might lead to a breach of the peace. The Simla case ought to open the eyes of the Government of India to the sad mistake committed by it in neglecting its duty towards the waifs and strays of famines. To hand over the orphans to private persons was a mistake, to allow them to pick up waifs and strays like black berries is a serious blunder; and after doing this, not to keep a register of these waifs and not to offer facilities to their natural guardians to have them back after the famine is over, creates misgivings in the minds of the people which must be avoided at all costs. It is adding insult to an injury to become partisans in private prosecutions such as that which took place at Simla, in which even according to the Government Advocate, the offence committed was merely a technical one."

AL BASHIR, 6th May, 1902.

Al Bashír on the promotion of the Collectorates' Head Clerks to Deputy Collectorships in the United Provinces.

9. *Al Bashír* (Etáwah), of the 6th May, says that according to the modification that has recently been made in the rules regarding the recruitment of Deputy Collectors in the United Provinces, the Head Clerks of the Collectors' offices are again eligible for Deputy Collectorships as before. There is no doubt that these Head Clerks will make most efficient Treasury Officers, but they, having spent a large portion of their lives in clerical work, can hardly be expected to thoroughly understand intricate and complicated cases and decide them satisfactorily, or make efficient executive pargana officers, &c. The editor therefore entirely

disapproves of Head Clerks being promoted to Deputy Collectorships. Deputy Collectors should be recruited either from the ranks of Tahsildars and Inspectors of Police or from among such qualified young men whose ancestors have served Government. The editor is not opposed to the promotion of Head Clerks, but this should be given in another way. The Head Clerk in a Collector's Office should be given promotion in the Office of the Commissioner, those in the latter in the office of the Board of Revenue, and those in the Board's Office in the Government Secretariat, and thus a good opening might be provided for the promotion of clerks (in the Revenue Offices).

HINDOSTHÁN, 9th May, 1902.

Recent appointment of three Head clerks of Collector's offices as officiating Deputy Collectors in the United Provinces.

10. The English *Hindosthán* (Kalákánkar), of the 9th May, says:—"The Gazette of the United Provinces of the 26th ultimo contains an announcement that no less than three Head Clerks of District Offices have been chosen to act as Deputy Collectors. This is an indication that the policy of Sir Antony MacDonnell, and the rigid rule, barring the promotion of ministerial officers to executive posts, has been relaxed by our present Lieutenant-Governor. The intimation will be greatly appreciated by a large class of meritorious and hard-working officials who have hitherto found the sole avenue of promotion closed to them. They will now have an incentive to greater exertions in order to obtain the coveted promotion, which the wise policy of the present Government has made available to them."

SAHIFA, 12th May, 1902.

A suggestion for the exemption of old Tahsildars from the Departmental Examination on promotion to Deputy Collectorships.

11. A correspondent of the *Sahifa* (Bijnor) of the 12th May, draws the attention of Sir James Digges LaTouche to the hard lot of certain Tahsildars, who after serving 12 years as such, have recently been promoted to Deputy Collectorships, but have not been exempted from passing the Departmental Examination which Deputy Collectors are required to do under the existing rules. Surely these Tahsildars who are of such old standing should be exempted from the examination. The writer appeals to the compassion of Sir James Digges LaTouche and hopes that His Honor will consider it but reasonable to rule that if a Tahsildar, who has served as such for 10 years, is promoted to a Deputy Collectorship, he should be exempted from the Deputy Collectors' Examination.

AL BASHÍR, 6th May, 1902.

Protest against Tahsildars being required to pass a fresh examination on promotion to Deputy Collectorships.

12. *Al Bashír* (Etáwah), of the 6th May, thinks it absurd that when a Tahsildar, who having served as such for a considerable time and acquired full experience of revenue and criminal work is promoted to a Deputy Collectorship, he should be required to pass the Deputy Collectors' Departmental Examination. Such a Tahsildar has already passed the Tahsildars' Examination, is advanced in years, and hardly possesses the vigorous intellect of a student to prepare for the examination. Again, a Tahsildar's work is quite similar to that of a Deputy Collector, and in some respects even more responsible. Another reason why a Tahsildar should not be subjected to a fresh examination, on promotion to a Deputy Collectorship, is that a Tahsildar has, from the point of view of the nature of work, the same relation to a Deputy Collector as an Assistant Magistrate has to a Joint Magistrate or a Joint Magistrate to the District Magistrate, or a Munsif to a Subordinate Judge, none of whom are required to pass a fresh examination on promotion from one post to another.

OUDH AKHBÁR, 16th May, 1902.

Some suggestions made for improving the administration of Criminal Justice.

13. The *Oudh Akhbár* (Lucknow), of the 16th May, says that the greatest difficulty which a trying officer experiences in India is to ascertain whether a statement made by a witness before him is true or false. This difficulty invariably arises from the fact that true and respectable persons are, as a rule, unwilling to give evidence first on account of the great distances at which the courts are generally situated from their houses, and secondly, because the treatment accorded them at the courts is anything but satisfactory. Witnesses have generally no shed provided for them in the premises of courts, and receive inadequate diet and travelling allowances. The want of waiting-rooms at the courts should certainly be removed at once, and diet and travelling allowances granted to witnesses on a liberal scale. As regards the lessening of the long distances which litigants and witnesses have at present to travel whenever they have to

attend a court, the only remedy that strikes the writer is to abolish Deputy Collectorships, and invest Tahsildars and Naib Tahsildars with 1st and 3rd class powers, respectively, raising the pay of the former by Rs. 100, and that of the latter by Rs. 50 a month. The *amla* that are at present attached to the courts of Deputy Collectors may be transferred to tahsils, and the pay of the Head Constables attached to courts of Deputy Collectors may be given to the Sub-Inspectors of the respective thanas at the tahsils, as an allowance, for conducting suits before Tahsildars; and there is little doubt that they will gladly undertake to discharge the new duty. As regards the Treasury, Excise, and other kinds of executive work of similar nature, there need be only one Joint Magistrate in every district who could attend to all these matters and relieve the District Magistrate as well when necessary. If these suggestions be adopted there will be a saving of about Rs. 100 a month under the head of pay of officers, on one hand, and on the other, the people will be relieved of the necessity of travelling great distances to attend courts.

14. The *Oudh Akhbár* (Lucknow), of the 15th May, publishes a communicated article, in which the writer fails to see why the peons of the civil courts in Oudh are empowered to make sales and attachments of property, while the same work is done by *kurk amins* in the Province of Agra, the fees levied for sales and attachments in both the Provinces being the same. Peons are evidently too low paid employés to be entrusted with such responsible duties, and it is no wonder that they often misbehave themselves and are punished when their misbehaviour comes to light. Again in the tahsils the majority of the *amla* draw Rs. 15, and none more than Rs. 30 a month. Such being the case, these amla can hardly afford to entertain assistants on their own account to help them in their work, and must be charging the cost of their private assistants to litigants. An enquiry should be made into the matter, and the *amla* required to dispense with the services of their private assistants at once. Unpaid men are in some places employed as process-servers for arrears of land revenue: who pay the cost of these men—the zamindars concerned? If so, is there any circular for authorizing this?

OUDH AKHBÁR, 15th May, 1902.

Exception taken to some practices prevalent in the Civil and Revenue courts.

15. The *Mufid-i-Am* (Agra), of the 10th May, complains that though a few years ago Government authoritatively fixed the working hours of law courts in the United Provinces, some officers have not yet given up their old habit, and still continue to attend and leave their courts late, to the great inconvenience of litigants and office clerks. What is still worse is that some officers compel litigants to attend their courts even on *Gazetted* holidays. This is certainly very reprehensible, inasmuch as it prevents the people from attending to their religious observances, for which purpose most of the holidays are sanctioned by Government. Sir James Digges LaTouche and Lord Curzon would place litigants, clerks and the general public under a great obligation if they kindly direct the District authorities and other heads of Government Departments to see that the law courts and offices work and are open only during the hours fixed for them, declaring all proceedings taken on a holiday illegal and void.

MUFID-I-AM, 10th May, 1902.

Irregular working hours of courts and non-observance of Gazetted holidays.

16. The *Oudh Akhbár* (Lucknow), of the 15th May, does not see the propriety or expediency of investing the Munsifs in Oudh with the powers of appointing and dismissing their office assistants, including even the Munsarim whose pay is Rs. 50 a month. These are very extensive powers indeed. Even the District Magistrate, who is a high-placed Civilian, cannot appoint or dismiss a clerk drawing more than Rs. 30 a month, without the sanction of the Commissioner, and in some cases of the Board of Revenue. The pay of a Munsif of the lowest grade is Rs. 200 a month, and it does not seem proper that he should have the power of appointing or dismissing even such an official as his Munsarim, who draws Rs. 50 a month. A first grade Tahsildar too draws the same pay as the lowest grade Munsif, but the former does not possess the absolute power of appointment and dismissal in respect of his Naib Tahsildar. Again if there is nothing objectionable in the Munsifs in Oudh wielding such high powers, why should not their *confrères* in the Province of Agra, and for the matter of that,

OUDH AKHBÁR, 15th May, 1902.

Protest against the absolute powers enjoyed by the Munsifs in Oudh in the matter of the appointment and dismissal of their office assistants.

officers in similar position in all other branches of the public service be invested with similar powers? The powers in question enjoyed by the Munsifs in Oudh at present should certainly be taken away from them, and vested in the District Judges.

SAHIFA, 12th May, 1902.

Death of the late Talukdar of the Nanpara estate in the Bahraich district and its future management.

17. A correspondent of the *Sahifa* (Bijnor), of the 12th May, referring to the death of Raja Sir Jang Bahadur Khan of Nanpara in the Bahraich district on the 2nd idem, says that the Raja has left an only son, by name Raja Muhammad Siddiq Khan, who, though 30 years' old, has no experience of the management of an estate at all. Nanpara is a large and prosperous talukdari estate in Oudh, and the late Raja has left a large amount of amassed wealth. The Lieutenant-Governor would, therefore, do well to lose no time in appointing an experienced Civilian of strong will, like Mr. Kendall, or Mr. House, for managing the estate and training the Raja in the management thereof; otherwise the strong clique of State employés, who are very influential on the estate, will cause mischief, involving the Raja in useless disputes, etc. Failing the appointment of a Civilian to look after the estate, the latter may be placed under the management of the Court of Wards for some time. It is said that the late Raja has left a will, but it is neither registered nor kept in the custody of a Government officer. The authorities should act very carefully in the affair lest some pretender should arise laying claim to the estate against the true heir (the present Raja).

(b).—Police.

ADVOCATE, 11th May, 1902.

Police Reform.

18. The *Advocate* (Lucknow), of the 11th May, publishes the following letter which was addressed to the editor by one Ram Narain at Cawnpore on the 30th April on the subject of Police Reform:—"His Excellency Lord Curzon's announcement to the Hon. Members of the Supreme Legislative Council that the Secretary of State had been applied to for sanction to the appointing of a Commission for the purpose of investigating the whole question of Police Reform, has strengthened the popular belief that during the remainder of the tenure of his Viceroyalty His Lordship will carry out certain very important reforms. I beg first to say that the constitution of several Commissions during His Excellency's incumbency has not given universal satisfaction, for no Commission heretofore appointed has had one Indian, commanding popular confidence and thoroughly conversant with the views of the educated community, to assist the Commissioners in drawing up their reports.

Can it be said that there is a dearth of competent Indians to sit on the Commissions? Nobody has a right to say so, unless we have been tried and found wanting. There is an abundance of such Indians. Perhaps his Lordship does not know them. But we know them, worship them, and we are apt to feel proud for having in our midst individuals who have devoted themselves heart and soul to the amelioration of the retrograding condition of their fellow creatures.

The Universities Commission, when its appointment was announced to the nation, had not one British Indian on its list. The result was that the Press growled, as to why the claims of the educated community were overlooked. Thereon Government rectified its blunder by appointing the Hon. Dr. Guru Dass to sit on the Commission. We do not comprehend as to why the claims of the Indians are under-valued frequently.

It is an undisputable fact that any reform our Government may have in view cannot be carried out successfully without Indian co-operation. Even Lord Curzon admits it. There is an Indian proverb to the effect that the sufferer alone can describe the pains of the scorpion sting in all its agonising details. Indians only can say as to where the Police sting pains, for the Indian, no matter be he a mendicant or a prince, has to come in contact with the police. There is not a single exception to this rule.

The Englishman is differently situated in India. The police dare not encounter a white face. Englishmen can possibly have no knowledge of the violence and stratagem, intrigues and fabrications that constitute the avocations of the

Indian police. If therefore the proposed Commission is to be appointed for the real benefit of the public it is desirable that there should be at least four Indians among the Commissioners of unstained impartiality, and that every facility and protection be given to those who make bold to give evidence before them. If the police come to know that so and so has given evidence prejudicial to their reputation, it would be difficult for him (I mean so and so) to escape the Police forked-tongue altogether.

The gravity of the question and the urgency of reform is admitted even by that brilliant Indian Administrator, Sir John Woodburn, the Lieutenant-Governor of Bengal, who is reported to have said with regard to this all-important question, as under :

'The first and commanding requirement of the people is the reform of the Police.

The Police bear sorely on the people ; they harass them. Police exactions, Police apathy and Police inefficiency are matters of universal complaint. Money can only bring the desired reform. Why do the Police take bribes ?—because they are underpaid. Why are the Police apathetic ?—because they have no prospects. Money will secure honesty. Money will procure efficiency. In the interests of the general public and to the credit of the State, the Police should be reformed.'

The views His Honor expresses bode good everywhere. That Police apathy, Police inefficiency and Police exactions are the active elements of a hostility to Indian peace and British prestige, is the view of one of the most high-minded rulers of the age.

In Sir John Woodburn's opinion, the Police are apathetic because they have no prospects : assuredly the Bengal Police have no prospects. But the case is otherwise in the United Provinces: Deputy Collectorship is open to the Police here. Even a constable can aspire to that post. The reason why the United Provinces Police are apathetic is that the principles of recruiting that obtain in the United Provinces are absolutely defective. Of course, no real reform can be effected in these provinces unless the recruiting principle is amended.

If the reform is to bring about any real good to the public, I would most humbly crave the attention of your readers to the remedies I suggest below, which, if attended to, I feel certain will bring about a real reform.

Supply of funds constitutes the principal recommendation of every one authorised to give an opinion on the subject. Devote a portion of the huge annual surpluses to this all-important reform, and the principal barrier lying in its way is broken. Raise the allowance commensurate with the duties and responsibilities of the policeman, so as to draw the cultured and intelligent into its ranks. Put the restriction of the Middle Class pass to the ranks of recruits. Order the Magistrates not to issue processes without due inquiry, and the police will cease to be the chief hostile element against Indian peace, and remove the restrictions of chest measurement from the depôt. For if the proposed Commission see the importance of the cultured being drawn to the Police ranks, in that case, healthy and educated Indians will scarcely be found, for when an Indian has left college or school after receiving his education, he is generally broken down in constitution."

(c).—Finance and Taxation.

Nil.

(d).—Municipal and Cantonment Affairs.

Dirty drains in some lanes at Meerut.

19. The *Devanágri Gazette* (Meerut), of the 25th April, says that pipe-water at Meerut is not used for drinking purposes by Hindus, Musalmans, and not even by *bhangis* (sweepers), well water which is sweet, light and cold being chiefly drunk by all classes of people. The Water Works have, however, been very useful, inasmuch as the water supplied by them is used for bathing, washing utensils, watering streets and roads, flushing the street drains, and so forth. The drains in some lanes of the town are still to be found very dirty, water-pipe not having been laid on to those lanes. The extension of water-pipe to these lanes is therefore highly desirable.

Devanágri Gazette, 25th May, 1902.

Oudh Samáchár, 7th May, 1902.

An objectionable bye-law of the Naini Tal Municipality.

20. The *Oudh Samáchár* (Lucknow), of the 7th May, referring to the conviction of a native servant under a Municipal bye-law for walking along the Upper North Mall at Naini Tal, and the infliction of a fine of Rs. 15 on him by the Magistrate, and to the remission of the fine by the High Court, complains how very unreasonable rules are sometimes made by the Municipal Boards. The editor urges that Government should find out and abolish such rules; and that no executive district officer should have any connection with the Municipal Board so as to prevent the framing of such objectionable bye-laws in future.

Oudh Samáchár, 7th May, 1902.

Municipal administration at Moradabad.

21. The *Oudh Samáchár* (Lucknow), of the 7th May, on the authority of a Moradabad paper, complains that the streets and roads are not properly watered by carts at Moradabad. If the new Secretary of the Municipal Board has introduced these watering carts on grounds of economy, he had better put a stop to street watering altogether and thus save the whole of the expenditure incurred on that score. The bullock carts, in which grain was imported from the interior of the district into the city of Moradabad, have been seized by the Municipal Board and are used as conservancy carts against the wishes of the owners. Moreover, these carts are made to be driven by sweepers who cannot be expected to look after the teams of oxen properly. Grain has to be imported on the backs of ponies in consequence. Under the new Municipal bye-laws, great impediments have been placed in the way of brickmakers who have therefore been obliged to raise the price of bricks. The digging of earth within municipal limits has been entirely prohibited, which threatens to ruin the local industry of making metal wares. No man is allowed to make any addition or alteration even inside his house, without permission, while orders are not passed on applications for permission to build houses for months. The *Oudh Samáchár* contends that such municipal administration, far from promoting the convenience and comfort of the people, is calculated to cause them great trouble and inconvenience, and appeals to the Collector and the Commissioner to give their attention to the matters above referred to.

(e).—Education.

Al Bashir, 6th May, 1902.

Muhammadans and the State Schools and Colleges in the United Provinces.

22. *Al Bashir* (Etáwah), of the 6th May, referring to the results of the recent University Examinations in the United Provinces, says that the number of successful Musalman candidates from the State Colleges did not exceed that from the Missionary Colleges. Such being (generally) the case, the editor holds that the system under which State education is at present given in these Provinces is such that Muhammadans cannot derive sufficient benefit therefrom. The same is the case with the Europeans, (Eurasians) and Native Christians. Hence when the *whole of the United Provinces* (*sic*) cannot derive benefit from the State Schools and Colleges, Government had better relieve itself of the direct charge of education in the Province, and leave the people to make their own arrangements for the education of their children (granting them only such pecuniary aid as it may think proper.)

Al Bashir, 13th May, 1902.

New scheme for the study of law at the Muir Central College.

23. *Al Bashir* (Etáwah), of the 13th May, has learnt that the authorities contemplate confining the study of law to the Muir Central College and closing the law classes in all other colleges in the United Provinces. The editor protests against this proposal as a Musalman. It is an admitted fact that the students receive better discipline at the Muhammadan college at Aligarh than at any other college; and though the instruction imparted in law at the Aligarh college is not up to the mark, still the editor does not approve of the proposal that students of the Aligarh college, after they have taken the B. A. Degree, should proceed to the Muir college, to prosecute their law studies, where arrangements for good discipline do not exist. When it is proved that the existing State colleges do not meet the requirements and tastes of Muhammadans, and also that the Aligarh Muhammadan College performs the functions expected of it quite satisfactorily, there seems no reason why the law classes in the latter should be abolished, and the students obliged to study law at Allahabad.

(f).—Agriculture and questions affecting the land.

Agricultural education.

24. The Hindi *Hindosthán* (Kalákánkar), of the 16th May, says that as 80 per cent. of the people in this country depend on agriculture for their livelihood, there can be no improvement in the condition of this country until and unless the cultivators are given agricultural training. The Indian cultivator is extremely superstitious, conservative and illiterate. He uses the same ploughs and manures which his ancestors have used from time immemorial. As late as 1826 the native peasantry performed human sacrifices to propitiate the goddess of agriculture. It would seem that in England 30 bushels of grain are raised in an acre of land, and according to an agricultural scientist the yield can be increased to 60 bushels; while on the other hand the outturn is only 11 bushels on an acre of land in India. Under these circumstances it is necessary to establish as many agricultural schools and colleges as possible. At present such institutions are few and far between, and they are managed on such principles that the agricultural classes cannot benefit by them. For instance only graduates are eligible for admission to the Sibpur College.

Hindosthán, 16th May, 1902.

(g).—General.

Nil.

V.—Legislation.

A suggestion for amending the Penal Code to provide for the payment of blood money in cases of murder.

25. The *Oudh Akhbár* (Lucknow), of the 10th May, says that in certain cases of murder, it is very necessary that blood money should be granted to the heirs of the deceased, and that this grant of money has the sanction of religion. Suppose a person is murdered, and he leaves behind him some young children quite unprovided for. These poor children must, under the circumstance, either go about begging alms or seek relief from a Christian mission and become Christians. Justice and common sense demand that the charge of supporting such helpless children should devolve on the murderer of their father. The Criminal Procedure Code or the Penal Code, however, provides no penalty other than imprisonment or death for the offence of murder. Surely the penalty of fine should be added to the other punishments already provided, by the law, for murder, and when a murderer is fined, the fine should as far as possible be so heavy as to suffice for the maintenance of the heirs of the murdered person. This is a most urgent and necessary reform in the law, and the Legislature should give attention to it.

Oudh Akhbár, 10th May, 1902.

Alleged interference with the Muhammadan law of succession in the Tenancy Act.

26. One Muhammad Ibrahim Ali, writing to *Al Bashír* (Etáwah), of the 13th May, referring to the Tenancy Act passed by the Local Legislative Council of these Provinces in November last, says that apart from the question of its good or bad effect on the relations between landholders and tenants, this measure makes a clean sweep of the Muhammadan law of succession. Hitherto the British Government most scrupulously allowed the succession of Hindus and Musalmans, both to moveable and immoveable property, proprietary and cultivatory rights, to be regulated according to their own *Dharma Shastra* and *Shara*, respectively. But in the Tenancy Act the provisions made for succession to rights in land almost entirely coincide with the Hindu rules of succession, so that the right of women to succession as allowed by the Muhammadan law is not recognized at all, save in certain very exceptional circumstances, and that too with severe restrictions. This is certainly an interference with the law sanctioned by the Muhammadan religion, and *Al Bashír* would do well to ventilate this question lest the Muhammadan law of succession in general matters should come to be jeopardised in course of time, in the same way as the bare question of the use of the Nagri character in the courts was originally raised, and now the question of the language itself is at stake in these Provinces. The writer then, referring to the debate that took place at the passing of the Tenancy Act in the Council, regrets to say that neither of the two nominated representatives of Muhammadans in the Council said a word as to how the sections dealing with rights of succession to estate were quite opposed to the principles of the Muhammadan law of succession.

Al Bashír, 13th May, 1902.

VI.—Railway.

Hindosthán, 13th May, 1902.

27. The Hindi *Hindosthán* (Kalákánkar), of the 13th May, complains that over-crowding in third class railway carriages, which especially occurs on the occasions of religious fairs, causes great trouble and inconvenience to passengers, is injurious to health, leads to quarrels among the passengers and the loss of their luggage. It is a matter of satisfaction that His Excellency the Viceroy is as much anxious to check over-crowding as to provide latrine accommodation in third class carriages. In accordance with the wishes of His Excellency, the Eastern Bengal State Railway authorities have warned Station-Masters and other officials against over-crowding under pain of removal from their posts. They are warned not only not to place more than the fixed maximum number of passengers into a compartment, but also to see that an excessive number of passengers are not seated in compartments. The Traffic Inspectors are required to occasionally check third class carriages and to bring all instances of over-crowding to the notice of the District Traffic Superintendent. The public ought to be thankful to Lord Curzon for the issue of such a warning to the officials on the Eastern Bengal State Railway. It is to be hoped that the Managers of other railways will follow suit.

Order issued to check over-crowding in the third class carriages on the Eastern Bengal State Railway.

VII.—Post Office.

Nil.

VIII.—Native Societies and Religious and Social Matters.

Oudh Akhbár, 10th May, 1902.

28. The *Oudh Akhbár* (Lucknow), of the 10th May, states that there is a shrine of Shah Badia-uddin at Bilhaur in the Cawnpore district. The structure over the shrine is a grand one, and there is a mosque, a music gallery, and certain other buildings close by, attached thereto. These buildings were erected during the reign of Aurangzeb. A fair is held at the shrine twice a year, the one taking place during the spring being very largely attended. Several thousand pilgrims attend the fair, and the average cash offerings made at the shrine amount to seven or eight thousand rupees a year. After meeting the costs of the arrangements made for the fair, and the annual repairs in the buildings, the balance of the offerings is divided, through the Tahsildar, among the *khuddam* (servants or attendants) of the shrine. The annual repairs made to the buildings are, however, of a very slipshod nature, so that the buildings must fall into decay if they are not repaired in an efficient manner every year. The present Viceroy has made a point of preserving the ancient and historic buildings in this country, at a considerable cost to the public treasury. But no expense need be incurred by Government in connection with the repairs to the shrine in question, the income of the shrine being far in excess of the cost of the required repairs. The work of carrying out the repairs may be entrusted to an influential local committee of Musalmans, subject to the control of the District Magistrate. The cost of these repairs should first be defrayed from the income from the offerings, and then the balance divided among the servants of the shrine.

A suggestion for the preservation of the buildings attached to a Muhammadan shrine at Bilhaur, in the Cawnpore district.

Al Bashir, 13th May, 1902.

29. *Al Bashir* (Etáwah), of the 13th May, referring to the release of certain mosques at Lahore which Lord Curzon recently ordered during his brief visit to that town, on his return from Peshawar, and praising His Excellency for the repairs he has caused to be made in certain old Muhammadan buildings and for the Commissions he has appointed for various administrative reforms, &c., requests His Excellency to release the *Mubarak Masjid* at Agra also, which Government sold to a "bania" sometime ago, the Musalmans at Agra having already submitted incontrovertible proofs of the building in question being a mosque. The editor also requests the Viceroy to settle once and for all the language controversy which has been the cause of great unpleasantness in the United Provinces, and prevents the Hindustani language from being duly developed owing simply to jealousy and prejudice (on the part of Hindus).

Suggestion for release of the *Mubarak Masjid* at Agra.

IX.—Miscellaneous.

30. A correspondent of the *Hindustani* (Lucknow), of the 14th May, states that a dakaiti of a most serious nature was recently committed in the house of a rich person in the village of Kudeni, thana Tigri, district Moradabad. The dakaits tied the master of the house to a cot, and then lighting a torch, scorched all the female inmates with it, they then dug up the floor of the house, and carried away the entire jewellery and cash that they could lay their hands on without let or hindrance. It is said that the complainant has reported his loss to be Rs. 20,000 in cash and jewellery worth Rs. 3,000. No resistance whatever was offered to the dakaits by the villagers, simply because the latter had no arms while the former carried muskets. When will Government modify the Arms Act? It is to be hoped that this necessary reform will not escape the vigilant eye of Lord Curzon.

Hindustani, 14th May, 1902.

A dakaiti in the Moradabad district and the alleged need for modifying the Arms Act.

31. The *Riyaz-i-Faiz* (Pilibhít), of the 12th May, says that it would seem that several cases of dakaiti have lately occurred in Puranpur in the Pilibhít district. Some women travelling in a carriage were robbed of their jewellery by dakaits at Makrandpur. The police are busy making an investigation. There are some persons of bad character in the pargana who have no ostensible means of livelihood. The authorities should have an eye on them.

Riyaz-i-Faiz, 12th May, 1902.

Dakaitis in Puranpur in the Pilibhit district.

32. The *Advocate* (Lucknow), of the 15th May, says:—"Now that the plague is showing signs of abatement both in the Panjab and the United Provinces, and the people expect that it will altogether be eradicated during the next few weeks, everywhere stock-taking is being done, and both officials and non-officials are bestowing their attention on devising means to prevent the recrudescence of the plague. From every side we receive testimony as to the attitude of the people. Ignorant men who would foolishly ascribe plague to the doings of the officials, have begun to see their error and attribute the outbreak to causes which human intelligence can prevent. In the same manner the official classes have come to see that it is a mistake to believe that the people are so obstinate that on no account would they move their fingers to save themselves from the epidemic. From the Panjab we learn people are readily getting themselves inoculated. Thousands of villagers who only a year ago were afraid of going near the plague officers, readily ask their help to get themselves inoculated; plague hospitals which were detested once, are now crowded by people of all classes, who even take with themselves their little children and females to have them inoculated. The dread of inoculation is gone. Such is the experience with segregation and disinfection. As soon as plague breaks out in a town, people willingly segregate themselves and get their houses disinfected; the well-to-do classes do not wait for State help in the matter, but readily disinfect their dwellings at their own cost. This is the experience of plague officers not only in large towns like Allahabad in the United Provinces or Sialkot in the Panjab, but also among the rural population.

Advocate, 15th May, 1902.

Some plague experiences in Upper India.

Not a day passes without finding in the Panjab papers one or two indigenous medicines prescribed for the prevention of the disease or for the cure of patients attacked with the plague. Medicines are distributed free by well-to-do classes, and no longer people fall back only on Government agency to fight the disease. In the melancholy record of disease and deaths which have left hundreds of thousands of families weeping for the departed, in the course of the last five months, the only ray of satisfaction and hope is to be found in the better preparedness of the people to fight the plague. Both the rulers and the ruled have begun to understand each other better, and if now, after the terrible experience and education, the plague does play havoc, the fault will be of the people as much as of the different Administrations. Two things are now clear. The people though still believing plague to be a visitation from heaven, believe that death can be prevented by better sanitation of the towns and by their leading more spiritual and moral lives. With this belief in the preventable nature of the disease, it is possible to achieve highly satisfactory results. We call upon the Government to take advantage of this feeling of the people, and open out large thickly populated cities. There is a saying among the Hindus that it is the duty of the king to demolish

an old city after five hundred years and to found a new one in its place. The Jeypur Raj has been acting on this principle. There is also a precept that houses hundred years old should be deserted by the occupiers or re-built from the very foundation. Perhaps the British Government, having a centralized Government, cannot accept the above precepts for its guidance: but it can do a great deal by helping the people in segregating themselves from the thickly populated portions of large cities. What we suggest is that the Heads of the Provincial Governments, through the Collectors, should induce leading citizens of large cities to set an example by building country houses at a little distance from their cities. It is possible for Government to encourage the idea without incurring any extra outlay. If new cities cannot be founded, and every provincial ruler has not the means to found one or two cities, at least new mohallas with large streets can be established where the house-owners can be asked to build new dwelling-houses, on the best sanitary lines. We would suggest that the Government should purchase certain villages at a little distance from towns under the Land Acquisition Act and parcel them out to those private house-owners or capitalists who may be willing to build house property in the new quarters. With tramways, railways and other means of communication, the distance can be shortened and in no time the cities cleared of that element which is so injurious to the public health. The municipalities should lose no time in purchasing the house property of butchers, skin-curers and dairy farm-keepers, situated in the thickly populated portions of the city and, in case the necessary outlay be impossible to find, to re-sell it to persons who are not carrying on professions that are likely to be injurious to public health. Much can be done with the limited resources of the citizens, if the Government and the district officers see their way to co-operate with them. Segregation in the true sense of the word is possible only when, instead of offering huts for occupation to all classes of the people, the respectable middle classes are offered means whereby they may without much cost segregate themselves and the people. As we have said, people no more require to be told that segregation is the only means to protect themselves from the disease. What they now require is the sympathetic policy of the Government to assist them in carrying out proper segregation. The whole question should be viewed from a wider standpoint, and the steps which are taken to help the people in their fight against the plague should have far-reaching effect and be sympathetically introduced."

HINDOSTHÁN, 15th May, 1902.

Unsatisfactory state of sarais.

33. The Hindi *Hindosthán* (Kalákánkar) of the 15th May, regrets to say that the saráis kept by *bhatiaras* along the roads for the use of travellers are in a very unsatisfactory condition. In the first place, the rooms in which the travellers have to put up are generally to be found very dirty. The less said of the latrines the better. The *bhatiaras* themselves being extremely dirty in their habits, they cannot be expected to voluntarily keep their sarais neat and clean. Secondly, the bedsteads supplied by them to travellers are bad and full of bugs. Travellers cannot have sound sleep on such beds. Thirdly, prostitutes afflicted with several diseases are attached to these sarais by the *bhatiaras*, and the result is that unwary travellers who visit these women contract those diseases. The authorities should take steps to remedy the evils complained of.

HINDOSTHÁN, 10th May, 1902.

Publication of false and exaggerated advertisements by native traders.

34. The Hindi *Hindosthán* (Kalákánkar), of the 10th May, approves of the practice among European traders of advertising their goods for sale in the columns of newspapers, and expresses satisfaction that this good practice is finding favour with native traders. But the editor complains that some natives are to be found deceiving people by publishing false and exaggerated advertisements, and that the result is that such traders soon lose the public confidence. When a person sends for an article V. P. P. and, on receiving it, finds that it does not correspond with the description given in the advertisement, or that the price is too high, he warns his friends and neighbours and does not order any other thing from the trader concerned. Under these circumstances the traders should refrain from publishing false advertisements. Moreover, the authorities should keep an eye on the publishers of such advertisements.

ALLAHABAD:
The 20th May, 1902.

PRIYA DAS, M.A.,
Government Reporter on the Native Press for the United Provinces of Agra and Oudh.

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SELECTIONS

FROM THE

NATIVE NEWSPAPERS

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I.—Politics.

(a).—*Foreign.*

DABDABA-I-SIKANDARI, 19th May, 1902.

The Hedjaz Railway Fund in the Rampur State.

1. THE *Dabdaba-i-Sikandari* (Rampur), of the 19th May, states that subscriptions to the amount of Rs. 2,200 have so far been raised in Rampur in aid of the Hedjaz Railway Fund, and that it is proposed to remit Rs. 2,000 of this sum to Constantinople.

(b).—*Home.*

KAYASTH SAMÁCHÁR, April, 1902.

Indian representatives at the Coronation in London.

2. The *Kayasth Samáchár* (Allahabad), for April, says:—"On the 26th of June will be celebrated in London with the splendour that is but befitting an occasion of this kind, the Coronation of His Majesty the King-Emperor Edward VII. On account of climatic causes—the intensity of heat at the time—it would not be possible to arrange for the celebration in this country simultaneously with the British celebration. The coronation of our Emperor will be celebrated here, with such splendour as the country is still capable of putting forth, in the classic and historic city of Delhi—'the Eternal city, the Rome of Asia'—at the beginning of the next year. Preparations on a grand and an extensive scale have already been going on for the last few months and there is every reason to hope that the Proclamation *darbar*—to which Lord Curzon's foresight has attached an additional attraction, *viz.*, an Industrial Exhibition— will be a unique event in the history of Modern India. It is expected that the Viceroy, after the completion of his tour and shooting expedition in Hyderabad, will pay a visit to Delhi,—on his way up to Simla—with the object of supervising the whole arrangement. We shall revert to the topic of the Proclamation *darbar* and the Exhibition in a later number, but we propose to offer in this place a few observations on the selection made by the Government of the gentlemen—'representatives' as they have been called—who will be present in London on the date of the Coronation, as representing His Majesty's Indian Empire. The complete list has been published in all the leading newspapers, and we are glad to notice that there is a goodly number of orthodox Hindus, who impelled by their innate and deep-seated loyalty and sense of duty have risen superior to the prejudices imposed by a stupid custom. It was a favourite saying of that distinguished historian—the late Professor Sir John Seely—that British rule in India was not wonderful in its causes, but rather in its effects, and nothing could be a stronger testimony to the great moral influence that British rule has exercised upon us during the last hundred years than that the most orthodox leaders and scions of the Hindu aristocracy and the middle classes should come forward, at the call of the Government, to proceed to England to lay their homage at the foot of the Throne. While viewed in this light the list of representatives is hardly open to any objection, there is nevertheless left on the mind the impression that regard being had to all the circumstances, it is not the best selection of the representatives of India that could have been made by the Government of India. As we do not claim sufficient acquaintance with the Madras and the Bombay notabilities, we shall say nothing about them, though we may note in passing that the Bombay papers are by no means unanimous in their expression of approval on the selection of the gentleman who has been deputed to represent the Presidency of Bombay. It is when we come, however, to deal with the representatives selected from Northern India that we find reason to take exception to the nominees of the Government. For instance, to represent Calcutta—that so-called metropolis of the British Indian Empire of which Lord Curzon is evidently so much enamoured—has been chosen a young nobleman, whose career, as very pertinently pointed out by the *Indian Nation*, 'is in the future rather than in the past.' The Lower Provinces of Bengal, Behar and Orissa will be represented by another young nobleman, the son of the Nawab Bahadur of Murshidabad, who, whatever his family position and even personal attainments, can hardly be said by any sane person to represent the culture and the intelligence of the Provinces over which Sir John Woodburn rules. The United Provinces will be represented by two noblemen; the Province of Agra by Kunwar Yusuf

Ali Khan and the Province of Oudh by Raja Pertab Bahadur Singh of Partábgarh —neither of whom has any such personal qualifications as might justify his selection. The case of the Punjab is by no means better, its three representatives being Nawab Fateh Ali Khan, Kunwar Sir Harnam Singh and Baba Sir Khem Singh Bedi. With the exception perhaps of Kunwar Sir Harnam Singh, not one of the Punjab representatives could be said to possess the necessary qualifications that should have been looked for in persons deputed to stand forth as India's representatives on such a memorable occasion. It is also significant that with two exceptions, *viz.*, the representatives for Calcutta and Oudh, there are no Hindus to represent any of the Provinces of Upper India. But it is not so much on the ground of race and religion that the selection made is open to objection as for the fact that it ignores entirely the community of educated Indians, who are the true leaders of public opinion in the land and for whose views and sentiments Lord Curzon has on numerous occasions professed to entertain a very great regard. In the list of representatives chosen, there is not one gentleman, except it be Kunwar Sir Harnam Singh, who could by any stretch of language be said to be a true representative of educated India. We would have had no quarrel with the selection made if along with the representatives chosen, it would have included some leading exponents of educated public opinion in this land. We hope the omission was not intentional: but whether intentional or otherwise, it is a serious defect which has vitiated the selection and which does not redound to the credit of the Government of Lord Curzon."

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

KAYASTH SAMÁCHÁR, April, 1902.

Lord Curzon's visit to Hyderabad.

3. The *Kayasth Samáchár* (Allahabad), for April, says:—"With the ending of the debate on the Budget, Lord Curzon left Calcutta on his spring tour, which began with a visit to the capital of the Nizam's Dominions and some other places in the Hyderabad State. From the reports published in the papers it would appear that His Excellency's first visit to Hyderabad would not be without some wholesome results on the administration of that State. As a matter of fact, no Native State in India stands in greater need of a thorough overhauling of its system of administration and a complete reformation and reorganization of its governing system as the so-called 'Premier State of India.' For a long time past—in fact ever since the death of that distinguished Indian administrator, of whom the whole country is proud, we mean Nawab Sir Salar Jang I—the administration of Hyderabad has been a standing reproach, and has been declared by impartial critics to be wholly inefficient and corrupt. The State has been simply swarming with adventurers from all parts of the country and Hindu and Musalman, Parsee and Christian, European and Indian, have one and all tried to utilize their opportunities for feathering their own nests, at the expense of the State, the Nizam, and his subjects. To the interest of the vast bulk of the population—consisting of Aryan and Dravidian Hindus—the official hierarchy during the last twenty years have been as indifferent as they could possibly be, and the poor Nizam who had been disappointed by every one whom he had employed and taken into his confidence, had of late grown so depressed and dispirited that he could hardly control the malpractices which had become the order of the day and were rampant throughout the State. The Nizam has lately, however, made one heroic effort to set matters right by dismissing the old Administration and by appointing Maharaja Kishan Prasad as the Prime Minister, while reserving to himself the supreme control. The visit at such a juncture of His Excellency the Viceroy was most opportune, and it would, we are sure, go a long way in strengthening the position of the present Administration. On Maharaja Kishan Prasad has no doubt devolved the onerous task of cleansing a veritable Augean stable and of evolving cosmos out of a terrible chaos: but the reports we have had already of the efforts made by him in the way of purging the State of its rank luxuriance of corruption and malpractices, are distinctly encouraging, and if the new Minister receives from the Nizam and the Resident half the encouragement he stands so much in need of, we have no doubt that it would not be long before Hyderabad

would take its rightful place in the confederacy of the Native States of India. Another important question which it is expected would find its solution, as the result of the present Viceregal visit, is that of the final settlement of the Berars. It has been urged for years past by the *Pioneer* and other papers, that the cost of the administration of the Berars, on account of the Province being saddled with its separate provincial administration, is out of all proportion to its income or its requirements, with the inevitable result that the surplus, which the Government are bound to hand over to the Nizam, under the Treaty of 1860, is barely more than a nominal sum. We do not know what solution will be arrived at by the Viceroy and Nizam, but it seems to us that now that all chances of the rendition of the Berars to the Nizam's government have been relegated beyond the range of practical politics, the Nizam should consent to have the Berars amalgamated with the Bombay Presidency—with the Southern portion of which they are geographically and ethnographically connected—as one of its Commissionerships. The result of the suggestion being carried out would be the reduction of a great deal of the superfluous expenditure which has at present to be incurred as a result of the Province having a separate administration, and the larger sum which would thus be saved would go to swell the coffers of the Nizam. Sentimental considerations might stand in the way of the Nizam's accepting the proposal—a proposal to which Lord Curzon's government would be by no means unwilling to accede—but sentiment apart, the suggestion we have made is the only alternative to the present arrangement, which is so highly disadvantageous to the Hyderabad State. We hope that Lord Curzon's visit to Hyderabad will be thus instrumental in having brought about a satisfactory settlement of two of the most pressing problems of Hyderabad politics, *viz.*, an efficient and well-organized internal administration, and the final settlement of the question of the Berars, both of which have exercised the mind of the Nizam for years past."

OUDH AKHBÁR, 20th May, 1902.

The education of Native Princes.

4. The *Oudh Akhbár* (Lucknow), of the 20th May, referring to the great want of education among the Native Chiefs in general, and to the very imperfect education given to young Native Princes brought up in the various Rajkumar Colleges which are conducted under European teachers, urges that the present system of education of Native Princes should be entirely overhauled, and modified. When they leave their colleges they should know something more useful to themselves, and their States and people, than being simply good polo and cricket players. These Princes should certainly be given a thorough education. They should be well-grounded in Political Science and Political Economy. Religious education too is indispensable. Unless a man feels and believes that he is responsible for his acts to a superior being and thus has some kind of fear, he cannot be expected to do justice to his fellow-creatures. Military training should also be given to the Princes in a regular way, so that they may prove serviceable to Government in an emergency. There is no need for them to proceed to England for completing their education. The education which they can obtain in India itself is quite sufficient for all practical purposes. They should finish their education at about 20 years of age, when they should be able to conduct their State affairs satisfactorily. If they are sent to Europe for further prosecution of their studies, they are more likely to become slaves of the European mode of living than to improve their ideas. The natives want their rulers to speak to them, and sympathize with them, sharing their joys and sorrows; while it is well-known how natives who have received their education in England keep aloof from the people.

IV.—ADMINISTRATION.

(*a*)—*Judicial and Revenue.*

OUDH SAMÁCHÁR, 21st May 1902.

Farrukhabad murder case.

5. The *Oudh Samáchár* (Lucknow), of the 21st May, says that the Sessions Judge sentenced 14 men to death for the murder of a single man in Farrukhabad, and that the sentence was upheld by the High Court on appeal, but His Honor the Lieutenant-Governor has been pleased to commute the sentence in the case of seven convicts.

ADVOCATE, 18th May, 1902.

Proposal for the abolition of the Deputy Collectors' competitive examination.

6. The *Advocate* (Lucknow), of the 18th May, says:—"We do not know on what grounds the abolition of the Deputy Collectors' Competitive Examination has been supported by the Divisional Commissioners and the Members of the Board. It is said that the Local Government in asking Lord Curzon's permission to get rid of the test has said that by competition it has not been able to secure that class of Deputy Collectors which it used to get by nomination. Further the privilege was conferred on the graduates, but they have not fully availed themselves of it. In the last examination only ten candidates appeared to compete for three appointments. It has also been pointed out that graduates as a class will not suffer from the proposed abolition of the examination, inasmuch as the Government will religiously ask the Members of the Board of Revenue to nominate three graduates fresh from College every year along with nine nominations from tahsildars and other employés. It is also said that since a large number of graduates are being appointed as naib-tahsildars, and these in course of time will get Deputy Collectorships, there shall always be a large number of graduates amongst the Deputy Collectors and Tahsildars.

Without seeing the Local Government's letter to the Government of India, one cannot say if these are the only grounds on which Sir James Digges LaTouche's Government is taking this retrograde step, and depriving the educated community of the United Provinces of a privilege which had been extended to them after due deliberation, and for which even a province like Assam has been considered sufficiently advanced. We would like to know in what way the District Officers have been disappointed by the ten Deputy Collectors who have hitherto entered the service through competition. Have they proved themselves a trifle more independent? Have they proved failures as Judicial Officers? If they have failed, what is there to show that the system of nomination after examination, and the giving of 200 marks for social position of the candidate was not responsible for the failure? If the proper classes of graduates did not come up to the top, would it not have been wiser for the Government to propose the expansion rather than the abolition of the system? If the Government is so anxious that only selected candidates should enter the service, amendment on the lines of the Punjab rules ought to be made. Instead of this, a rude shock is about to be given to the educated community by taking away a privilege from them which has been the outcome of the experience of previous Governments, and of a desire to have the co-operation of the best products of the Universities in the administration of the land, and to give a healthy stimulus to the educated classes. If the rules framed by Sir Antony MacDonnell's Government did not satisfy the needs of the services; if within so short a period of his incumbency as Lieutenant-Governor Sir James Digges LaTouche has been satisfied that Sir Antony's rules for the appointment of graduate Deputy Collectors were no good, His Honor could, instead of recommending their total abolition, have so amended the rules as would give his Government the best sort of men required by him. It may be true that graduates as graduates will not suffer, or three graduates every year will continue to get Deputy Collectorships. But there are graduates and graduates, and it is no disparagement to gentlemen, seeking to enter the service by the back door, to say that intellectually they will be in no case superior to men seeking entrance from the front door. We will ask Sir James Digges LaTouche not to create misgivings in the minds of educated Indians at so early a stage of his administration by hasty actions, the justice of which is not quite clear. People know Sir James Digges LaTouche to be too kind-hearted a ruler to believe that he aims a blow at any particular interest; and their wonder will be great when they come to know that so soon after Sir Antony MacDonnell's departure from India some of the main features of the late Government are to be reversed; the policy of confidence in the educated classes and reliance on the best products of the University system of education is to make room for that of distrust, however unintentional that might be. It must be far from Sir James Digges LaTouche's mind to injure the interests of the educated classes, but this will be the result of his abolishing the examination, and thus closing the only open door to graduates for entrance into the subordinate services of these provinces. His Honor may be assured by the classes with whom he is in touch that his action will be looked upon with favour by all classes of Muhammadans and by the aristocracy among the Hindus; but we have no hesitation

in saying that the feeling of distrust created by his Government's this first blunder will be much more serious, and that at the very commencement of his generous administration a feeling will be created which it should be the first duty of all wise administrations to avoid.

The question is not to be looked at from the graduates' point of view alone. If seen from a broader point of view, the proposed action of the Government will mean that the policy of favouritism will once more be supreme in the United Provinces, and that the District Officers who did not like reduction of their powers to confer patronage will have their own way. Not only will the educated public have great reason to be dissatisfied with an arrangement which will put a stop to the introduction of that class of men into the subordinate executive service which it was hoped in course of time would raise its moral tone, but the general public also will look with dismay upon a policy which will set a premium on favouritism and all evils born of it.

SAHIFA, 19th May, 1902.

Protest against the rule requiring Tahsildars to pass the Departmental examination in Hindi by the Higher Standard.

7. The *Sahifa* (Bijnor), of the 19th May, complains that though the tahsildars in the United Provinces have nothing more to do with Hindi than to read the patwaris' papers written in that character, the Government of Sir Antony MacDonnell issued orders last year to the effect that tahsildars should also pass in Hindi by the Higher Standard, like Deputy Collectors. The editor prays Sir James Digges LaTouche to revert to the old system under which tahsildars had to obtain only 10 out of 20 marks assigned to the Hindi paper in the Departmental Examination.

(b).—Police.

Nil.

(c).—Finance and Taxation.

Nil.

(d).—Municipal and Cantonment Affairs.

BHARAT JIWAN, 19th May, 1902.

Dirty by-lanes at Benares.

8. The *Bhárat Jiwan* (Benares), of the 19th May, complains that the unmetalled by-lanes at Benares are generally in a very dirty state, and asks the Municipal Board to look after their cleanliness.

OUDH SAMACHAR, 21st May, 1902.

Natives prohibited from driving or walking along the Mall Road in the morning and evening and from sitting on some benches in the Municipal Garden at Cawnpore.

9. The *Oudh Samáchár* (Lucknow), of the 21st May, complains that bullock-carts, *ekkas*, &c., are not allowed to drive along the Mall Road in Cawnpore before 10 A. M. and after 4 P. M., and that natives too are prohibited from walking along it in future. There are some benches in the Municipal Garden, but natives are allowed to sit only on two or three of them! No native can take his seat on any other bench, even though it should be vacant! Will Sir James Digges LaTouche give his attention to these matters?

(e).—Education.

Nil.

(f).—Agriculture and questions affecting the land.

ALMORA AKHBAR, 20th May, 1902.

Indian Famine Union in London.

10. The *Almora Akhbár*, of the 20th May, referring, on the authority of the *Bhárat Mitra*, to the formation of the Indian Famine Union in London, asks the educated and intelligent natives to supply useful information to the Union. One of the principal causes of famines is the failure of crops owing to inadequate rainfall, and the evil is aggravated by the fact that there are no sufficient stocks of grain to fall back upon in the event of a failure of crops. The crops are sold by cultivators to grain exporters even before they have been cut and reaped. Government cannot be expected to put a stop to the grain exports, inasmuch as it is a votary of the free trade policy, and the country to which grain is exported from India is also under its rule. The editor points out that agriculture and service are the only chief means of earning a livelihood for the

natives, trades and the industrial arts having declined owing to various causes. The editor urges that the first thing to do is to check the wholesale grain exports. Steps should be taken to prevent cultivators from selling their crops for export until they are sure that the next crop will be a good one.

(g).—General.

11. The *Kayasth Samachar* (Allahabad), for April, in commenting upon the last Calcutta Legislative Session of the Supreme Council, says:—"In fact the only Bill passed during the last session which evoked any dissent was the one introduced towards its fag-end, and passed in hot haste but a few days later, and which was said to be a declaratory measure intended to set all legal quibblings at rest in regard to the new situation brought into existence by the Government, by their having changed the official designation of these Provinces from that of 'The North-Western Provinces and Oudh,' into that of 'The United Provinces of Agra and Oudh.' As we wrote last month at considerable length on this subject, we do not think it necessary to discuss here the justification, put forward by the Hon'ble Mr. Ibbetson, the Member in charge of the Bill, for the Government having chosen the name that has now been officially proclaimed. Although we wrote last month before the introduction into the Council of the declaratory Bill, we anticipated the arguments that we thought would likely be advanced in support of the new designation and we refuted them to the best of our power. The only thing, therefore, which we might profitably notice here is the protest entered by the Hon'ble Rai Bahadur Sri Ram, the elected representative of the United Provinces, against the adoption of the present name by the Government, as also against the abolition of the Chief Commissionership of Oudh and its complete merger in the new Lieutenant Governorship of the United Provinces of Agra and Oudh. The protest of the Hon'ble Member which was directed to expressing the view of the public that the new official nomenclature bestowed upon the Provinces was wholly opposed to the wishes of the educated community elicited, from His Excellency the President, a rather sharp and to some extent undignified rejoinder, the sum and substance of which was that the Government had taken due steps to ascertain through the late and the present Lieutenant-Governors the sentiments of the people in regard to the new nomenclature, that the name chosen was in consonance with the wishes and the opinions of the people, and that the objections urged by the Hon'ble Member were, the Viceroy felt sure, not shared by the people of the United Provinces! This is a revelation to us, forsooth! Perhaps in no country on the face of the earth, with any pretensions to a civilized administration, other than India, could be witnessed the spectacle of an executive official telling a people's representative that the former knew more of the people's ideas and sentiments, wishes and opinions than the latter whom they had returned to express their views and grievances. For our part, we do not share the apprehensions of the Hon'ble Member over the abolition of the Chief Commissionership of Oudh, which hardly existed, except in official documents, and the disappearance of which will hardly cause inconvenience to anybody, while it would shorten and simplify the official provincial designation; but it would be idle to conceal the fact that there is a serious apprehension in Oudh that the formal abolition of the Chief Commissionership is but a prelude to the abolition of the Judicial Commissioner's Court at Lucknow, which is the last vestige now enjoyed by Oudh of its once provincial autonomy, and by which, rightly or wrongly, the Oudh people set very high store. The Hon'ble Rai Bahadur Sri Ram, as an Oudh Taluqdar, was thus quite within the bounds of propriety in protesting against the formal abolition of the Chief Commissionership. He was, however, on much safer ground in entering an emphatic protest against the new name itself—'The United Provinces of Agra and Oudh'—apart from the question of the respective status of the two Provinces now amalgamated. Say what Lord Curzon will, there can hardly be any doubt of the fact that this new provincial appellation has been received throughout these Provinces, and even beyond its borders with 'feelings of scorn and ridicule,' to adopt the words of our esteemed Lucknow contemporary—the *Advocate*—and we gladly endorse our contemporary's verdict that 'absurd' and 'meaningless' are the mildest possible comments by which we can convey the popular feeling about the change. As for the declaratory Act obviating

Change of the designation of the United Provinces.

KAYASTH SAMACHAR, April 1902.

the legal objections which it was feared would be taken in Courts, if no such Act existed, it has to be noticed with regret that no such results have ensued from the passing of the Act as we were led to expect. The Allahabad High Court has, we understand, resolutely refused to be addressed as 'The High Court for Agra,' and insists upon its being still addressed as 'The High Court of Judicature for the North-Western Provinces'—the objection being based on the wording of the Letters Patent under which that tribunal was established, and thus so long as they are not amended, we shall have evidently the ludicrous spectacle of a 'High Court of Judicature for the North-Western Provinces' sitting at Allahabad, which is the capital of the Province of Agra! Well might we cry '*O tempora! O mores!*' at such a state of affairs. It would thus appear that the only Act of any importance passed during the session under review has practically failed to achieve its object, and could thus hardly be said to have retrieved the fortunes of what has been a very poor legislative session."

V.—Legislation.

Nil.

VI.—Railway.

Hindosthán, 21st May, 1902.

A suggestion made by the Government of India for the construction of light railways and tramways by District Boards.

12. The Hindi *Hindosthan* (Kalákánkar), of the 21st May, is glad to learn from the *Hindu*, dated the 15th idem, that the Government of India has addressed a circular letter to the Local Governments and Administrations suggesting that District Boards may be advised to invest their surplus funds in the construction of light railways and tramways at low interest. The District and the Municipal Boards as a rule have no spare funds. But those Boards that have a surplus cannot do better than follow the suggestion of the Government of India. Almost all the Indian railways have been built by British capitalists, who therefore derive all the profits accruing from those lines.

Almora Akhbár, 20th May, 1902.

Proposal regarding the appointment of natives as ticket collectors on railways.

13. The *Almora Akhbár*, of the 20th May, says that it would seem that the railway authorities are inclined to think that native ticket-collectors will be more popular than European ones, and that the East Indian Railway Company has already commenced engaging Hindus as ticket-collectors. This is a move in the right direction. The native ticket-collectors will not ill-treat native passengers and will show greater respect to European passengers than European ticket-collectors do. A European official being a member of the ruling race does not treat people properly: moreover, if he misbehaves himself in any way, he is not adequately punished by a court. In these circumstances a European official cannot be expected to be so careful in the performance of his duty as a native.

Hindosthán, 21st May, 1902.

A recent case of railway theft.

14. The English *Hindosthán* (Kalákánkar), of the 21st May, says:—"In the present season when numbers of people are travelling to the hills with a greater or less number of portable valuables, complaints of railway robberies have begun. A gentleman travelling up to Simla a fortnight ago was robbed of money (Rs. 100), and clothes (containing keys and railway ticket) by thieves who entered his carriage at Sháhjahánpur while he was asleep. The railway police are making inquiries. The railway thief is a special terror in India, and efforts should be made for his extirpation."

VII.—Post Office.

Nil.

VIII.—Native Societies and Religious and Social Matters.

Shahna-i-Hind, 16th May, 1902.

Abuse of Christ by the Mirza of Kadian.

15. The *Shahna-i-Hind* (Meerut), in its Supplement of the 16th May, publishes a communicated article, in which the writer quoting a number of passages from *Al Hikam* newspaper, which is published by the Mirza of Kadian from that place, and his other writings, says that the Mirza freely abuses, and attributes all sorts of vices to Christ, and thereby gives offence and annoyance to

the very large number of the followers of that prophet. He says that Christ was an ignorant man; that young women and even prostitutes served him; that he took wine; that he fell in love with a girl, &c., &c. The Mirza also calls inquestion the sincerity of Apostle Paul. In short, his writings are extremely inflammatory and calculated to wound the religious feelings of Christians, and even Musalmans, and thereby lead to a breath of the peace.

Shahna-i-Hind, 16th May, 1902.

Quarrel between the *Ahl-i-Hadis* and the *Mukallid* Musalmans at Shikohabad in the Mainpuri District.

16. The *Shahna-i-Hind* (Meerut), of the 16th May, complaining of the alleged persecution of the *Ahl-i-Hadis* (nonconformist) Musalmans by the *Mukallids* (conformists) in general, says that a suit between these two sects regarding the controversy of *Amin Biljahar* (saying Amen aloud at the end of their prayers by the *Ahl-i-Hadis*) which was filed before the Munsif of Shikohabad, came up for hearing on the 26th April last, and that the first two issues framed in the case were decided in favour of the *Ahl-i-Hadis* on that day. The *Mukallids* took this as a sign of their defeat in the suit, and on the same night at 10 p. m. some 30 or 40 of them made a raid on the house of two *Ahl-i-Hadis* Musalmans, namely, Muhammad Ibrahim and Wazirud-din. These poor Musalmans seeing the hostile crowd approaching their house, at once fled into the interior of the house and closed the doors. The raiders after throwing brickbats into the house, and abusing the inmates for some time, retired in great disappointment and anger. Had they been able to get hold of the two *Ahl-i-Hadis*, God knows how they would have dealt with them. When Wazir-uddin went to the thana to report the affair, the thanadar allowed his report to be recorded only after great demur, reducing the number of the raiders from 30 or 40 to 4 or 5 only, and altering the time of the raid from 10 P. M. to 10 A. M. The thanadar then also dissuaded Wazir-uddin and Muhammad Ibrahim from instituting a prosecution against the offenders, promising to reprimand and warn the latter. The thanadar simply played a trick with the complainants to gain time. After a few days he made a report to the authorities recommending securities to be taken from Muhammad Ibrahim and Wazir-uddin, and also from a *Mukallid*, to save the appearances, for keeping the peace. These three persons received summonses accordingly from the court of M. Hakim-ddin, Deputy Magistrate, who, on the 5th May, without summoning any witnesses or hearing the pleader of the *Ahl-i-Hadis*, at once ordered all the accused to furnish a security of Rs. 100 each, or in default to be kept in the lock-up. Now the *Mukallids* will easily be able to furnish the security required from their man, but the *Ahl-i-Hadis* are too poor to supply Rs. 200 for the release of the two accused persons of their sect. Again, the *Mukallids* are numerous, so that it would matter little even if one of them were sent to jail; but the case is quite different with the *Ahl-i-Hadis*, who are so very few in number. If the two accused *Ahl-i-Hadis* are relegated to jail, there will be left still fewer *Ahl-i-Hadis* to conduct the *Amin Biljahar* case in which they are plaintiffs. The *Mukallids* know well that the *Ahl-i-Hadis* have a strong case, and hence they resort to all sorts of unfair devices to prevent them from prosecuting their suit to the bitter end. The District Magistrate would, therefore, do well either to transfer the case of the alleged danger of a breach of the peace to his own court or to that of any other European Magistrate, impartial justice not being expected from a native officer who cannot help leaning towards the sect to which he himself belongs.

IX.—Miscellaneous.

Police News, 16th May, 1902.

Ill-treatment of a Sub-Inspector of Police on leave by a literate constable on plague inspection duty at the Ghaziabad railway station.

17. Pratab Singh, Sub-Inspector of Police, Itimadpur, Agra district, writing to the *Police News* (Meerut), of the 16th May, states that while he was returning from his home in Ludhiana to join his post on the 12th idem, the doctor on plague inspection duty at the Ghaziabad railway station saw the writer's ticket, told a literate constable of police to take down his address, &c., and passed on to other passengers. The constable took the writer, who was in plain dress at the time, aside, and threatened him with detention for a fortnight. But on the writer refusing to be wheedled (into paying him something) in this way, he asked him then to carry his lantern for him, it being night time. The writer of course refused to do this, and the constable took him before the

Sub-Inspector of Police and the plague doctor, complaining of his refusal to carry his lantern. The Sub-Inspector and the plague doctor, instead of reprimanding the constable for this misbehaviour of his towards the writer, treated the latter uncivilly, and directed the constable to keep him with him, and take down his address, &c. The writer willingly gave his full address, &c., but the constable did not release him, until the train was about to start, using most abusive langauge towards him in the meantime. When a police official of the writer's position is liable to such ill-treatment at the hands of subordinate officials on plague duty, the treatment accorded by the latter to ordinary passengers can well be imagined. It is due to such severities and ill-treatment by plague officials that plague riots take place between the people and Government officials.

NAIYAR-I-ÁZAM, 19th May, 1902.

The Jubilee Theatrical Company at Moradabad.

18. The *Naiyar-i-Azam* (Moradabad), of the 19th May, says that the Jubilee Theatrical Company that has been giving performances at Moradabad for several weeks past, should no longer be allowed to stay in the town, its presence being injurious to the people in general in more than one way. When people go to the theatre, thieves find a good opportunity to commit thefts at their houses. The majority of the residents of the muhalla in which the Company has put up its stage, are religious and respectable people, and are strongly averse to hearing music and songs which they consider to be demoralizing. Again, the thatched houses in the muhalla are likely to take fire from the explosives used by the Company in the course of its performance, &c. especially in this hot season when winds are generally so high. A breach of the peace may be caused by bad characters gathering at the place. For these and similar other reasons the editor requests the District Magistrate to see that the Company leave the town soon, and desist from fleecing and demoralizing the people.

ALLAHABAD:
The 27th May, 1902.

PRIYA DAS, M.A.,
Government Reporter on the Native Press for the United Provinces of Agra and Oudh.

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SELECTIONS

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IX.—MISCELLANEOUS.

Nil.

I.—Politics.

(a).—*Foreign.*

ADVOCATE, 25th May, 1902.

Peace prospects.

1. The *Advocate* (Lucknow), of the 25th May, says:—"The conference of the Boer commandos has come to an end. Six delegates are said to have been selected with full powers to deal with Lords Milner and Kitchener. The delegates have been lodged next door to the Commander-in-Chief. Lord Milner has also arrived at Pretoria. As it is quite natural to expect, there are certain irreconcilables in the Boer camp who put all sorts of obstacles in the way. But the arrival of a few representatives to negotiate with Lord Kitchener is indeed a very hopeful sign. There has been for the first time a serious division in the Boer camp about their attitude towards the British Government. The majority seem to be ready to make an end of the war, and have authorized the delegates to formulate certain terms. In the interests of humanity every man heartily hopes for a speedy conclusion of the unhappy hostilities that have raged between and ravaged the two parties seriously for these three years."

NIZAM-UL-MULK, 24th May, 1902.

Hedjaz Railway Fund in India.

2. The *Nizám-ul-Mulk* (Moradabad), of the 24th May, observing that the construction of the Hedjaz Railway is being pushed on with great activity at present, and that subscriptions for it are being raised in right earnest in other countries, regrets that though there is a population of some seven crores of Musalmans in India, the subscriptions raised so far in this country in aid of the Hedjaz Railway scheme amount only to 1½ lakhs of rupees. The editor appeals to the people of the Moradabad district to lose no time in contributing their mite to the scheme, which is calculated to promote both the secular and spiritiual well-being and interests of the Musalmans in general.

(b).—*Home.*

BHÁRAT JIWAN, 26th May, 1902.

Delhi Proclamation Darbar and the poor.

3. The *Bhárat Jiwan* (Benares), of the 26th May, says that His Majesty the King-Emperor will feed five lakhs of poor people in London on the occasion of his coronation. If His Excellency the Viceroy showed the same indulgence to the poor at the Delhi Darbar, that happy event would long be remembered by them.

BHÁRAT JIWAN, 26th May, 1902.

Presentation of an address by the natives of Benares to His Majesty the King-Emperor at the Coronation.

4. The *Bhárat Jiwan* (Benares), of the 26th May, reports that a crowded public meeting was held at the Benares Town Hall on the 24th idem under the presidency of the Hon'ble Munshi Madho Lal to arrange for the presentation of an address to His Majesty the King-Emperor by the residents of Benares on the occasion of his coronation. The nice silver casket in which the address will be presented has been made at Benares and bears the engravings of the Vishwa Nath Temple, the well-known *Ghâts*, a Muhammadan Mosque and His Majesty's State Carriage made after the Indian fashion.

SAHIJA, 26th May, 1902.

Representatives of India at the Coronation.

5. The *Sahija* (Bijnor), of the 26th May, remarks that the educated natives complain that Lord Curzon has selected the representatives of India at the coming Coronation from among the Indian aristocracy, which will go to show that there is no paucity of men of high birth and wealth in this country, but that not a single representative of native intelligence and ability has been taken, which would enable the foreigners to perceive how great progress natives have made in education under British influence. The complaint is no doubt a reasonable one. It would be well if the educated community were represented by a self-made man who has risen to high position by sheer dint of character and education.

NAIYAR-I-AZAM, 26th May, 1902.

A suggestion for an increase in the allowances of the Native Chiefs, who have been deposed from the *gaddi*, in honour of the Coronation.

6. The *Naiyar-i-Azam* (Moradabad), of the 26th May, says that Lord Curzon should not overlook those native princes, who have been deposed owing to their misbehaviour and are passing their days in sorrow and grief, on a happy occasion like the Coronation. The editor does not mean that they should be reinstated on the *gaddi*, but that some special marks of distinction should be conceded to them, and their allowances increased. In honour of the last Delhi Imperial Assemblage some rebels were pardoned, which remains to

this day a lasting memento of that darbar. Now there are no rebels in this country, all opposition having been disarmed by the excellent principles of British rule. There is no reason why some concession should not be made to the native chiefs who have been deposed owing to their misbehaviour, and thereby reduced to a miserable plight, so that they might be able to partake in the rejoicings of His Majesty's Coronation.

India and Federation.

7. The following is the concluding portion of a leader headed "India and Federation," in the *Advocate* (Lucknow) of the 25th May:—"It has been the glorious mission of Great Britain to undertake the task of governing this vast Continent and to impose upon its people the *Pax Britannica*. The pioneers in the work of Indian Government were, however, not content with merely introducing peace and order into the country: they proceeded to their work in no narrow spirit. They were imbued with a sincere desire to raise the political condition of the Indian people, and to treat them in all respects as became the citizens of a free government; and it was with this object in view that they began the policy of initiating the people in the methods of self-government. The writer (in the *East and West*) does not believe that Indians can become one *nation*. Yet he fondly thinks that a federated India is possible. It is his fervent hope and earnest wish that the imperial spirit should develop in India, not for any schemes of aggrandisement, but for the purpose of evolving, out of the present bureaucratic character of her Government, an internally united and well-governed dependency of the British Empire. At the present day India, it is true, contributes a large share towards Great Britain's military expenditure, but that is at the bidding of her rulers. India has adopted a policy of free trade because England, desirous of satisfying her capitalist children, has imposed it upon her. The revenues of India are raised solely with reference to the needs which its English administrators consider necessary to be satisfied. The circumstance that calls for attention in all this is the fact that the people of India have not yet obtained a sufficient voice in the administration of their country. 'Most good judges,' a great living historian has said, 'will agree that the great danger that menaces it (India) is to be found neither at Calcutta nor at St. Petersberg, but at Westminster . . . . . It is to be found in acts of injustice prepetrated by Parliament in obedience to party motives and to the pressure of local interests.' That India should submit meekly to such acts is of course due to the low stage of political development attained by the great majority of her population. It needs no saying that the experiment which a State, distinguished above all others for a free government, is making in India, must ultimately end in the establishment of a free government here. And it is in contributing towards this result that the growth of the imperial federation movement is of importance to India. If we perceive the importance to us of being citizens of a free Empire, it behoves us to realise more and more clearly the feeling of Common Imperial Citizenship which has already begun to dawn upon us; it behoves us to watch, with the same absorbing interest as the Colonies, the progress of the movement for unifying the Empire; it behoves us, before aspiring, in the counsels of the Empire, to a place equal to that of the self-governing colonies, to take great strides in the march of political development. We must try to forget local jealousies and class interests, and foster that spirit of self-reliance and self-sacrifice which would entitle us to govern ourselves. We must be animated by the sense of the common citizenship of the Empire, by the sense of loyalty to the British Throne, and by the sense of oneness notwithstanding local peculiarities with the other parts of the Empire. But imperial federation, in which India is to have a prominent place, is not within the range of practical politics. In spite of India's large contributions towards British trade and towards the defence of the Empire, and large openings for British talent and capital, her place is still that of Cinderella in the Imperial Family. The colonists and the Colonial Office work their schemes reckoning without this country. And the India Office is too weak or too much wedded to party interests to advocate the cause of India with singleness of purpose. Situated as we are, and the attitude of the ruling race as we read it in their deeds and sayings, we have no right to even dream of a confederacy within or a federation without. With bated breath we, however, suspend our judgment till the Coronation or Proclamation day. Then we shall know well if India is to have the privileges of a young adult or to remain in a perpetual tutelage."

Advocate, 25th May, 1902.

KAYASTH SAMACHAR, April, 1902.

8. The *Kayasth Samachár* (Allahabad), for April, says:—"Controversy has raged thick and fast round some observations of Sir Antony MacDonnell's, made by him in his capacity as President at a meeting of the Indian Section of the Society of Arts, London, at which Mr. Holderness, a retired civilian of these Provinces, read a paper on the eternal Famine question. There was nothing controversial in the lecturer's paper; but when it came to Sir Antony's turn to sum up the debate he indulged in certain observations which have formed the subject of endless criticisms in the Indian newspapers. Here is what Sir Antony is reported to have said:—'It is due to social customs that our best efforts to ameliorate the ryot's condition have met with such a large measure of disappointment. The true Indian difficulty is not one of taxation—I regard that difficulty as insignificant—it is not one even of precarious rainfall or of bad laws. It arises from the cumulative effect of religion, custom and native law, which places a premium on the growth of population, makes extravagant expenditure a religious duty and the indefinite distribution of property a legal obligation. Before regeneration comes to India, this social problem must in some way be solved, and the solution must come from the people themselves. But Government can help it forward by an energetic educational policy, by the encouragement of all measures making for thrift and by the promotion of agricultural efficiency and industrial enterprise in all its branches. The result would be to raise the standard of comfort which would be a great lever in the disruption of these hostile forces. If the efforts of Indian reformers were assisted by Government in this way, I predict for India a bright and happy future.' These views have been subjected in certain quarters to rather fierce criticism as laying down the policy of *laissez-faire* on the part of the Government and fastening the whole blame on the shoulders of the people, making them solely responsible for their many misfortunes and their chronic and growing poverty. We regret to notice that such views have found expression even in quarters where one should have looked for something better. No honest critic can deny that though Sir Antony's observations may not contain the whole truth, they yet comprise a great deal of truth. Without laying down that the catalogue of the causes of our poverty enumerated by Sir Antony MacDonnell is exhaustive, and while fully admitting that there are other contributory causes in an equal degree with those suggested by our ex-Lieutenant-Governor, we are not at the same time prepared to deny that the ideas, practices and habits referred to by Sir Antony constitute a no mean factor in dragging us on our downward course. It may be that the causes enumerated by the speaker do not operate with equal intensity on all classes of our population; it may be that the said causes work greater mischief amongst the upper and the middle classes than amongst the masses, whose condition, and not that of the upper and the middle classes, constitutes the eternal cause of growing anxiety on the part of the Government and our educated countrymen. We are also afraid that Sir Antony was not speaking within the book in referring to 'religion' as contributing to poverty in an equal degree with the other causes. Religion, as realized and followed by the bulk of our people, may not be so pure and elevating as we would like it to be; but it has to be remembered that even in the most civilized countries the religion of the masses is tinged with superstition and many quaint forms and rituals, and the beneficent results of a religion, however high and noble its principles, are bound to suffer in proportion to the ignorance and low intellectual level of its votaries. That both Hinduism and Islam as declared in their authoritative books and expounded by the learned commentators of the two faiths possess boundless potentiality for elevating the human character and ennobling and purifying it of all grovelling habits and pursuits, is what has never been called in question by any competent and qualified critic. If at the present moment these religions are not producing the effect of which they are capable, it is surely no fault of theirs, for the effect of their good teachings is to a very large extent neutralized by their being professed by people who on account of their illiteracy and ignorance are the slaves of stupid and meaningless customs, and who therefore follow the latter and make them the guiding principles of their life in preference to the teachings of their creed. An upward movement, however, is markedly visible even in this direction, both amongst the Hindus and the Musalmans, and if things continue to progress at the present rate, we hope it would not be long before

Sir Antony MacDonnell on the social causes of the poverty of India.

one would be able to point out that the Indian religions do not contribute towards making the people's lot miserable to any appreciable extent. Making allowance therefore for Sir Antony having included the religion of the people as one of the contributory causes of their poverty and low condition, there is no gainsaying the fact that for the rest Sir Antony's observations are perfectly sound; and their object, on the face of it, is not to exonerate the Government of any portion of their responsibility for the wellbeing of our people; but rather to emphasise the very obvious fact that no government can improve the lot of its subjects, unless they themselves choose to take the bull by the horns and put forth their best endeavours to eradicate from amongst them all that is rank and injurious in the way of their customs and habits and practices, social or religious, and replace them by all that is healthy and life-giving, whether by resuscitating their own earlier ideals or by adopting and adapting them from other races. By giving expression fearlessly to such views, even at the risk of courting unpopularity from a section of our people who only care for hallelujahs and cheap platitudes, he has given one more unmistakable proof of his genuine love for India and the Indians. And pray, has Sir Antony said anything more than what was a favourite saying of one of the greatest and the most distinguished Indians of the last century—we mean the late Raja Sir Madhava Rao, K.C.S.I.,—that no people suffered more from self-imposed and self-inflicted social evils and less from externally imposed, *i.e.*, political evils, than the people of India? Assuredly not."

II.—Afghanistan and Trans-Frontier.

9. The Hindi *Hindosthán* (Kalákánkar), of the 30th May, referring to the friendly advice and warning given by Lord Curzon to the leaders of the frontier tribes in his speech at the Peshawar Darbar, observes that the speech was a very thoughtful and statesman-like one. His Lordship's object is to prevent the occurrence of any disturbances on the frontier and thus to avoid the necessity for waging costly frontier wars. The object is a laudable one indeed; but there is little reason to think that perfect peace can be maintained on the marches until and unless the border country is brought under British rule.

Hindosthán, 30th May, 1902.

His Excellency the Viceroy's Peshawar darbar speech.

III.—Native States.

Nil.

IV.—Administration.

(a).—*Judicial and Revenue.*

10. The English *Hindosthán* (Kalákánkar), of the 23rd May, says:—"It has been the rule for years for judges and magistrates to take down in English the evidence of witnesses at length, with their own hand, and to retranslate it to the witnesses. This has now been found to be cumbrous and inconvenient, and it has been decided by His Honor the Lieutenant-Governor that, in future, what is known as the double record system shall be introduced. That is to say, the evidence of witnesses will be taken down, as given in the vernacular, by a clerk, and read over to the witness, while the Judge or Magistrate will only be required to take down notes of any points which he considers relevant to the case. It is obvious that the new procedure, while affording the Judge time and opportunity to weigh the evidence, and note more carefully the demeanour of a witness, also enables a more correct record being made in the language in which the evidence is given, than when an English translation only was taken down by the Judge. There will also be the advantage of one record being a check on the other. The new system will come into force on the 1st July next, and it is a cause of much gratification that Sir James Digges LaTouche has so early in his term of office introduced this important reform in the administration of justice."

Hindosthán, 23rd May, 1902.

Reintroduction of the double record system.

11. The *Advocate* (Lucknow), of the 22nd May, says:—"Last Saturday's Provincial Gazette contains a resolution sanctioning a very necessary reform in the administration of criminal justice of these provinces which should go a great way to remove the chances of a miscarriage of justice. The reform is one

Advocate, 22nd May, 1902.

Government Resolution on the reintroduction of the double record system.

which will remove from the administration of criminal justice an amount of uncertainty and protect the people who have to appear before the criminal courts from the whims and caprices of presiding officers. The reform in fact serves the interests of both the parties and the courts. The Criminal Procedure Code empowers the presiding officer either himself to take down evidence in the language of the court or allow it to be taken down under his personal direction and superintendence. The officer is also directed that in case he does not take down the evidence himself he is to prepare a memorandum of what each witness deposes, and after signing it, to make it a part of the record. The Local Governments are further empowered to direct presiding Magistrates or Judges to take down evidence with their own hand and in their mother-tongue. A proviso is added that Local Governments may direct the recording of the evidence in the English language or in the language of the court, although such language may not be the officer's mother-tongue. In Oudh from the very beginning the single record system has prevailed: the Sessions Judges and Magistrates take down evidence and translate it to the witnesses for verification. In the Province of Agra the double record system was in vogue, the presiding officers used simply to take notes of the evidence, and the *Sarishtadar* the evidence word for word. This system was discontinued in 1895, and the Magistrates and Sessions Judges were directed to take down the evidence of each witness with their own hands. * * * *

We are glad that Sir James Digges LaTouche's Government has accepted these proposals and thus has minimised the chances of a miscarriage of justice. In making the appointments of Sarishtadars, two things should be particularly noted: First, the man who sits by the Magistrate or Sessions Judge is a first class penman. He should not write Urdu so illegible as that '*khapras*' may be read '*kapra*' in the appellate court. The man selected may not be a master of high flown language, but that he should be able to understand the vernacular of the district in which he is appointed. Above all, the newly appointed readers of the court should be well paid men, and well able to follow the proceedings of any court. As a great deal of the accuracy of the record will depend on the honesty and ability of the newly appointed Sarishtadars or readers, we hope, now that an improved class of men can be had, the selection will be made on some definite lines. Sir James Digges LaTouche will beholden himself by this reform, which it is hoped will mitigate the troubles of thousands of men who have to appear before the officers in criminal courts, most of whom are foreigners to the land and who on the first day of assuming charge are expected to decide cases relating to people whose vernacular they do not understand even in the course of a decade."

EXPRESS, 29th May, 1902.

Government Resolution on the re-introduction of the double record system.

12. The *Express* (Lucknow), of the 29th May, says:—"Sir James Digges LaTouche, we understand, has introduced a judicial reform in the United Provinces which relates to the supersession of what is known as the single record of evidence in criminal cases heard in the courts of Magistrates and Sessions Judges. It is declared that the Lieutenant-Governor has been pleased to cancel, with effect from the 1st July, certain notifications issued for the North-Western Provinces in 1894 and in Oudh in 1883. The older notification directed that in the Province of Oudh, the evidence of witnesses in every judicial proceeding should be taken down by the Sessions Judge, or the Magistrate, with his own hand, in his own mother tongue. This rule obviated the necessity of the Court Munshi recording the evidence of witnesses. More than ten years later the same practice was introduced into the North-Western Provinces, and what is known as the single record system was the result. From 1st January, 1895, in proceedings before Magistrates whose mother tongue was not English, the evidence of witnesses was recorded by the Magistrate in the language of the court, or in English on his being certified by the Sessions Judge to be sufficiently acquainted with that language. In case of the Magistrate's mother tongue being English and of his having exercised the powers of a Magistrate of the first class for two years, he took down the evidence in English. A certain Magistrate in these provinces whose mother tongue was neither English nor Hindustani, but who was naturally endowed with the gift of many tongues, recorded the evidence in Hindustani upon which his superior, whose enthusiasm for practice in the dialect of the land was less, enjoined English. The Magistrate did not agree with the Judge in his

distaste for Hindustani, and proceeded to record the evidence in German, reminding the Judge, when required to give an explanation, that the rules prescribed either the language of the court or the Magistrate's mother tongue. It was solely with the idea of curtailing expense, that the single record system was introduced in Oudh when the Criminal Procedure Code was extended to that Province in 1883. But in the course of ten years it proved to be disadvantageous, and Mr. Justice Burkitt at that time Judicial Commissioner in Oudh, wrote as follows:—' It is simply impossible for the great majority of Magistrates, and especially for those newly appointed, to take down in English, word for word, the deposition of ordinary rustic witnesses such as are the great majority of witnesses in our courts. All a Magistrate can record is his impression of what the witnesses meant, and I believe that in not a few cases Magistrates do not really understand accurately what the witness means to convey. I have no doubt that when the Magistrate, on recording the deposition in English, then proceeds to translate his English record to the witness in the language of the Court—a very different thing from the local *patois* used by the witness—the cases are very few in which the witness has any but the faintest comprehension or intelligent understanding of that which is being translated to him.' The objections to the single record cannot be more forcibly and tersely expressed. After three years of the introduction of the single record system into the North-Western Provinces, the High Court pointed out in strong language the inconvenience and danger to which the system gave rise : but nothing was done at that time. In February 1902, the Lieutenant-Governor invited the Judicial Commissioners of Oudh (Messrs. Ross-Scott, Spankie, and Chamier) to express their opinion. They strongly advocated that the present system be done away with, and that the double record system be introduced into Oudh. An enquiry of the Allahabad High Court elicited the fact that the Judges who had addressed the Government on the subject in 1898 were still of the same opinion, and the present Chief Justice concurred in that opinion. This is the cause of the return to the double record in the Province of Agra and of its extension to the Province of Oudh.

Apart from the formal statement of their views in 1898, the Judges of the High Court have often expressed opinions from the Bench with regard to the inexpediency of relying upon a solitary record, not in the language in which the evidence has been given. The danger is apparent to a certain extent, and every one will admit the superior advantages of the double record. The single record system frequently gave rise to blunders which were of such a serious nature as to make an impression that a miscarriage of justice had resulted. As the High Court Judges are handicapped by not having the witnesses before them, it is therefore of much importance that the record of the case should be as full, complete and accurate as possible. We cannot contend that the record of the case is full, complete and accurate in the single record system. We agree with Mr. Burkitt who pointed out that it is no easy achievement even for the cleverest of young District Magistrates to master the language of a district to which he has been recently transferred from a district where a quite different dialect is spoken. Handicapped by this defective knowledge of the language he had to write a translation of the evidence as the witness went along, and forming an impression of the value of the evidence, might unconsciously suppress information, which would be considered important from another point of view, while the mere mechanical labour of the transcription must prevent proper attention to more important subjects. The union of the functions of the Judge and Clerk in one officer tended to impair the accuracy of the record, and it may be also the judgment of the Magistrate. The difficulty of getting the exact equivalent of a word or phrase when the Judge is translating or recording the evidence need not be insisted on, and in the case of the evidence being retranslated, there is a very remote chance that the witness would correct even if he discovered a blunder. Moreover, frequently officers ignored the rule about the single record to the extent that they caused the evidence of the witness to be recorded by their Court Readers, and it is to the correctness of this record, and not to that of the Magistrate, that the witness swore. By the old method the Court Reader was responsible for a literal vernacular record, and the Judge for a proper summary of the case, and the two records could always be had in the appellate courts for the purposes of comparison.

The Judges were then satisfied that they had a complete record of the case, and whenever doubt arose they had before them the actual words of the witness. The advantages of the double record are specially manifest in cases of prosecution for perjury in which it is material that the actual words of the witness should be proved.

The reintroduction of the double record system will as a matter of course entail some extra expenditure, but the advantages of the alteration are very real, and it will be welcomed by everybody."

ADVOCATE, 25th May, 1902.

Proposal for the abolition of the Deputy Collectors' Competitive Examination.

13. The Cawnpore correspondent of the *Advocate* (Lucknow), of the 25th May, says :—"The news of the threatened abolition of the Competitive Examination for Deputy Collectors has been received here, as probably in other towns, with surprise and dismay. The educated community was much beholden to that far-sighted statesman, Sir Antony MacDonnell, for instituting open competition for entry into the responsible service instead of the back door of nomination—a different name for official *favoritism* and *patronage*. To secure a nomination for the exalted post candidates have to go out abegging from door to door, and it is not unoften that an incapable man possessing no ability for the discharge of the responsible duty succeeds in his attempts, while an intelligent man, possessing really a judicial frame of mind, disgusted with such beggary has to keep outside. It is therefore to be hoped that Sir James Digges LaTouche will think twice before undoing a thing which has so far proved successful in every way. Of course the District Magistrates and the Divisional Commissioners who generally have the reputation of being fond of acquiring additional powers in every direction must support this proposed return to the old order. As Allahabad and Lucknow are prominently the chief towns in these Provinces, I think our leaders there will do well to submit representations on behalf of the whole province against the ill-advised proposal."

ZAMÍNDÁR-WA-KÁSHTKÁR, May, 1902.

Heavy costs charged for imperfect partitions of lands in the Bijnor district.

14. A correspondent of the *Zamíndár-wa-Káshtkár* (Bijnor), for May, complains that though under the new Revenue Act of the United Provinces the consent of all the co-sharers of a mahal is not necessary in case of an imperfect partition, as it was under the old Act of 1873, yet a co-sharer seeking such a partition is not allowed to reap the benefit of this amendment on account of the prohibitive costs charged by officers for making a partition. In Rules Nos. 38 and 39 of Circular No. 27, Department II, of the Board of Revenue, it is distinctly stated that "the costs of partition shall be calculated on the area of the land to be divided, and on the number of classes of soil in such land, and on the number of co-sharers," but in the district of Bijnor the costs of partition (in general) are calculated not on the area of the land to be divided, but on the *whole* of the mahal and on the *entire* number of the co-sharers, the result of which is that a good many petty co-sharers not unoften receive no profits whatever, and might even have to part with their very proprietary rights in an estate (to meet the costs of such partitions). Suppose there is a four-anna mahal (in a village), measuring, say, one thousand acres, in which there are many co-sharers, and many separate *khatás* (accounts of shares). One of these *khatás* relates to a piece of land which measures, say, ten acres, and in which there are two or three co-sharers. Now one of these co-sharers applies for an imperfect partition of his share, as against his fellow sharers in the *khatá* in question only, and not in the entire mahal. Again, suppose there is a resumed tract in a mahal, which is a separate *khatá*, and a sharer asks for a partition against his co-sharer. The partition fee will be Rs. 50 according to the area of the whole of the mahal, and it will be still higher if the co-sharers and the kinds of soil are numerous. Thus the partition fee will be almost equal to the price of the ten acres of land which are to be divided, which is manifestly very hard on the person seeking partition. He claims a partition of only one *khatá*, and the defendant is only his co-sharer in that *khatá*. The shares of the other co-sharers in the mahal are not to be divided, and they have no concern with the partition of the *khatá* in question. Under these circumstances, they could not possibly be responsible for the costs of the partition, and it cannot be just and fair to calculate the costs on the whole of the mahal and the number of the

co-sharers. The case of a perfect partition is, of course, a different one. The district officers should take the subject of partition costs into consideration. If they have any doubts as to the interpretation of the rules, they should refer the matter to the Board of Revenue. Moreover, it is to be hoped that when the Board frames rules under section 116 of the United Provinces Land Revenue Act of 1901, the Board will lay down clear instructions regarding imperfect partitions.

(b).—Police.

Nil.

(c).—Finance and Taxation.

Nil.

(d).—Municipal and Cantonment Affairs.

15. The Cawnpore correspondent of the *Advocate* (Lucknow), of the 25th May, says:—"The obnoxious order recently issued by the local cantonment authorities prohibiting the much despised natives from entering into the sacred precincts of the Cantonments by the Mall Road, has after all, thanks to the active agitation set in by some of our public spirited young men, been withdrawn. It is needless to say that the order was as mischievous as it was foolish. The ill-advised restriction prohibiting the native from going over the Cantonment Mall between the hours of 4 P. M. and 10 A. M. was based on the imaginary fear of the black, excepting the menials of the 'sahib logs,' carrying plague germs with them. The local advertising sheet also resented this racial distinction. In justice to the Station Staff Officer I give below a copy of a letter elicited from him by Mr. Jai Narayan Prasad Bajpai, which has been the means of putting at rest all sorts of criticisms on the subject. Captain R. A. Kane writes in his D.-O. No. 382 of the 17th instant:—'With reference to your letter, dated 15th instant, addressed to me by name, the editor of the ..... is apparently not fully acquainted with the details necessitating the restrictions to which you refer. There are now no such restrictions, though certain restrictions as to traffic were *temporarily* put on, on the recommendation. of the medical authorities, owing to a sudden reported increase in epidemic disease.' However, all is well that ends well."

ADVOCATE, 25th May, 1902.

Cancellation of the order prohibiting natives from walking along the Mall Road in Cawnpore in the morning and evening.

16. The *Advocate* (Lucknow), of the 25th May, says:—"We are glad to note that the members of Sir James Digges LaTouche's Government are untiring in their efforts to improve the outward features of the city of Lucknow. His Honor, we are glad to hear, has placed the Nazul surplus with the local authorities to maintain certain recent improvements. Much of this surplus, which is not more than Rs. 7,000 a year, will be spent in maintaining the new park on *La-place* from the Iron Bridge to the Deputy Commissioner's bungalow. We understand that some portion of the money is to be spent in improving the native town. It is proposed to give the residents of Saadatganj a park. They live at too great a distance from the People's Park to benefit themselves by it. We are also glad to learn that one lakh will be placed at the disposal of the Lucknow Municipality to improve the drains and make a beginning of proper drainage for the city, by constructing a big drain from Hazratganj passing through Narhi to the Gomti, at the back of Wingfield Park. The major portion of the money will be spent in constructing and repairing small drains. This is highly satisfactory, and let us hope these improvements will give us better sanitation. The question of the construction of electric tramway, and electric lighting of the town is yet awaiting solution, and will be pushed on as soon as the Electricity Bill passes through the Imperial Legislative Council. The draft of the Bill is in circulation for opinion. These improvements of the city are valuable in themselves, but much more valuable they will prove if they once more bring prosperity to the city by industrial development.

ADVOCATE, 25th May, 1902.

Devotion of the Nazul surplus to certain local improvements in Lucknow.

From a sanitary point of view these outward improvements cannot affect the health of the city till such time as efforts are made to prevent over-crowding by founding new muhallas and opening out the densely populated quarters. The eastern portion of the city, specially Aminabad and Ganeshganj, are getting awfully

congested. The Aminabad road is so narrow that every now and then there are collisions between carriages and passers-by; it is unsafe to pass along it in the evening, yet thousands of men have to go over it. The road was meant for the muhalla traffic, and surely not for connecting half of the city with two railway stations. Since the Rohilkhand and Kumaun Railway have taken possession of the Rakabganj road and built a number of culverts, and at places shortened the breadth of the road, all railway traffic from the other side of the Gumti passing over the Bruce's and the Iron Bridges has to pass through Aminabad. Something must be done: either the existing road be widened, or an alternative road may be constructed close to the present road, and thereby the Nayagaon and muhallas close to it, where there is still room for the construction of decent buildings, but which are not resorted to for want of proper drainage, roads and lighting, may be thrown open to people who do not find land for building purposes (elsewhere). Any money spent in opening out this part of the town will go a great way to improving the health of the citizens."

(e).—Education.

RIYÁZ-UL-AKHBÁR, 24th May, 1902.

17. A correspondent of the *Riyáz-ul-Akhbár* (Gorakhpur), of the 24th May, strongly condemning the prescription of any books for a University examination in this country which contain adverse criticisms on, or abuse of any religion, complains that this year a book, entitled "Micah Clarke," has been prescribed as a text book in English for the Intermediate Examination of the Punjab University. In this book the Prophet Muhammad is called "impostor," (page 139) and "the evil one" (page 139), his followers "unclean and blood-thirsty" (page 140), his religion "accursed" (page 57), and so on. Surely an inflammatory book like this which is calculated to deeply wound the religious feeling of the Musalmans should on no account be introduced into the curriculum of any University examination.

Objection taken to an English book called *Micah Clarke* prescribed for the Intermediate Examination of the Punjab University.

AL BASHÍR, 20th May, 1902.

18. *Al Bashír* (Etáwah) of the 20th May, says that in the evidence which the Universities Commission lately recorded at Allahabad, some witnesses complained that the examinerships of the Allahabad University were almost monopolized by the Professors of the Muir Central College, that these Professors generally set questions from the notes they dictated to their students during their class lectures, and that sometimes they set at test examinations the very questions which they had put in the question papers set by them for the University examinations. These allegations of the witnesses cannot be held to be wrong until the University institute prosecutions against the witnesses in question for giving false evidence. No witness, however, pointed out that it was not safe for the candidates for the Allahabad University examinations to write their names on the answer-books, inasmuch as it is not unoften given out that the students of such and such a college were largely plucked in such and such a year because there existed an ill-feeling between the professors of this college and those of another, who were appointed examiners in that year. It is even asserted that Hindu and Muhammadan examiners are influenced by religious prejudices in assigning marks to candidates. It is therefore absolutely necessary that candidates, whether for any departmental or university examinations, be required to write only their roll numbers on their answer-papers, the present practice of writing their names being abolished. Special care should of course be taken that, excepting the Registrar, not even his clerks should know anything as to the identity of the candidates represented by the roll numbers. No harm can possibly accrue if this proposal be adopted, and the Muhammadans will specially be thankful for the introduction of this reform.

Suggestion for requiring candidates for Departmental or University Examinations to write only their roll numbers and not their names on their answer books.

(f).—Agriculture and questions affecting the land.

Nil.

(g).—General.

KAYASTH SAMACHÁR, April, 1902.

19. The *Kayasth Samáchár* (Allahabad), for April, says:—"We hope it will not be long before the Syndics of the Calcutta University will announce as a subject for the Tagore Law Lectures—'The Law of Boots and Shoes in British India.' During the

Midnapur shoe case.

last thirty years that the Tagore lectures have been delivered there have been many useful courses, which have enriched the legal literature of the country ; but we doubt if a course of lectures on any subject is so well calculated to be of immense practical benefit at the present time as one that would have for its subject the exposition of the law relating to the use and disuse, the wearing and the taking off, of boots and shoes in this country. The subject bristles with tantalizing complexities and a budding Doctor of Laws might do worse than prepare himself for the task. And speaking seriously, paradoxical as it might sound, no question at the present day exercises to such a large extent the mind of the educated Indians, at least in Upper India, as that of the wearing or the taking off of boots and shoes in their intercourse with Anglo-Indians in this country. Scarcely a month passes when you do not hear from one part of the country or another of an assault committed by an Anglo-Indian on the person of an ' Aryan ' fellow-subject of his, as a result of the latter having had the impudence to appear before the former in his boots or shoes. Things are a little better in the Lower Provinces ; but in the United Provinces, the Central Provinces, the Punjab and in the Native States of Central India and Rajputana, there are frequent rows, if not kickings and thrashings, between Anglo-Indians and Indians, in which as a rule the former take the aggressive. The Anglo-Indians contend that it is the Indian custom to take off boots or shoes when entering a room, especially in the presence of a superior, and that the Indians are bound to show this mark of courtesy to the Anglo-Indians, unless they have adopted European customs—which by the way, the average Anglo-Indian is disposed to regard as nothing short of insolence on the part of the Indians. It is urged by the latter, however, that they take off their boots and shoes not as a matter of choice, but simply as a matter of sheer necessity, because they have to squat on the carpets in the Oriental style, and that the Anglo-Indians are not entitled to any such consideration, as they use chairs and keep their shoes on over their carpets. That seems to us a very reasonable view, but it is one which hardly finds favour with the Anglo-Indians. In a work on Etiquette, published in the vernacular last year in these Provinces, the author took the course of consulting a highly-placed Anglo-Indian official on the subject, and this gentleman wrote to the author to say that although the taking off of boots or shoes when entering the presence of a European was not legally binding on an Indian—unless the shoes were of Indian make and design—still it was essential that he should do so, unless he wanted to insult the European ! We have been led into these remarks on this by no means pleasant or agreeable topic by our attention having been drawn to the bitter controversy that is at present agitating the Press of Bengal—Anglo-Indian, Indo-Anglian and vernacular,—over what is known as the 'Midnapur case.' It appears that one Mr. Bayley, District Traffic Superintendent of the Bengal-Nagpur Railway at Kharagpur, sent for a clerk under him to ask some questions. The clerk appeared before Mr. Bayley with his shoes on. Mr. Bayley thereupon got so incensed that he ordered a *chaprasi* to take off the clerk's shoes and ' to lay them on his back,' which, it was alleged, was done. On these facts a prosecution was launched by the clerk both against the *chaprasi* as well as his abettor, Mr. Bayley, with the usual result in such cases that both the accused were acquitted by Mr. W. A. Marr, C.S., Joint Magistrate of Midnapur. Mr. Marr's grounds for acquittal were that both the complainant and the accused were residents of the Central Provinces where ' it is considered an insult for a native subordinate to enter the office of his superior without removing his shoes,' that the complainant in the present instance had offended against this unwritten law of the Central Provinces, and that it was therefore with a view ' to mark his sense of the insult,' that Mr. Bayley had ordered his *chaprasi* to take off the shoes and ' lay them on the complainant's back (not to beat him),' and that as such there was no offence disclosed under section 352 of the Indian Penal Code. The Bengalee Press is greatly agitated at Mr. Marr's judgment, which it must be confessed is characterised by a want of common sense and judicial acumen. It is being rightly asked, what is the meaning of ' laying shoes on the back of a person ' who is standing, except it be what is called in popular parlance as laying on the back ? Matters are evidently coming to a crisis, and it is to be feared that no relief is to be had in our criminal courts of justice (?). Unless therefore the Government of India step in and settle the whole question to the satisfaction of both parties, it is to be feared that the only

alternative left to the aggrieved and insulted Indian in such cases would be not only to resent the insult but to repay it, then and there, by laying the shoes on the back of the offender, leaving matters to take their own course in a criminal court. There is a limit even to our being law-abiding: and it is time that our people in all such matters asserted themselves, and not put a premium on the Anglo-Indian's bullying by themselves playing the coward. We still hope that it may not be necessary for our people to go to this length. Why could not Lord Curzon, who has appointed so many Commissions with a view, as he recently told us, to solve and not to shelve the pressing problems, appoint one more to settle the question of 'Boots and Shoes in British India'?"

PRAYAG SAMACHAR, 22nd May, 1902.

Protest against the grant to certain Musalmans of a piece of land in the midst of a Hindu population at Bahrana in Allahabad.

20. The *Prayag Samáchár* (Allahabad), of the 22nd May, states that there is a piece of land at Chitpur in Allahabad, on which stood the houses of a number of Musalmans. Government lately had these houses levelled to the ground (for public purposes), giving adequate compensation to the owners for the same. Some of these Musalmans applied to the Court of Wards for the grant of a piece of land lying unoccupied at Bahrana, to construct houses thereon for dwelling purposes. This land at Bahrana belongs to a Hindu zamindar, but his estate is, owing to its being encumbered with debts, under the Court of Wards at present. There are three Hindu temples in the neighbourhood of the land in which gongs are rung and conch-shells blown both morning and evening. There is a byre of Pandit Gauri Shankar close by in which a number of cows are maintained by subscription. There is no well belonging to any Musalman in the locality, and the Hindus are hardly likely to permit Musalmans to take water from their wells. No cow sacrifice has ever taken place in the locality, so that the Hindus are sure to prevent an attempt to make such a sacrifice in future. In view of these things, the Hindus memorialized Mr. Ferard, the late Collector, to grant the land in question to them, they having applied for it once before. The Hindus offered even to pay a higher rent, and fully explained in the memorial the inexpediency of granting the land to the Muhammadan applicants who are a most bigoted and prejudiced people; but Mr. Ferard gave the land to the Musalmans all the same. Perhaps Mr. Ferard was not much to blame in this matter, the whole affair being probably settled by the Manager of the Court of Wards, who is a Musalman and has probably some connection with the Musalmans to whom the land in question has been given away. A serious mistake has certainly been committed by the local authorities in permitting a number of Musalmans to settle down in the midst of a Hindu population. This arrangement is fraught with constant danger to the public peace, and the new Collector would do well to reconsider the matter.

V.—LEGISLATION.

Nil.

VI.—RAILWAY.

BHARAT JIWAN, 26th May, 1902.

Redress of grievances of third-class railway passengers by His Excellency the Viceroy.

21. The *Bhárat Jiwan* (Benares), of the 26th May, expresses satisfaction that Lord Curzon has warned the Managers of all Indian Railways to promote the comfort and convenience of all classes of passengers. His Lordship is specially anxious to redress the grievances of the third and the intermediate classes of passengers. Occasionally there is great overcrowding in the third-class carriages. His Excellency the Viceroy has drawn the attention of all railway companies to the evil with a view to its being remedied. The Traffic Manager of the Eastern Bengal Railway is the first to give effect to His Excellency's wishes in the matter. He has warned railway officials, under pain of dismissal, against putting more than the fixed maximum number of passengers into a carriage or allowing more than such a number to travel in a carriage. Over-crowding is chiefly due to the fact that the present rolling stock is quite inadequate to meet the increased requirements on occasions of great religious fairs, &c. It is therefore necessary to provide more carriages. The thanks of the public are due to Lord Curzon for the orders issued by His Excellency for providing latrine accommodation and checking over-crowding in the third and the intermediate class carriages. It is

highly desirable that some carriages should be reserved for the higher castes of Hindus, the lower castes, such as sweepers, shoe-makers, &c., whose touch is abomination, being excluded from them.

22. The English *Hindosthán* (Kalákánkar), of the 28th May, says:—"We are glad to notice that the *Pioneer* is agitating the question of owner's risk rates on railways. These rates are from 20 to 30 per cent. lower than ordinary rates, but they have the disadvantage of relieving the railway companies of all responsibility or liability even in cases where loss arises from the negligence or dishonesty of their servants; and traders and the public have no redress when they are put to loss or inconvenience. Nevertheless, the rates being so much lower than those in which the railways accept responsibility for loss or damage, traders are forced by the stress of competition to book at the lower rates and take the risk, or pay the higher rates, which thus really amount to an insurance fee of 20 to 30 per cent—a very high charge indeed. The evil lies in the fact that railways are allowed to apply owner's risk rates to almost all articles of merchandize, and the remedy suggested is that Government should exercise its powers of control by restricting such rates to really necessary cases, such as goods of comparatively high value, or of a description especially liable to damage or pilfering, when traders could afford to pay the higher rates and insure themselves against loss. It is obvious that they cannot afford to do this on goods of all kinds and be able to compete with trade prices."

HINDOSTHÁN, 28th May, 1902.

The owner's risk rates on Indian Railways.

23. The *Riyáz-ul-Akhbár* (Gorakhpur), of the 28th May, complains that the train which started from Benares (on the Bengal and North-Western Railway) at 2 P.M. on the 24th idem, contained neither an intermediate class carriage nor a (third-class) reserve carriage for native female passengers, so that the passengers concerned, especially the latter class, were greatly inconvenienced. At the Mau station two third-class carriages were reserved for the use of intermediate class and female passengers, respectively, but as no latrine or urinal is provided in third-class carriages, the chief inconvenience to which the female passengers were subjected was still not removed. It is also objectionable that the intermediate class passengers who had paid intermediate-class fare had to travel in a third class carriage. The Station Master at the Mau railway station telegraphed to the Station Master at Gorakhpur to arrange to provide the train with an intermediate class and a third class female reserved carriage (on its arrival there), informing the Guard at the same time of the temporay arrangements made by him. The negligence on the part of the railway authorities at Benares in failing to provide the train with the two carriages in question was very reprehensible indeed, and enquiry should at once be made into the matter.

RIYÁZ-UL-AKHBÁR, 28th May, 1902.

A complaint against the Bengal and North-Western Railway.

VII.—POST OFFICE.

Nil.

VIII.—NATIVE SOCIETIES AND RELIGIOUS AND SOCIAL MATTERS.

24. The *Shahna-i-Hind* (Meerut), of the 24th May, refers to the case in which, on a report of the police, two *Ahl-i-Hadis* and one Hanafi *Mukallid* Musalman at Shikohabad, in the district of Mainpuri, were required to furnish security to keep the peace by the Deputy Magistrate who tried them, and says that the editor was wrong in stating, in the previous issue of this paper, that the police had recorded 10 A.M. in place of 10 P.M. in the report made to them (regarding a raid committed by certain *Mukallids* at the house of two *Ahl-i-Hadis* Musalmans), no such alteration having really been made in recording the time. (*Vide* the Selections No. 21 of 1902, paragraph 16, page 353). But the Deputy Magistrate, who is also probably a *Hanafi* (follower of Imám Abu Hanifia), keeping the Hanafi *Mukallid* referred to above in the lock-up for one day only, released him on security next day, while he accepted securities and released the two *Ahl-i-Hadis* after detaining them in the

SHAHNA-I-HIND, 24th May, 1902.

Alleged misbehaviour of a Muhammadan Deputy Magistrate in a criminal case between two *Ahl-i-Hadis* and one *Mukallid* Musalman at Shikohabad in the Mainpuri district.

lock-up for five days! Such conduct was certainly most reprehensible on the part of the Deputy Magistrate. Can such an officer be considered fit to administer justice impartially in a British law court? Religious feeling should have nothing to do with the administration of the country and the dispensation of justice. Broad-minded English officers never allow religion to come in between them and their duty. It is only the mean and narrow-minded natives who allow their religion to influence their minds even while presiding at a tribunal of justice. The authorities should certainly take notice of the misbehaviour of the Deputy Magistrate referred to, and at least transfer him from Mainpuri.

IX.—Miscellaneous.

Nil.

ALLAHABAD:
The 3rd June, 1902.

PRIYA DAS, M.A.,
Government Reporter on the Native Press for the United Provinces of Agra and Oudh.

CONFIDENTIAL.] [No. 23 of 1902.

SELECTIONS

FROM THE

NATIVE NEWSPAPERS

Published in the UNITED PROVINCES OF AGRA & OUDH

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I.—Politics.

(a).—*Foreign.*

1. The *Advocate* (Lucknow), of the 5th June, says:—"Throughout the British Empire, we may rather say, throughout the civilized world, the news of the conclusion of the Transvaal War and peace with the Boers will be received with feelings of satisfaction and joy. Apart from the point of view of the humanitarian, who sheds tears over unnecessary waste of human blood and life, the news will be received with great satisfaction by that section of humanity also which hankers after wars and sees prospects of national glory in their prosecution. The Transvaal War has indeed staggered humanity, and the British people would have been more than human not to welcome all signs of coming peace with an eagerness which showed how the British people in their own interest as well as in that of the Boers were sincere in the desire to bring war to an early conclusion. There will be claimants in high military circles and among British statesmen for the honour of being called peace-makers, but to our unsophisticated mind the honour belongs to no other person than His Imperial Majesty the King-Emperor. Some months ago before the date for the Coronation was fixed, it was given out that the King-Emperor would have no Coronation till such time as war was carried on. The idea of Coronation celebrations while the war was going on in a part of the Empire, claiming hundreds of victims every day, was repugnant to His Majesty's feelings. The wish expressed has been fulfilled, and the King-Emperor has thus given the greatest proof of his own high-mindedness, generosity and benevolence, the result of which will, we dare say, be that the Boers, to be grateful for the concessions granted to them, will ever be loyal to the Throne and the person of the King of England. Once more it has been proved what a great influence the Sovereign's individuality even in these days of democracy carries in England when this influence is used in the cause of humanity. England's subjects in all parts of the Empire have this satisfaction that, let what the policy of individual politicians placed in charge of the affairs of the Empire be, there can be no question as to the broad-mindedness and world-wide sympathies of the Emperor who presides over this vast Empire.

Advocate, 5th June, 1902.

Peace with the Boers.

If the Transvaal War has proved how unlimited are the resources of England, how persevering its statesmen, and how self-sacrificing are its people ready to sacrifice their dearest interests for the Empire and the good name of England, it has also proved how a handful of men determined to protect their independence can maintain it against the greatest odds. It is no time to dilate upon the good points of the two contending parties or to go into the causes of war. One thing is clear: what Boers have got from England has been the result of the unexampled sacrifices made by them. Here is a nation, consisting of sixty thousand men, that went to war with a mighty nation. When mothers sent their sons and grandsons, wives their husbands, and sisters their brothers, when grandfathers felt ennobled by the deeds in war of their grandsons hardly out of their teens, they made an amount of sacrifice unprecedented in the history of the world and gained the world's admiration for their bravery and courage. Peace on the terms on which England has agreed to give it to the Boers is their just reward. To our mind, out of this Transvaal War and all the sacrifices made by England and the Boers in this connection, will come out in South Africa an empire under the British flag as mighty as the United States of America. God bless the King-Emperor who has brought about this peace, and may he long reign over his consolidated new Empire!"

2. The *Advocate* (Lucknow), of the 5th June, remarks:—"One of the greatest functions of religion of every shade is to humanize men. This means rising high above the passions and prejudices of both nationality and individuality. It is a patent fact that while political supremacy creates the rulers and the ruled, with all the consequent rights and privileges of the former and duties and responsibilities of the latter, it is the sweet office of religion to obliterate such distinctions and make of all members one vast confederacy with humanity as its basis. This characterises almost all the systems of faith in the world:

Advocate, 5th June, 1902.

Alleged decrease in the influence of religion on Englishmen and their churches owing to the Boer war.

Hinduism, Islamism and Christianity. Since the outbreak of the Boer war the influence of religion on Englishmen and their churches seems to be on the wane. When we read of a clergyman burning effigies of Kruger within the church compound, singing the English national anthem on every news of British victory, and calling upon the wrath of Heaven to strike down the Christian Boers, we are simply dumfounded. The spirit of narrow nationality has got so much hold of the English clergy that in this country questions have been raised as to whether flags should be flown from the principal churches of the Church of England in all military stations; (2) if so, what flags should be used; and (3) by whom flagstaffs should be supplied and erected. The Government of India have intimated that they have no objection to the flying of flags over the principal churches of the Church of England in military stations. The flag should be the national flag, namely, the Union Jack. The expenditure in connection with both the provision of flags and the erection of the required flagstaffs will fall on the Church Funds and will not be admitted as a charge against the State. To prevent damage to a public edifice the flagstaffs should in every case be erected by the agency of the Military Works Services, or the Public Works Department, as the case may be. It is indeed a pitiable sight to see the flag of might hoisted over the temple that should unfurl the ensign of Christ—who is another name for love, hope and charity."

EXPRESS, 5th June, 1902.

Contributions to the Hedjaz Railway Fund by the Muhammadan world.

3. The *Express* (Lucknow), of the 5th June, observes:—"It is noteworthy that efforts made by Musalmans residing in different parts of the world to contribute to the Hedjaz Railway funds continue to be strenuous. The Khan of Dir, it is said, has given a princely donation of Rs. 10,000 for the railway, while small amounts are being collected in different parts of India by energetic Muhammadans, which bid fair to make a substantial contribution to the construction of this railway. The Hedjaz Railway Committee has recently received a sum of 300 roubles (Rs. 500) from the Musalman residents of the Russian capital, which is not an insignificant instalment as the Muhammadan population of St. Petersburg is small. Not only are the Muhammadans of different countries stirring themselves in this behalf, but it will be learnt with pleasure that some Christians are also giving proofs of their sympathy towards it. Two German merchants of Lozenburg have just now subscribed 1,080 Qursh, and have written to the Committee for the collection of funds, that in addition to these personal donations they are going to make an appeal on behalf of the railway to the whole German public. In India the largest collections have been made at Hyderabad through the exertions of Mulla Abdul Qayum. He has now put forward an excellent proposal that advantage be taken of the Imperial Darbar to be held at Delhi for forming a strong deputation of influential and energetic Muhammadans in aid of the Railway Fund to wait upon the Princes, Chiefs and other rich Muhammadans coming to take part in the Darbar from all parts of India. That the occasion is a unique one, not only for this but other matters of communal interest, cannot be denied for a moment. The only thing required is some amount of self-sacrifice and strength of purpose on the part of those who are the fittest for the work."

(b).—Home.

BHARAT JIWAN, 2nd June, 1902.

A suggestion for Government to feed poor people in India on the Coronation day of His Majesty.

4. The *Bhárat Jiwan* (Benares), of the 2nd June, referring to the coming Coronation Ceremonial of His Majesty on the 26th idem, observes that as the Indians who are extremely loyal to the British Crown are a poor people, His Excellency the Viceroy would do well to impress the memory of the happy event on the minds of the really hungry poor in this country by feeding them on that day in honour of the occasion.

AL BASHIR, 27th May, 1902.

Alleged proposal of a Cow Protection Society to present a marble cow with green grass in its mouth to His Majesty on the occasion of His Coronation.

5. *Al Bashír* (Etáwah), of the 27th May, says that, according to the *Riyáz-ul-Akhbár*, a *Gaurakshini Sabha* (a Cow-Protection Society) in Behar (Nagpur?) proposes to make a cow of marble and, putting green grass into its mouth, despatch it to England on the occasion of the Coronation of His Majesty the King-Emperor Edward VII, and thus to pray His Majesty, as it were, for the protection of kine from the knives of butchers, and for the prohibition of their slaughter in general. The *Bashír* does not

know how far this news is true. If it is true, no such representation should, on any account, be allowed to be made at His Majesty's Coronation, which is an occasion for rejoicings and loyal demonstrations, and not for political agitations. The offer of any presents or addresses to His Majesty, calculated to widen the gulf between any classes of His Majesty's subjects, is certainly to be condemned, and the editor trusts that the Government of India will not permit anything of the kind.

Lord Curzon accused of patronising English and Anglo-Indian firms in connection with the Proclamation Darbar.

6. The *Advocate* (Lucknow), of the 5th June, observes:—"The coming Exhibition of Indian artware at Delhi is to be a sop to hoodwink the Indian people for the large drain of money to be made from this country for purposes of the Darbar. By way of make-up of a column we read in an unimportant page of the *Pioneer* that the order for the firework display for the Delhi Darbar has been placed with Messrs. C. T. Brock and Co., of the Crystal Palace, London. If a careful inquiry be made, it may be found that orders for almost all materials needed for the Darbar have been placed with English firms either of England or of India. From the Victoria Memorial to the Coronation Darbar, foreign labour, foreign designs and foreign materials are to be used, and not Indian articles, much less Indian genius. Serve British or Eurasian interests. This seems to be the motto of Lord Curzon's administration." ADVOCATE, 5th June, 1902.

Indians in Natal.

7. The *Advocate* (Lucknow), of the 5th June, says:—"What do I care for the Indian nigger?" is perhaps the unctuous consolation that is laid at heart by almost every Englishman who has anything to do with this country; ruler or trader, planter or missionary, the thoughts of all run into this groove. Had it not been for this, the status of Indians at home and abroad would have been much better than it is. Only the other day the notice was published that no Indian would be allowed to land in Australia without showing a knowledge of some European language. It is a sly move to shut out the Indian. In another British colony, Natal, our countrymen are worse situated, though this colony owes almost its entire prosperity to Indian labour. The *Voice of India* enters into the history of this settlement to show what it owes to India. As early as 1862, it was found out that Natal could not go on with native labour; nor could the white man work under the tropical sun. Naturally the colonists turned toward India. The Government of India went to their rescue, and Indians went to work the farms and mines. Later on, when misgivings arose as to the utility of introducing the Indian element into the Colony, a Commission was appointed to examine the whole question, and one of the Commissioners, Mr. Saunders, thus recorded his opinion: ADVOCATE, 5th June 1902.

'The Indian immigration brought prosperity, prices rose, people were no longer content to grow or sell produce for a song; they could do better; war, high prices for wood, sugar, etc., kept up prosperity and prices of local produce in which the Indians dealt. . . . . Our records prove, as those of other colonies, that the introduction of coloured labour which developes and draws out the hidden capabilities of the soil and its unoccupied acres, opens out at the same time numerous unforeseen fields for the profitable employment of white settlers. If we look back to 1859, we shall find that the assured promise of Indian labour resulted in an immediate rise of revenue. . . . . But a few years later, alarm arose, that it will be suspended simultaneously; down went the revenue . . . . . another change, a fresh promise of renewed Indian immigration created its effect, and up again went the revenue. . . . . Records like these ought to tell their own tale and silence childish sentimentalities and mean jealousies.'

The present Premier of the Colony has informed us only lately that a stoppage of Indian emigration would paralyze its industries. The Indian labourer, then, is admittedly indispensable to the welfare of the colony. As in 1862, so in 1899, it was India which came to the rescue in its hour of need. Without Indian labour in 1862 the colony would have become bankrupt, if its own legislators had given us correct information. In 1899, as the whole world knows, without an Indian army, its capital and its port would have been in Boer hands. As a reward for all these services, the Parliament has passed a bill imposing an annual tax of £3 on the children of indentured Indians (males 16 years, females 13),

unless on attaining the artificial majority they either deported themselves from the colony or entered into a series of indentures, during their stay in the colony. It may be remarked in passing that the indenture wage is 10s. per month the minimum, and £1 per month the maximum, a rate which is far below the market-rate. Moreover, breaches of these indentures on the part of the indentured men become criminal offences which, under ordinary contracts, can only be dealt with civilly. It was Lord Elgin who agreed to the perpetration of the first iniquity in this matter, namely, the levy of a poll-tax on Indian immigrants. Now that the colonists, who are proverbial for the shortness of their memory, are going to pay so handsomely for Indian devotion and in the coronation year, may we expect Lord Curzon to show his courage in sympathising with the hard lot of British Indians in Natal?"

ADVOCATE, 5th June, 1902.

Alleged exclusion of natives from the higher ranks of the public service.

8. The *Advocate* (Lucknow), of the 5th June, remarks:—"The *Encyclopædia Britannica* says 'that few aspects of Indian administration are more disagreeable at first sight than this that, with few exceptions, all the higher posts, which carry with them the larger salaries, are confined to Europeans.' On this the *Pioneer* writes thus:—

'Let us at least claim that the exceptions, few as they are, do show that the obstacle to the advancement of natives of India does not lie in the mechanism of British rule. Let it also be remembered that aspirants to higher posts claim, not precisely a share in the government of their native country, but a share in the domination over all India. Mr. Kipling has shown in picturesque narrative how a Bengali, however enlightened and well-educated, may not be an ideal ruler for a border district. Well, not all Englishmen by any means are fitted for such a task. And the Bengali's unfitness for that task need not unfit him for a share in duties not less onerous and important in their way. But our rule in India has been a thing of slow growth, and is one which is little tolerant of sudden changes.'

And again:

'One of the obstacles, let it be frankly admitted, to the admission of natives of India to a high place in the Empire, is that mere education is not sufficient, especially that literary education which has hitherto been the staple product of Indian colleges. Sir Auckland Colvin in the article we have quoted rejoices, and rightly rejoices, that daily larger numbers of young Indians crowd to English Colleges and Inns of Court. But how often have we seen men who have enjoyed these advantages return to the zenana and to all that the zenana implies? We do not blame them. Men of our own race, exposed to similar temptations, might do no better.'

Who will explain why Indians, educated in European Universities, strictly monogamous, living and thinking like Englishmen, observing no pardah, having well educated wives and daughters, well qualified by training and attainments, do not get higher posts. The mechanism of British rule does not stand in their way, but racial prejudice does. It is the unwritten law of the British Government in India that no Indian, however fitted by birth, training and education, should aspire to the highest posts in the Empire. While in Native States he may rise to become the Minister, in British India he and his race must be effusively thankful to the Government if he only gets a Commissionership."

II.—AFGHANISTAN AND TRANS-FRONTIER.

Nil.

III.—NATIVE STATES.

Nil.

IV.—GENERAL ADMINISTRATION.

(a).—*Judicial and Revenue.*

OUDH SAMACHÁR, 28th May, 1902.

Reintroduction of the double record system in the United Provinces.

9. The *Oudh Samáchár* (Lucknow), of the 28th May, referring to the recent Government Resolution regarding the reintroduction of the double record system from the 1st July next, remarks that many thanks are due to His Honor the Lieutenant-Governor for this much needed reform. It would be still better if His Honor substituted the use of the Nágri character in place of the Urdu character. The latter character is ambiguous, and one word written in it is liable

to be mistaken for another. But the Nagri character is free from such ambiguity. Everything in connection with the administration should be as clear and unambiguous as possible.

10. The English *Hindosthán* (Kalákánkar), of the 2nd June, says:— "From the 1st July a very important change, in fact we may call it a reform, will come into effect in Oudh. Hitherto a Magistrate has had to take down, in his own handwriting, every single detail of a case, and the reply to every pleader's question however insignificant, which was admitted. Sir James Digges La Touche is to be congratulated on having, so early in his term of office, established so simple yet so important a reform, for from 1st July the old system in vogue until January 1895 will be reverted to, and a Magistrate, whose precious time was wasted in doing clerical work, will now have leisure to study the demeanour of witnesses, &c., thus performing his important duties with greater efficiency."

HINDOSTHÁN, 2nd June, 1902.

Reintroduction of the double record system in the United Provinces.

11. The *Awázah-i-Khalq* (Benares), of the 1st June, referring to the system of appointment of Honorary Magistrates in the towns of this country for trying petty criminal cases, says that though the Honorary Magistrates of the present day are not so illiterate as to be simply able to sign their names like their *confrères* of times gone by, still they are not generally qualified to administer justice efficiently. The Honorary Magistrates are no doubt recruited, as a rule, from the respectable classes, but the majority of them care more to win the goodwill of the District Magistrates than for anything else, have little or no knowledge of the law, and are members of the Municipal or the District Boards. Such men can hardly be expected to administer justice impartially, or in strict accordance with the law. When the Municipal Board, for instance, prosecutes a person for an offence under the Municipal by-laws, and the case is tried by an Honorary Magistrate, who is also a Municipal Member, he is not likely to acquit him (even if the charge is not fully proven). Again, an Honorary Magistrate, who is not well acquainted with the law, especially the criminal law, is apt to make a mess of the evidence recorded before him, and give wrong and improper decisions. And it is owing to the irregular and wayward proceedings and decisions of Honorary Magistrates that they have come to be popularly nicknamed "*andhari*," or blind Magistrates. It is not necessary that an Honorary Magistrate should know English, but he must know as much law in his mother tongue as he requires for administering justice. The Honorary Magistrates should, therefore, after their appointment, be required to pass a Departmental examination like Tahsildars and Deputy Collectors, and, if they fail to pass it on two occasions, their appointment should be cancelled. It is no use appointing illiterate or incompetent men to the Bench of Honorary Magistrates to which they are a disgrace. Enquiry should be made into the character and financial position of a person before he is appointed an Honorary Magistrate. There is need for Honorary Magistrates being appointed in the villages also, so that the peasantry may not have to go to the headquarters of the District for every petty criminal case. Retired Government servants who are to be found in sufficient numbers in villages would do very well for village Magistracies.

AWÁZAH-I-KHALQ, 1st June, 1902.

Qualifications required in Honorary Magistrates.

(b).—Police.

12. The *Nátya Patra* (Allahabad), of the 1st May, says that the police are intended to preserve order and protect the lives and property of the people; but that the force is recruited from such men that this good object is defeated. The police in the interior of districts are specially bad and greatly oppress the people. Section 110 of the Criminal Procedure Code is a great engine of oppression in the hands of the police. Professional bad characters are generally on friendly terms with the police and are thus able to exercise tyranny and oppression with impunity; on the other hand, respectable persons are harassed under section 110 of the Criminal Procedure Code. Here is an instance in point. In April last one Baijnath Ojha, *alias* Lautan, a resident of Rajapur, was sent up before the Joint Magistrate of Karwi in the Banda district by the District Superintendent of Police and asked why he should not give security for

NÁTYA PATRÁ, 1st May, 1902.

Police accused of unjustly sending up a man before the Joint Magistrate at Karwi in the Banda district under section 110 of the Criminal Procedure Code.

Rs. 10,000 to keep the peace. An Assistant District Superintendent of Police, the Tahsildar of Mau, seven or eight Sub-Inspectors and ten or twelve constables gave evidence as to the accused being a man of bad livelihood and a dangerous character. When the pleader for the accused asked the witnesses to quote particular instances of his misconduct, their evidence was found to be based on mere hearsay! Government should make a point of protecting the people from police oppression.

PRAYAG SAMACHAR, 29th May, 1902.

13. The *Prayág Samáchár* (Allahabad), of the 29th May, referring to the death of Khan Bahadur Abdul Majid Khan, the City Inspector of Police at Allahabad, on the 25th idem, which was due to a fall from the carriage, remarks that he was an able and good police officer and that no classes of people, except the Prayagwals, were dissatisfied with him. [The *Nátya Patra* (Allahabad), of the 1st June, observes that the Kotwal's death is regretted by both Muhammadans and Hindus. He was free from religious prejudice, and his arrangements were so good during the prevalence of the plague that no thefts occurred though thousands of persons had left their houses].

Death of Khan Bahadur Abdul Majid Khan, the Kotwal of Allahabad.

(c).—Finance and Taxation.

Nil.

(d).—Municipal and Cantonment Affairs.

AWAZAH-I-KHALQ, 1st June, 1902.

14. A correspondent of the *Awázah-i-Khalq* (Benares), of the 1st June, complains that there is a very narrow and dark by-lane called *Nandu Pheriya*, behind the *Gyanwapi* mosque at Benares, where children are frequently robbed of their ornaments even during the day. The by-lane is pitch dark at night, especially during the rainy weather, when the residents seldom dare go out of their houses. It is believed that they once or twice memorialized the local Municipal Board to put up a light there in vain. A light is badly needed in the by-lane in question, and the Municipal Board would do well to supply the want.

Need for a Municipal light in a dark by-lane at Benares.

NASIM-I-AGRA, 31st May, 1902.

15. The *Nasim-i-Agra*, of the 31st May, complains that there is a small pool of stagnant water (in the bed of the Jumna) just opposite the burning-ghát at Agra, which emits a most fetid smell, thereby causing annoyance to persons who have occasion to visit that ghát. The Local Municipal Board should see to the matter.

Complaint regarding a stagnant pool of water near the burning-ghat at Agra.

SHRI GOPAL PATRIKA, 1st June, 1902.

16. The *Shri Gopál Patrika* (Lucknow), of the 1st June, states that according to a Municipal rule a coolie or servant who is not accompanying his master is prohibited from passing along the Upper Mall Road at Naini Tal, and that a servant carrying a letter, who passed that way, has been fined Rs. 15 for the offence of infringing the rule in question. This is a most inequitable rule indeed: a European can take any number of coolies carrying his luggage with him along the Upper Mall Road, but no coolie or servant can pass alone by that road! The master of the servant in question had the case taken to the High Court and the Hon'ble Mr. Justice Knox remitted the fine and declared the Municipal rule invalid. It is to be hoped that coolies or servants will in future be allowed to traverse the Mall Road without restriction.

An objectionable Municipal by-law at Naini Tal.

CAWNPORE GAZETTE, 1st June, 1902.

17. The *Cawnpore Gazette*, of the 1st June, complaining that the Sanitation at Cawnpore is unsatisfactory at present, asks the local Municipal Board to see to the matter. There has been great slackness in all kinds of trade at Cawnpore on account of plague panic, and the result is that one or two firms have lately failed. Bad characters are being largely hauled up throughout the town. If this policy is pursued for some time, a great diminution will surely take place in crime.

Sanitation at Cawnpore.

18. The *Prayág Samáchár* (Allahabad), of the 15th May, says that plague has greatly subsided at Allahabad. The sanitary condition of the city has considerably been improved, but still much remains to be done in that direction. Private latrines and drains are very dirty and require attention.

Prayág Samáchár, 15th May, 1902.

Sanitary condition of the Allahabad city.

(e).—Education.

19. The *Express* (Lucknow), of the 5th June, remarks:—"A circular has been issued by the Director of Public Instruction in the United Provinces, calling attention to the fact that no fewer than 436 candidates from these provinces appeared at the Punjab University Entrance Examination this year. The majority of the successful candidates will of course seek admission into the Colleges affiliated to the Allahabad University. 'It is hardly necessary to point out,' says the circular, 'how injurious an effect such a state of things must have upon the discipline and education in these Provinces; and that unless something is done to remedy it, when the standard for the matriculation at the Allahabad University is raised, the colleges affiliated to it will be flooded by students of this class who will be unfit to profit by the lectures they attend. The University will thus suffer a serious financial loss, and its efforts to raise the standard of attainments among its matriculates will be frustrated.' A request is therefore made that the authorities concerned will decline to sign the certificates of private candidates who wish to appear at the Punjab examination, unless the applicants can show that it would be a distinct hardship to require them to appear at the examination at Allahabad. We called attention to the subject some time ago, and the fact that the number of candidates from these Provinces who went up for the Punjab examination has grown from 300 last year to 436 this year is sufficient proof of the need for immediate action. Such a large proportional increase could scarcely be due to anything but the belief that the Punjab Entrance examination is easier than that of the United Provinces. It is to be hoped the action taken by the Director of Public Instruction will prove an effective check on the growth of an indefensible practice."

Express, 5th June, 1902.

Circular issued by the Director of Public Instruction to check the increasing numbers of candidates in the United Provinces appearing at the Punjab University Matriculation examination.

(f).—Agriculture and questions affecting the land.

20. The *Káyasth Kul Bháskar* (Etáwah), for April, says that Government desires to promote the establishment of village banks in view of the growing poverty of agricultural classes, and has supplied copies of the village bank rules to tahsildars for distribution among landholders. But it is to be regretted that landholders do not interest themselves in the scheme: as a rule they have received copies of the book containing the rules, but they use the copies as waste paper. If you ask any of them if they have read the pamphlet, they at once reply that it is the business of rich persons to open banks. Government has framed the rules at great trouble and expense and is anxious to promote the movement, heart and soul, but, on the other hand, the landholders do not care to take the trouble of even reading the rules. It is to be hoped that they will make a point of studying the rules and giving effect to the scheme. The Kanungos may be asked to explain those portions which the people are unable to understand.

Káyasth Kul Bháskar, April, 1902.

Alleged indifference of landholders to the village bank scheme.

21. The *Rohilkhand Gazette* (Bareilly), of the 24th May, says that cultivators have for some time past begun to assume a very defiant, nay, hostile, attitude towards the zamindars. Government should not have freed them from the bondage of the landowners in the manner it has lately done. The cultivators no longer think of paying respect or obeisance to the zamindar, and they cannot bear to see him carry grain or anything else from the village. The cultivators of village Malhpur, in the district of Bareilly, who, it would seem, had been plotting against the life of Saiyid Hamid Ali, the zamindar or thekadar of the village, for some time past, turned out of their houses in a body on the 18th May, at midnight, made a general raid on the house of the Saiyid, who was sleeping at the time, and surrounding his bed beat him to death with repeated blows of their *lathis*. These ruffians were not content with killing

Rohilkhand Gazette, 24th May, 1902.

Murder of a zamindar by the tenants of a village in the Bareilly district.

the Saiyid in this cruel manner, but put bamboos, straw, &c. on his corpse and set fire to it. The news of this outrage soon reached both the family of the deceased and the police, but by the time his relatives and the police appeared on the scene all the offenders had absconded, and the corpse had nearly been reduced to ashes. The police of the Rithaura thana and the Sub-Inspectors of Hafizganj and Baradari, and Saiyid Raza Husain, the City Inspector, have succeeded with great difficulty in identifying and arresting 18 of the offenders, the remaining 6 being still at large. It remains to be seen how the offenders are punished by the courts for their most atrocious deed.

(g).—General.

ADVOCATE, 29th May, 1902.

Isolation of District Executive Officers.

22. The *Advocate* (Lucknow), of the 29th May, says:—"Government in every land is generally divided into two departments, executive and judicial. The very functions of the two sections require the officers of the one to live isolated, to some extent, from the people, and those of the other to go into and mix with the people. As far as the suppression of crime is concerned, the duty of the judiciary is to judge and pass sentence of punishment or acquittal on criminals brought to trial; while the executive officers have to *chalan* prisoners and carry out the orders of the Judge and Jury. Nay, more. They are the proper party to adopt measures to prevent the commission of crime. Unfortunately the idea of belonging to the ruling race haunts the English officers in this country so much that they practically in many cases fail to discharge their duty. They neither go among the people, nor do they consult persons who are in a position to give them both advice and information. On any and every occasion they have a theory of their own, and will hear only such people who say ditto to their views. The result is that they are misled and crime walks rampant. The Moharram riots are instances in point. Some could be, and have been averted by the early intervention of executive officers. Unluckily for us, such instances are but rare. And we have in these Provinces the unpleasant sight of protracted trials of a number of rioters."

NÁTYA PATRA, 1st June, 1902.

Exception taken to officials living in the same buildings in which their offices are situated.

23. The *Nátya Patra* (Allahabad), of the 1st June, says that some Government officials live in the same buildings in which their offices are situated, alleging that the practice is open to serious objections. Such officials are very unpunctual in their attendance. They come to office at 2, 3, or 4 P.M., and work till 6 or 7 P.M. This causes great inconvenience to their clerks who come at 10 A.M., or even earlier, and are detained long after 4 P.M. In order to remedy the evil, Government should order officials not to live in the same buildings in which their offices are held, or insist on their being more punctual in their attendance.

NATYA PATRA, 1st May, 1902.

Levy of a tax of Rs. 44 from a Punjabi who made a gift of 11 kine to Brahmans at the last Magh Mela.

24. The *Nátya Patra* (Allahabad), of the 1st May, says that a suit was instituted in connection with the levy of Rs. 44 as a tax from a Punjabi who had made a gift of 11 kine to Brahmans at the last Magh Mela in Allahabad, but that the suit has been dismissed. The four Hindu members (of the Magh Mela Committee) should give their attention to this matter.

V.—LEGISLATION.

Nil.

VI.—RAILWAY.

BHARAT JIWAN, 2nd June, 1902.

A suggestion for reserving some carriages in every train for the use of high class Hindus.

25. The *Bhárat Jiwan* (Benares), of the 2nd June, states that on the 25th ultimo a public meeting was held in the temple of Shri Gopalji at Benares, under the presidency of Goswami Jiwan Lal Ji Maharaj. The meeting, which was well attended by Pandits and others, resolved that, as all classes of Hindus were huddled together in the railway carriages, which was a source of great annoyance and dissatisfaction to the higher caste Hindus, the popular Viceroy Lord Curzon should, in honour of the coming Coronation of His Majesty, be requested to direct the various railway authorities to reserve a number of

carriages in every train on which the words, " only for high class Hindus," should be labelled. It was further resolved that the residents of every town should prepare and sign a memorial on the subject and forward it to the Viceroy.

VII.—Post Office.

Nil.

VIII.—Native Societies and Religious and Social Matters.

26. The *Oudh Samáchár* (Allahabad), of the 28th May, says that the lives of the people in this country entirely depend on the bovine species, inasmuch as bullocks are a *sine quâ non* for agricultural purposes. This is the reason why the Hindu religion enjoins the protection of kine. One of the causes of the frequent occurrence of famine is the growing scarcity of cattle. It has been shown by facts and figures that the slaughter of one cow involves a loss of Rs. 60,000. Taking the great utility of kine into consideration, King Akbar prohibited the killing of those animals for food. The present rulers of India are Englishmen who are famous for their justice. But it is not known why they are so indifferent to the wholesale slaughter of kine. It is highly desirable to check this slaughter, inasmuch as cattle are absolutely essential for agricultural purposes in this country, and the cow's milk and butter made of it are largely consumed. If it be alleged that Government is obliged to allow cow-killing owing to the use of beef by foreigners and Musalmans, these persons all told, do not form even one-sixth of the total population of this country. Moreover there are many persons among them who share the views of Hindus in the matter of the preservation of the bovine species. If they are excluded, the total number of beef-eaters will dwindle to one-eighth of the population. Nothing could be more ill-advised than to expose the entire population to hardships for the sake of a small proportion of the people. Under British rule the opinion of the majority is allowed to prevail in all matters, but it is difficult to understand why the cow-killing question has so far been an exception to the rule. The editor has lately received some photographs of fine young calves, and some printed forms in English and Hindi for obtaining signatures thereon, from Hansanand Varma, No. 1, Jackson Lane, Calcutta. These calves were purchased for Rs. 17 from butchers who had probably bought them from *gwalas* (cowherds) for Rs. 10 or Rs. 11. The conduct of these *gwalas* was most reprehensible and cruel, especially as the calves are so young that they only subsist on milk and cannot eat grass. Hansanand Varma intends submitting a largely signed memorial to Government on the subject of protection of kine, for which he is entitled to public gratitude: 5,000 signatures have been already obtained, but such a memorial should bear 50 crores *(sic.)* of signatures.

Oudh Samáchár, 28th May, 1902.

A memorial under preparation at Calcutta on the subject of Cow Protection for submission to Government.

27. The *Nátya Patra* (Allahabad), of the 1st May, complains that there was a large gathering of Hindus at the confluence of the rivers in Allahabad on the occasion of the moon eclipse, but that the policemen detailed on duty at the gathering were Muhammadans. It is difficult to understand why the local officials persist in deputing Muhammadan policemen to Hindu religious fairs. The four Hindu members of the Municipal Board who have been appointed members of the Magh Mela Committee (?) should keep an eye on such matters.

Nátya Patra, 1st May, 1902.

Exception taken to the deputation of the Muhammadan police to the bathing fair at the confluence of the rivers in Allahabad on the occasion of the late moon eclipse.

IX.—Miscellaneous.

28. The *Shri Gopal Patrika* (Lucknow), of the 1st June, referring to a serious case of dakaiti that lately occurred in the village of Kudeni, district Moradabad (*vide* Weekly Selections No. 20 of 1902, page 343, paragraph 30, says that the dakaits, who were armed, were able to deal with the master and other inmates of the house in the manner they did, simply because the latter had no arms with them. But what were the police about, and why did they not offer any resistance to the dakaits?

Shri Gopal Patrika, 1st June, 1902.

A dakaiti at Kudeni in the Moradabad district.

BHARAT JIWAN, 2nd June, 1902.

A suggestion for chamar women being prohibited from traversing the lane leading to the temple of Visheshwar Nath at Benares.

29. The *Bharat Jiwan* (Benares), of the 2nd June, says that the lane, through which a large number of Hindus on their way to the temple of *Visheshwar Nath* at Benares pass every morning for worship, is an extremely narrow one, so that the visitors, especially the females, are greatly inconvenienced on account of *chamar* women, whose touch is pollution, lazily traversing that lane at the same time. These *chamar* women can easily take other routes. The local authorities would therefore do well to prohibit them from using the said temple lane in future.

ARYA MITRA, 1st June, 1902.

Prohibition of the giving of alms to beggars by the Cantonment Magistrate of Rawalpindi.

30. The *Árya Mitra* (Moradabad) of the 1st June, in its columns of miscellaneous news, states that the Cantonment Magistrate of Rawalpandi has warned the residents of that Cantonment against giving alms to beggars. Does not the Cantonment Magistrate know that the Hindus consider it a virtue to deprive themselves of a portion of their food in order to feed beggars? It becomes only Christians to refuse alms to beggars.

NÁTYA PATRA, 1st une 1902.

Praise of Lala Durga Prasad, a Khatri of Allahabad, for his public services during the late outbreak of plague.

31. The *Nátya Patra* (Allahabad), of the 1st June, praises one Lala Durga Prasad, a respectable Khatri at Allahabad, alleging that he engaged some Brahmans during the late outbreak of plague to carry the corpses of persons who died of that disease and whose relatives or friends were unable to arrange for their removal, to the burning ghâts, and that he himself often boldly accompanied the dead to the ghâts, and assisted in the disinfection of houses. The editor prays Government to recognise his public services at such a crisis, in order to encourage others to follow his charitable and brave example.

NÁTYA PATRA, 1st May, 1902.

Praise of Pandit Shiva Ram Pande, a Vaidya at Allahabad, in connection with plague.

32. The *Nátya Patra* (Allahabad), of the 1st May, praises Pandit Shiva Ram Pande, *Vaidya*, a resident of Allahabad, and states that on the occasion of the first outbreak of plague in the Allahabad city he at once reported the South Road plague case to the local authorities, which led to the prompt adoption of precautions, and thus the spread of the disease was prevented. His action rendered him unpopular with the people for a time, and his practice suffered in consequence; all the same he continued to report the plague cases which came to his notice. He received complimentary letters from the District Magistrate and the Civil Surgeon. During the last severe outbreak of the plague he boldly attended all patients who placed themselves under his treatment, and did not leave the town like other native physicians and doctors. He was engaged by the Municipal Board to look after plague patients in two wards. He has discovered good remedies which have proved successful in a number of cases. It is to be hoped that Government will give a trial to his medicines and recognise his services.

NÁTYA PATRA, 1st June, 1902.

Alleged interference with public traffic along the streets and by-lanes at Allahabad during the Muharram.

33. The *Nátya Patra* (Allahabad), of the 1st June, complains that on the 9th and the 10th days of the Muharram all vehicle traffic is stopped by the police all along the route between the Karbala and Kotba Parcha at Allahabad, a distance exceeding two miles. A portion of this route lies through the principal street of the city, and the prohibition of the vehicle traffic consequently is a source of great inconvenience to the public, especially to railway passengers and sick persons. When any incoming passengers going from the railway-station to the city in *ekkas* and carriages are suddenly stopped by the police near the Colvin Dispensary and forced to dismount, they are at their wits' end and do not know what to do. They cannot get there any coolies to carry their luggage, and parda-nashin women, children and weak or sick persons among them find it extremely difficult to walk the way to their houses. Similarly patients cannot see their *hakims* and doctors and *vice versâ*, on those days. It will not be out of place to state that the principal street of the Allahabad city is a wide one. This year traffic was interfered with even in some by-lanes where Muhammadan householders had made arrangements for holding illumination. Government should inquire into the matter, and put a stop to this unnecessary interference with public traffic during the muharram.

34. The *Prayág Samáchár* (Allahabad), of the 15th May, in its columns of miscellaneous news, says that there is a small village and railway-station called Bilha near the Bilaspur junction on the Bengal-Nagpur line. The landholder of the village, who is a Muhammadan, has leased a tract of land to a European butcher at a rent of Rs. 300 a year, the land being used by the butcher for slaughtering kine. Could not the landholder, who is said to be the owner of 50 villages, gratify his hunger without eating, so to speak, these three hundred rupees a year besmeared with the blood of the bovine species? It would seem that about 200 or 250 kine are killed every day, their flesh being exported to other countries. If the landholder allows such a wholesale destruction of cattle, how long can he expect to get milk and butter for his table, and bullocks for his plough?

PRAYIG SAMÁCHÁR, 15th May, 1902.

Wholesale slaughter of cattle by an European butcher at Bilha near Bilaspur.

ALLAHABAD:
The 10th June, 1902.

PRIYA DAS, M.A.,
Government Reporter on the Native Press for the United Provinces of Agra and Oudh.

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SELECTIONS

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I.—Politics.

(a).—*Foreign.*

1. The Hindi *Hindosthán* (Kálákankar), of the 16th June, after congratulating Lord Kitchener on the conclusion of peace with the Boers and thereby most happily bringing, on the eve of His Majesty's coronation, to an end the costly and sanguinary South African war that began in October 1899, and referring to the terms of peace, remarks that these terms are highly favourable to the Boers, and clearly indicate the generosity and magnanimity of the British Government. It is to be hoped that Britons and Boers will let bygones be bygones, and henceforth treat one another as brethren.

Conclusion of peace with the Boers.

Hindosthán, 16th June, 1902.

2. The *Bhárat Jiwan* (Benares), of the 9th June, observes that the protracted and bloody South African war, which has cost an enormous expenditure of money and men, which constantly preyed upon the mind of the late beloved Queen Victoria, and which "our" present King-Emperor Edward VII has ever since his accession to the throne been most anxious to terminate, has, thank God, come to a close at last; so that "we" can now with sincere and unmixed joy celebrate the coming coronation of His Majesty. The writer quotes the terms on which peace has been concluded with the Boers, as published by Reuter, and says that this happy result of the war on the eve of His Majesty's coronation is a good indication of his future glorious and highly successful reign.

Conclusion of peace with the Boers, and the King-Emperor's coronation.

Bhárat Jiwan, 9th June, 1902.

3. The *Bhárat Jiwan* (Benares), of the 9th June, in discussing the question as to how the peace concluded with the Boers should be celebrated in India, says that the public offices will, as a matter of course, be given a close general holiday for three, or at least one day, in honour of the event. The people should, on their part, perform a special religious service in their temples, mosques, churches, &c., thanking God for the successful termination of the war. Government should, on its part, signalize the occasion by making some cash presents to the sacred places of the various denominations, and feeding the poor beggars. His Majesty's coronation might be celebrated in the same way. And if Government desire to fill the hearts of its Hindu subjects with substantial and sincere joy at the coronation, it may kindly prohibit the slaughter of kine on the coronation day throughout the length and breadth of this country.

Suggestions as to the manner of celebrating in India the conclusion of peace with the Boers, and His Majesty's coming coronation in London.

Bhárat Jiwan, 9th June, 1902.

4. The *Aligarh Institute Gazette*, of the 5th June, referring to the prolonged South African war and the enormous cost incurred in men, money and animals, observes that as soon as the glad tidings of the conclusion of peace with the Boers were received in Aligarh, the local Muhammadan College was at once closed in honour of the happy event, and a meeting was convened in the Strachey Hall of the college to express joy. All the students, and the college staff and trustees that were present at Aligarh at the time, attended the meeting, and suitable speeches were made by Mr. Tipping, Mohsin-ul-Mulk and others, expressing great satisfaction, and thanking God at the termination of the war.

A meeting held to express joy at the conclusion of peace with the Boers, in the Strachey Hall of the Muhammadan College at Aligarh.

Aligarh Institute Gazette, 5th June, 1902.

5. *Al Bayán* (Lucknow), of the 10th June, reproduces, from an Egyptian newspaper entitled *Al Bosta* (the *Post*) an article headed the "Firmness of Turkey." In this article the writer points out what numbers of formidable enemies Turkey had to fight in the past, how she held her own against all invaders, what conquests she made in Europe, and how she has been steadily improving both her army and navy during the last thirty years. Such a Power must certainly be held to possess capabilities of further progress and advance in the time to come, and all other nations should fear the Turks. Millions of Musalmans look upon the Sultan as their *Khalifa:* so that if he were to declare a *jihad* (crusade), the whole of the world would tremble through fear. If one were to compare the results of the various wars in which the Turks were engaged with the results of those which the British have waged, a vast contrast would be manifest. Before

A contrast between the military strength of Turkey and England.

Al Bayán, 10th June, 1902.

the outbreak of the South African War, who could have imagined that the British nation who, in the pride of her military strength and naval forces, looked down upon all other European nations, would suffer repeated defeats at the hands of an insignificant race like the Boers? Enormous sums of money have already been spent and thousands of both British and Indian soldiers have perished in this war, so that the British nobility are now tired of continually advancing loans to Government for carrying on the war, and the Volunteers fight shy of serving under the British colours. Telegrams that are frequently received of the successes of Botha, De Wet and Delarey have forced a good many Englishmen to shed tears of blood, and the news as to the thousands of rebels having joined the enemy, and the capacity of the latter to hold out for five years more has filled the hearts of the British with utter despair. Seeing the inability of the British soldiers to crush the Boers, who are so small in number, some members of Parliament have come even to doubt the efficiency of the much vaunted British navy as well.

ROHILKHAND GAZETTE, 8th June, 1902.

The Hedjaz Railway Fund at Bareilly.

6. The *Rohilkhand Gazette* (Bareilly), of the 8th June, is glad to say that its appeal to Musalmans for raising subscriptions in aid of the Hedjaz Railway Fund has borne fruit in Bareilly. Some sympathetic and zealous Musalmans in the town have taken upon themselves to collect subscriptions for the Fund. They were able to collected Rs. 80 on the very first day they commenced work. There is a population of from thirty to forty thousand Musalmans at Bareilly, so that a handsome amount should be forthcoming from them if only some influential and earnest men go about the work in the proper way. The *Wakil* and the *Watan* newspapers have been doing yeoman's service to the scheme, and have already collected Rs. 9,062 and Rs. 5,970, respectively, for the purpose, for which great credit is due to them.

(b).—Home.

HINDOSTHÁN, 6th June, 1902.

Exception taken to the order for the fireworks for the Delhi Darbar being placed with a London firm.

7. The English *Hindosthán* (Kálákankar), of the 6th June, remarks:—"We learn from the *Pioneer* of the 2nd instant that the order for the firework display for the Delhi Darbar has been placed with Messrs C. T. Brock and Co. of the Crystal Palace, London. If we are not mistaken we think that the firework makers of India are considered to be rather famous for their skill and ingenuity, and it is therefore rather difficult to understand why they are being altogether ignored in a matter and on an occasion like this, when they had a chance of reaping a golden harvest. The Darbar authorities are certainly not following the good example set them by the King and Queen, who have ordered that everything required for the Coronation in England should be purchased in Great Britain and not in foreign countries, even in the case of manufactures for which the latter are more noted. What is sauce for the goose is sauce for the gander, and we think that if it is not too late, the Indian firework makers should be given, at any rate, a share in the manufacture."

HINDOSTHÁN, 11th June, 1902.

Strictures passed by the *Indian Mirror* on Lord Curzon and Lord Roberts.

8. The English *Hindosthán* (Kálákankar), of the 11th June, observes:—"While our Lieutenant-Governor is selected by the *Patrika* as an object of abuse, the *Mirror* flies at still higher game and vents its spleen on Lord Curzon and Lord Roberts. In the case of the former it comments upon and naturally magnifies the little tiff between the Viceroy and the *Pioneer*. In a recent issue we animadverted upon the immoderate language in which the *Mirror* referred to His Excellency. In the present instance our contemporary stigmatizes the dignified protests from the Viceroy to the *Pioneer* as the result of His Excellency being 'very angry,' and goes on to say that if any native paper had committed the offence alleged against the *Pioneer*, the whole machinery of the law would have been set in motion. The offence of the *Pioneer* was that it expressed in moderate language, the discontent of the troops engaged in the recent blockade on the Frontier, who have received no medal. The Viceroy has informed the *Pioneer* that the troops have not been forgotten and will in time receive their due reward; there the matter will probably end, notwithstanding that the *Mirror* says,—'We do not envy Lord Curzon's feelings over this encounter.'

As regards Lord Roberts the *Mirror* says:—

Lord Roberts is being found out even in England. All the "Service papers" have discovered that he has made one of the most incompetent Commanders-in-Chief England ever had, and they accuse him further of nepotism. So the glamour is gone.

The best or the worst of the joke is that the worst vilification of Lord Roberts comes from a non-Service journal, the redoubtable *Saturday Review*, which is owned at least in part by Lord Hardwicke, Under-Secretary of State for India.

In the first place only one *Service* paper, the *Broad Arrow*, comments adversely upon Lord Roberts, and then only casts blame upon him for the alleged want of management in his duties at the War Office, which has resulted in a block of promotion among Generals. This is very far from calling the Commander-in-Chief one of the most incompetent Commanders-in-Chief England ever had, which is the opinion of the *Mirror* only. Praise of Lord Roberts on our part would be like 'painting the lily.' A grateful country has appreciated the value of one of the best Commanders-in-Chief England ever had, by a gift of £100,000 (15 lakhs of rupees) while the Army swears by him. Of course in his post at the War Office, he will be found fault with by some disappointed officers, but his reputation is too firmly established to be affected by their growls, and still less by the criticism of the *Mirror*. As to the *Saturday Review*, we have not seen the article referred to, but of one thing we are certain, and that is the improbability of such a high class journal making use of vilification."

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

Nil.

IV.—General Administration.

(a).—Judicial and Revenue.

9. The English *Hindosthán* (Kálákánkar), of the 11th June, says:—"For the past four years we have noticed that the *Amrita Bazar Patrika* has been hammering away at what is considered the injustice of the British Criminal Law, which goes beyond the *Patrika* dictum of 'one life only for one life.' This fad has become a monomania with our contemporary. It has never been able to reply to our question, asking how the *Patrika* would decide which of three assassins who were equally concerned with the murder of one man, should be hung, nor has it explained how, in a case where one man killed three persons, it would get three lives in return from the one murderer. In the recent Farrukabad case our readers will remember that fourteen men had been found guilty of a murder and condemned to death. The Lieutenant-Governor of these Provinces, in pursuance of his prerogative of mercy, very leniently exempted seven of the condemned from the death penalty. But even this did not satisfy the *Patrika*, which insists that only one man should suffer the extreme penalty, and in the course of an article comes out with the astounding statement that Sir James Digges La Touche 'is an executive official, a despot and a tyrant.' As our contemporary, *Liddell's Weekly*, very pertinently observes:—'No Lieutenant-Governor has ever less deserved the epithets used.' And yet only a few days ago the *Indian Mirror* was grumbling at the restrictions of the Press. Such vituperation of an honoured official, if published in any country on the continent of Europe, would meet with speedy and well-deserved punishment. What the *Patrika* and similar extreme organs wish for is not the freedom of the Press, but unlimited license."

Hindosthán, 11th June, 1902.

The *Amrita Bazar Patrika* on the commutation of some sentences in the Farrukhabad murder case by His Honor the Lieutenant-Governor.

10. The *Awázah-i-Khalq* (Benares), of the 8th June, regrets to learn that the Local Government contemplates abolishing the present system of directly appointing a limited number of Deputy Collectors by means of competitive examination in the United Provinces. Formerly some of the colleges in these Provinces were authorized to recommend a number

Awizah-i-Khalq, 8th June, 1902.

Protest against the alleged intention of the Local Government to abolish the Deputy Collectors' competitive examination in the United Provinces.

of graduates for Deputy Collectorships every year, but this system was not found to work satisfactorily, the Principals of the privileged colleges having been found liable to be influenced in their selections by recommendations. Sir Antony MacDonnell consequently inaugurated the present system of the competitive examination for Deputy Collectors under which a fixed number of those candidates who secure the highest number of marks in the examination are nominated to Deputy Collectorships. This system is certainly calculated to bring the best graduates into the Provincial Service. As the competitive examination has been found useful in making selections for the Imperial Civil Service, there is no reason why it should not prove equally useful for making nominations to the Provincial Civil Service in the United Provinces. Graduates have invariably been encouraged and patronized by the Lieutenant-Governors from Mr. Thomson down to Sir Antony MacDonnell in these Provinces, and they should continue to receive the same treatment from the present Lieutenant-Governor, Sir James Digges LaTouche, who himself is a highly educated man. It was expected that at no distant time the pure nomination system, which encourages favouritism and jobbery would be knocked on the head and all responsible posts in the public service would be recruited by competitive examinations. It is only by means of competitive examinations that Government can expect to secure the best men for the various branches of the public service, whereas a pure nomination system is liable to abuse by flattery and recommendation. The editor has no doubt that the corruption which prevailed in the public service twenty years ago has greatly diminished owing to the increased introduction of educated men.

Almora Akhbár, 30th May, 1902.

Sir James Digges La Touche's alleged intention to abolish the Deputy Collectors' competitive examination,

11. The *Almora Akhbár*, of the 30th May, referring to the alleged intention of Sir James Digges La Touche to abolish the Deputy Collectors' competitive examination, sees no reason why His Honor should deem it expedient to withdraw this valued privilege which was only recently given to graduates. Educated men were encouraged and honoured in every way in India, even under the rule of Hindu Rajas; and Government is not well advised in seeking to shut the front door of admission into the executive service against graduates who have to study very hard for their degrees. If Government thinks that the system of competitive examination for Deputy Collectors has failed, the educational qualifications prescribed for other Government appointments should also be abolished. However, there can be no denying the fact that the abolition of the Deputy Collectors' competitive examination would damp the spirits of young men who are receiving education in the colleges.

Urúj, 7th June, 1902.

Rates of copying fees in the civil courts.

12. The *Urúj* (Bijnor), of the 7th June, says that, while the copying fee charged in the civil courts, for both a copy of the judgment and the depositions of witnesses in a case, has now been reduced from one rupee to annas 12, and that for a decree from annas 12 to annas eight, no corresponding reduction has been made in the fees charged for urgent copies, so that the fee paid for an urgent supply of a copy of a decree is now three times that levied for a copy of the same supplied in the ordinary course. The copying charges are still very high, especially for the depositions of witnesses, which induce litigants to secure copies by unfair means. Prior to 1894, the copying fee for depositions was very moderate, being charged according to the number of folios required. The writer does not know why the authorities should disregard, in the matter of the supply of copies of official papers, the principle, *viz.*, the lower the charges the larger the revenue, which has been found to be true in the Postal and other Departments. The High Court would do well to see to the matter, and so arrange the scale of copying charges in the law courts that litigants might easily be able to pay them.

(b).—Police.

Nil.

(c).—Finance and Taxation.

Nil.

(d).—Municipal and Cantonment Affairs.

13. The *Almora Akhbár*, of the 30th May, referring to the remission by the Allahabad High Court of the fine of Rs. 15 imposed (by a magistrate) on a native domestic servant for walking along a road called "Upper North Mall" at Naini Tál, under a Municipal bye-law, condemns the bye-law as most unjust and foolish inasmuch as it renders a servant liable to a fine up to Rs. 50 for simply traversing the Mall in question. No servant who is fined can be expected to be in a position to appeal to the High Court. The local Municipal Board was bound to consider the financial position of coolies and servants who earn two annas or so per diem, when it framed the bye-law and fixed the maximum amount of fine at Rs 50! But the people themselves, who elect unsympathetic and self-seeking rich men to be Municipal members, are to blame in the matter.

ALMORA AKHBÁR, 30th May 1902.

A bye-law of the Municipal Board at Naini Tal prohibiting native servants from walking along the Upper North Mall.

14. The *Cawnpore Gazette*, of the 8th June, complains that the sanitary arrangements at Cawnpore are most unsatisfactory. Large heaps of dirt and street sweepings are to be found lying here and there in the lanes and are a standing danger to the public health. The bad smell emanating from these heaps is so intolerable that people have to close their nostrils with their handkerchiefs while passing the lanes.

CAWNPORE GAZETTE, 8th June, 1902.

Sanitary arrangements at Cawnpore.

15. The *Vánijya Sukhdáyak* (Benares), for April (received on the 11th June) says that the present Lieutenant-Governor, Sir James Digges LaTouche, has been pleased to exempt the *Panch Dravid Pandas* at Benares from the operation of the Lodging-Houses Act. The editor advises the *Panch Gaur Pandas* to try to obtain the same concession from His Honor.

VÁNIJYA SUKHDÁYAK, 11th June, 1902.

Exemption of a class of Pandas at Benares from the operation of the Lodging-Houses Act.

(e).—Education.

16. The *Oudh Samáchár* (Lucknow), of the 7th June, referring to the fact that 436 candidates from the United Provinces appeared at the last Punjab University Matriculation examination owing to that examination being easier than the corresponding examination of the Allahabad University in English, and to the orders issued by the Director of Public Instruction with a view to checking this growing practice and thus preventing incompetent boys from joining the colleges in these provinces, observes that the subject will engage the attention of the Education Commission. At all events the boys who have no desire to prosecute their studies beyond the Matriculation standard, which is a *sine quâ non* for admission to the public service, will not be thankful to the Director of Public Instruction for placing any impediments in their way. Will it not do to exclude only those boys from the Punjab University Matriculation examination who mean to go up for the higher University examinations? The best plan would be to prescribe a separate examination for candidates for the public service.

OUDH SAMÁCHÁR, 7th June, 1902.

School boys of the United Provinces and the Punjab University Matriculation examination.

17. The *Garhwál Samáchár* (Lansdowne), for May, says that when the British Government occupies a country it soon establishes schools and colleges, admits the children of the soil to the public service, promotes trade, and so forth. But Garhwál is the only unfortunate district which has proved an exception to the rule. Although it has been under British rule for the last eighty or ninety years, nothing has been done by Government to improve the intellectual and material condition of the inhabitants of the district. No school has so far been established by Government. Public gratitude is due to the missionaries for their establishment of a Middle English school at Pauri. But for this school not a single English-knowing man would be found in the district at the present day. About four years ago a movement was set on foot for the establishment of a High School at Srinagar, but Government told the leaders of the movement that such a school would be established on their raising Rs. 18,000. However, the Garhwális can raise only Rs. 8,000 even if a servant who gets Rs. 5 a month contributes a month's pay. During the last ninety years only one native of the district has passed the Vakils' examination,

GARHWAL SAMÁCHAR, May, 1902.

Need for a High School in Garhwal.

two the M.A. and three the B.A. examination. The number of the Entrance examination certificate-holders does not exceed 30, and that of the Middle examination certificate-holders 50. There is not a single native of Garhwál among the Deputy Collectors. The present Deputy Commissioner is a very sympathetic officer. If the people make a representation in the proper way through him, Government is sure to establish a High School.

ADVOCATE, 12th June, 1902.

Mr. Lewis' order regarding the increase in the rates of fees in the Municipal Schools in the United Provinces.

18. The *Advocate* (Lucknow), of the 12th June, observes—"We commend the speech of Lord Rosebery to the notice of Mr. Lewis, the Director of Public Instruction, and ask him to consider whether his order that the rate of fees in municipal schools of these provinces should be in no case lower than the scale of fees charged in Government schools, an order which will paralyse some schools, is wise, or the advice given by Lord Rosebery that the municipalities should give free education. The increase in the fees realised by the municipalities under Government orders will be paltry, while the municipal schools in the United Provinces which were meant for poor classes, will be availed of only by sons of the middle classes."

(f).—Agriculture and questions affecting the land.

GARHWÁL SAMÁCHÁR, May, 1902.

Famine in Garhwal.

19. The *Garhwál Samáchár* (Lansdowne), for May, regrets to say that there is great distress in Garhwál owing to the failure of the last two crops. The autumnal crop was in a very unsatisfactory condition on account of insufficient rain, and it was subsequently almost entirely destroyed by locusts. Again, the spring crop failed from drought, there having been no fall of rain during the winter. Even poor respectable persons, unable to bear the pangs of hunger, are to be found begging alms from door to door. At his late visit to Báng-ghát the inhabitants of that place appealed to the Deputy Commissioner for relief, and he assured them that adequate measures would soon be adopted. The Commissioner too has made a tour in the district. The editor recommends the grant of loans to these persons who are unable to do any manual work or who consider it beneath their position to do so. Moreover, he urges the opening of relief works which should be of a useful nature. He is opposed to such works as the construction of the Báng-ghát road. He is of opinion that a building for a High School might be advantageously erected at Srinagar during the famine.

(g).—General.

ADVOCATE, 8th June, 1902.

Quarrel between the Sessions Judge and the District Superintendent of Police, Rajshahi.

20. The *Advocate* (Lucknow), of the 8th June, publishes the following article in its leading columns :—"Rajshahi is the centre of public attention these days. A number of cases cropped up within the last few months in which the District officials figured prominently. The Judge, the Magistrate and the Police Superintendent played important parts in the drama, the scene being now and then shifted to Calcutta and Darjeeling. A judicial verdict gave birth to a private quarrel; this was followed by—it did not cause—some Moharram cases; and the scene about the judicial part of the drama drops with the publication of the High Court decision. What is going on as an undercurrent in the executive chess play no one can say with confidence. The matter began in this wise: Dinabandhu, a Hardwar dealer, left home on 29th June 1901, to make collections, saying he would return next evening. He has not been seen since then. On the third day the body of a middle-aged man was found, by some cultivators, half in the water; it was thrown into the river, the men fearing they would get into trouble. The police came to know of this and recovered the body. When the body arrived at the Assistant Surgeon's it was a mere skeleton and three ribs were broken. The skull appeared to be entire, but it was extraordinary that the Assistant Surgeon omitted to fill up the column describing the 'skull, brain and vertibræ.' The cause of death could not be stated. The fracture of the ribs might have occurred after death. The body was found wrapped up in mattings, tied up with strings. It was thrown about a good deal by the men of Mirpara. Kashi Pramanik saw them throw it down once when he chased them, thinking they were stealing cows. The corpse was supposed to

have been recognized by a list and a slip found on the body. The list and the slip, however, in court, were evidently never in water. Some mud had been put on it and then scraped off with a knife. There could be little doubt from the whole case that the real papers were illegible, and the papers in court had been prepared by the police. It was remarked that the papers were in the river one whole day, possibly in the water in the fields another day. The body was therefore not identified nor was there any proof that the person had been murdered. The club said to have been used in killing the deceased was not blood-stained, nor was it sent for chemical examination. The jury returned a verdict of not guilty. The accused, an innocent man, was acquitted by the Sessions Judge, Mr. Lee. Not only this. The Judge passed severe strictures on the perjury committed by Abdus Sattar, Police Sub-Inspector. On January 21, he wrote to the District Magistrate to prosecute Abdus Sattar. A reminder was sent on 4th February, and a communication was also addressed to the Inspector-General of Police on the subject. In this letter Mr. Ryan, the District Superintendent of Police, was also severely censured. The Sub-Inspector was prosecuted, tried and acquitted by Mr. Twiddel of Chupra notoriety. This made the police defiant in their attitude towards the District and Sessions Judge. Abdus Sattar showed it in his dealings with the Sessions Court, and Mr. Ryan in appearing in plain clothes to give evidence before Mr. Lee. Not only this. The District Superintendent of Police sought and picked a private quarrel with the Judge. There is a broad metalled road passing by Mr. Ryan's bungalow. It is the carriage drive of Mr. Judge Lee's house and has been used for 35 years by its occupants. On the 16th April Mr. Ryan wrote a letter to Mr. Lee threatening him with prosecution if he walked along the road which was evidently within his rights to use. Mr. Lee apparently treated the letter as a good joke; but, on going out he was astonished to find a barricade across it—a notice-board, a Sub-Inspector and five constables at the barrier armed with *lathis!* He knocked down the fence on the 19th April when Mr. Ryan threatened to search his house by force to recover the notice-board. The house in which Mr. Lee resides belongs to the Natore Raj family. Mr. Ryan put up another barrier on the road when the one placed by him previously had been removed by the Judge. Mr. Lee, probably apprehending a breach of the peace, now brought the matter to the notice of Babu Bhuban Mohun Moitra, executor of the estate of the late Raja Jogendra Nath Roy, to which the Judge's kothi belongs. The said executor finding that the act of Mr. Ryan was interfering with the rights of the estate, served him with a notice to remove the barrier, as otherwise proceedings would be instituted against him. When Mr. Ryan got Bhuban Babu's letter his courage apparently forsook him altogether and he wrote back to say that no case need be instituted against him as he was going to remove the barrier, which he subsequently did. Long before this final step was taken, the quarrel between Mr. Lee and Mr. Ryan had become a public scandal.

While this scandal was in progress, a number of Moharram cases cropped up. Four Muhammadans filed complaints in the Court of the District Magistrate, Mr. Roe, against Mr. Ryan, the District Superintendent of Police, in connection with the Moharram processions and the *marsia*. Tental Sheikh of Dargapara filed a case complaining that the accused had, on the 20th April, without any justification, wrongly trespassed into the yard of Makhdum Saheb's Dargah with a large number of constables, had caused hurt to the complainant and others by means of lighted torches and had interfered with the proper discharge of their religious functions. Kaju Sheikh of Boala brought a charge against the same officer to the effect that in the afternoon of the 20th April, when the complainant and others were conducting *Tazia* processions, the accused rode amongst the crowd, and caused hurt to many persons and among others wounded the complainant by making his horse tread upon his feet. The hurt was so great that the doctor who admitted him into the hospital declared that his feet would have to be amputated. The complainant also prayed the Magistrate to obtain the sanction of the Government to prosecute Mr. Ryan. Pachal Sheikh, Tental Sheikh and Kobad Sheikh submitted a petition to the Inspector-Genral of Police and to His Honor the Lieutenant-Governor of Bengal for sanction to prosecute Mr. Ryan. Mr. Roe, the District Magistrate, took the unusual course of asking privately for an explanation from Mr. Ryan. He then examined the complainants pretty severely. In the end he not only dismissed the cases, but called upon them to show cause why they should not be prosecuted

for giving false evidence. They got frightened and appealed to the District Judge for reopening the trial. Mr. Lee was prudent enough not to entertain the application; he sent it on to the High Court for disposal. Mr. Ryan's inhuman treatment was not confined to the complainants in the above case. Two more instances have come to light. A few days before the Moharram of this year a coachman of Kajibati, named Jhumar, alleged that he was seriously beaten by Mr. Ryan. He preferred a complaint in Mr. Twiddel's Court. Mr. Twiddel, however, out of 'tenderness for another official,' sent the application to Mr. Ryan, and an application for compromise was filed. It was brought about through the intercession of Syed Taffazul Hussain, the Sharistadar of the Magistrate. On 26th April Phazu Sheikh submitted a petition to the Lieutenant-Governor for permission to prosecute Mr. Ryan. This officer was said to have driven his pony through a large crowd, though there was no apprehension of a breach of the peace, and trampled upon the petitioner's left foot which has to be amputated. The occurrence was by the Bengal Government thought to be purely accidental and so permission to prosecute was refused. To come to the Moharram cases. When Mr. Roe asked for a record of the facts from the District Superintendent of Police about the charges brought against him, Mr. Ryan, in the course of his statement, denied the accusations and wrote: 'This complaint has been fostered by Mr. Lee, who collected these men, brought them to the Civil Surgeon, and instructed them to lodge complaints. The Civil Surgeon may be examined on this point.' Mr. Lee made the following statement:—

I was out for a walk on the Bandh. I was going to the *Bara Koti* to see Mr. Walker. Pochai came to me on the Bandh with a great sore on his arm. I asked him what he wanted. He said, 'the Police Saheb had branded him. I said, 'Go to the District Magistrate.' He said, 'I went to him; he drove me out with threats and abusive language. To whom shall we go?' I said. 'I write (wish) to make a note of what you say; come to the Bara Koti.' We proceeded to the Bara Koti (I think this was Tuesday morning.) Then some other people came up. I went to Dr. Jordan's house; they followed me and I slipped out of the back way and went home also by the back way.

I did not ask Jordan to examine these men. He said, 'What's this?' I said, 'These poor men have got their arms burnt.' He said, 'What do you mean?' I said, 'If you want to know, you had better ask them.' As soon as I got back on Tuesday, Reasat chaprasi said to me after I got home, 'I hear the Police Saheb has been branding people in the Moharrum.' He also offered to tell me what he did last Moharrum. I refused to listen. I had nothing whatever to do with bringing this charge against Mr. Ryan. I was extremely annoyed at having been brought into it. I told the man I was not the man to come to. The Police Saheb had blocked the road and I was the last man to come to.—'Zahurul Husain met me this morning and said, 'I am the Zamindar of these people.' I said, 'Did you see this?' He said, 'Yes, I did.' I said, 'Did you see Mr. Ryan brand these men? He said, Dr. Jordan's chaprasi Hamed will give valuable evidence.'

While dismissing the complaints, Mr. Roe writes thus:—

For motive we have to look to the nature and unpopularity of the police after the Moharrum, the drive (desire?) of the Muhammadan party to overawe the police with a view to enjoying further liberty at the next Moharrum, and the hope arising in their minds out of Mr. Lee's unfortunate private differences with Mr. Ryan, that Lee would help them.

And in the examination of Paichu, Mr. Roe went out of his way and sought, by cross-questioning, to mix up the name of Mr. Lee in the matter. He, however, very conveniently forgot to take down the evidence of Dr. Jordan who and his chaprasi could alone prove, whether Mr. Lee or Mr. Ryan spoke the truth. This is a very important point which was so nicely overlooked, while the name of Mr. Lee was brought down to the mire by unseemly attempts. Then came two more incidents. On the day when the Moharram cases were dismissed, a company of fifty constables, four head constables, two Sub-Inspectors, and one bugler paraded all through the town blowing the bugle. And when the witnesses in Phazu's case were being examined, they stood in files surrounding the place where the Magistrate was sitting. On the publication of the magisterial judgment, the Muhammadans convened a mass meeting to consider and express disapprobation of the decision. On the day of the meeting a *posse* of police force went to the scene and practically scared away the people assembling and assembled there. But some seven or eight hundred people stayed to pass some resolutions. All these facts show the executive of Rajshahi in not a very enviable position. When to this is added the fact that Mr. Williams, Commissioner of Bhagalpur, went to

inquire into the affair, but stayed to bless the executive, the sad lot of Mr. Lee, the Judge, becomes obvious. It was really one Judicial Officer against the whole host, the Executive Government from the District Superintendent of Police to the Lieutenant-Governor.

The High Court brings in the rear with a curious bias for the executive officials. On the receipt of an application to order a retrial, unaccompanied by the Magistrate's judgment, Mr. Lee sent for the records and referred the whole case to the High Court. He is praised for using the wise discretion in not passing orders himself, but is found fault with as he did not ask the complainants to move the High Court themselves, but accepted their petitions without the order complained against accompanying them. The Judges do not agree with Mr. Lee in thinking that all that was needed was not done in coming to the fact about the charges against Mr. Ryan. The judgment then runs thus:—

'It is much to be regretted that the unfriendly relations between the Sessions Judge and other officers of this district should have become so well known as to become a public scandal. We find that the complainants, instead of proceeding to the Magistrate to make their complaints in the usual manner, should have thought it proper to go to the Sessions Judge, and we can attribute this only to the knowledge of the dispute between him and the District Superintendent of Police, so as to evoke his sympathy and support. The Sessions Judge very naturally resents the statement made by Mr. Ryan that the cases had been fostered by him. Mr. Ryan may have thought so. We have no doubt that he was under a wrong impression. At the same time, we think that it was unfortunate, having regard to the strained relations existing between himself and Mr. Ryan, that the Sessions Judge should have taken the part in the case, which it is apparent he did.'

And then reference is made to Mr. Lee's further explanatory note to show how he unfortunately imported the private quarrel between himself and Mr. Ryan into the case, and showed himself in anything but a judicial frame of mind while engaged in the discharge of his judicial functions. We are afraid Mr. Lee has been more than rebuked for the temper he displayed in the matter. But what about the despicable part played by Mr. Ryan and not very dignified attitude of Mr. Roe in this connection? The Pennel case has perhaps, to a great extent, demoralised the entire public service of Bengal, executive and judicial, to the advantage of the latter."

New Bureau of Commerce of India.

ADVOCATE, 12th June, 1902.

21. The *Advocate* (Lucknow), of the 12th June, says:—"Is it impossible," Lord George Hamilton asked in 1897 on the occasion of the Indian Budget Speech in Parliament, "to so alter the current and tendency of the education we give as to associate it with objects of a practical and technical character, by which India's latent resources might be developed, her industries multiplied, and productive power extended?" In a country like India where the Government have to take the lead in almost all important movements, such a thing as adaptation of the educational system to the needs of the country is only in the hands of the Government. Nay, more. Used as we are more to State initiation, may we not put this question to Lord George Hamilton in England and Lord Curzon here: Is it imposible to so arrange the organisation of the Government as to make it possible for the collection, collation and publication of all needed information on the commercial progress of the world, and for the establishment of a commercial museum at Calcutta with branches in provincial towns and centres of trade? It is needless to quote here the opinions of the authorities on the necessity of industrial development in this country. This is called for to prevent the ever-present famine devil from devouring the poor labourers and agriculturists; it is needed to turn the tide of office-seeking among the products of our schools and colleges, to whom it is not enough to say only 'Turn to manufactures;' they stand in need of both training and information. Such a course is advisable if the British Government are to be true to their profession that Providence has brought them here for their own good as well as for the benefit of the teeming millions of India. The problem is old enough in all conscience. It was in 1872 that Dr. Forbes Watson, Reporter on the Products of India, drew attention, in the first place, to the want of a really exhaustive and systematic knowledge of the various products of India both in their raw and in their manufactured condition. There are certainly abundant materials for general superficial knowledge of Indian products, but in order to render such knowledge really useful and applicable to trade and industry much more precise

and comprehensive information is required. Each kind of produce must be accurately described, the different varieties and species distinguished, the places and the methods of production ascertained, the commercial and industrial value investigated, and the question of supply and utilization discussed. And when all this is accomplished, provision must be made for rendering the knowledge easily accessible and available for immediate reference, not only by Government authorities, but by agriculturalists, manufacturers and men of business generally. Dr. Watson held then that the want of such information was the cause why English capital did not flow towards India in spite of the best guarantee for the protection of life and property. Such a knowledge is in Europe the accumulated results of the efforts of many successive generations, the work of legions of pioneers of enterprise. To shorten, in India, the period of preliminary trials, and unavoidable failures, and to hasten the advancement of the country appeared, in the opinion of Dr. Watson, to be in the power of the Government, which, although unable to take the place of individual enterprise, might promote inquiries which would facilitate its task. Public, as distinguished from private, action assumes in India much larger proportions than it does in England, and it will be acknowledged that this has always been the admitted policy of the Government of India. Much has already been effected with respect to opening up the country by means of information. The trigonometrical, topographical, revenue, and geological surveys have been undertaken on a scale of perhaps unprecedented magnitude. It remains to complete them by an industrial survey which should take stock of all the various productions of the country—agricultural, forestal, pastoral, and mineral—of manufactures, of the localities of production, of the varieties, qualities and values of produce, its supply, mode of distribution and consumption. But the Anglo-Indian members of the India Office stand in the way. Next to industrial survey is the need of technical education. On this point, the views of the late Sir W. W. Hunter were very sound and sympathetic. "It is no use in disguising the fact," said he once in Calcutta, "that India has to compete with other countries in her industries in a way which she has not done before. India has to compete with Australia for wheat, &c., with China for tea, with California and with other countries, and she will only be able to do this if she gives her children the same kind of education as the people of those places have. That lies at the root of all technical education. We wish that our agriculture shall beat the agriculture of other countries, that our artisans in metals shall beat those of other countries, that our employés in cotton-mills shall beat those of other countries, and if you are to enable them to go so far you must give them the education of those in other countries, and I sincerely hope that the country will take hold of this feeling." This is, as we have said above, but the initial measure for the development of our resources. Much more than this is necessary apart from the reform in the educational system of the country. To this end the new policy, about to be inculcated is expected to do something for industrial and commercial education. For this purpose we can do no better than follow the 'wide-awake' Japanese who in their Tokio Higher Commercial School teach the students the every-day methods and forms of Western business by actually practising them in a large room, in a make-believe way, as if genuine transactions were really being carried out. These two very important reforms can only be carried out under a competent Minister of Commerce combined with a Minister of Education. The preliminary step has at last been taken by Lord Curzon after a lapse of more than a quarter of a century.

The post hitherto held by Sir George Birdwood in the India Office was the other day abolished. From its ashes, like the fabled phœnix, has risen here in India the Commercial Bureau. A Director General is shortly to be appointed. He is to arrange to procure from English, Indian and foreign sources not merely regular periodical reports, but returns on subjects of particular interest which he may desire either of his own motion or at the instance of commercial bodies or individuals, and for the communication of the information thus collected the Director-General would have three principal channels. In the first place his office would contain a library of carefully arranged information in books, reports, pamphlets, notes and maps, and this should be at the disposal of the public. Secondly, an important branch of the bureau would consist of an inquiry office, in which all information not readily available in the library would be arranged

registered, carefully indexed, and brought up to date. Trained subordinates should be attached to this office charged with the duty of assisting members of the public in formulating their inquiries, and in tracing out and supplying information required. Enquiries which this office was unable to answer would be passed on to the Director-General whose duty would be to endeavour, if possible, to procure the materials for a reply. Thirdly, information suitable for publication would be issued in a periodical journal. This should contain most of the statistics now published by the Statistical Department, together with comments on, and analyses of consular and commercial reports, and like it, would also from time to time contain special reports and articles such as are found in the *Board of Trade Journal* in London. It is proposed that the Director-General should have his headquarters at Calcutta, but he would be required to visit other chief ports and the large inland centres of trade at convenient intervals. He might also occasionally be required to visit Simla to consult and advise the Government of India on matters of importance. The Director of Statistics would be charged with the compilation of statistics received by the commercial branch in addition to those now compiled by the existing Director-General of Statistics, and would be responsible for their form, punctuality and accuracy.

Over and above the information promised above, another very important institution is urgently needed. It is a Commercial Museum on the lines of what exists in many countries in the West. We have something of the kind in Calcutta; the economic section of the Indian Museum is intended to serve a part of the purpose of an institution of the type. In the plan and purpose of the Philadelphia Economic and Commercial Museum we have the ideal largely realized. It consists of collections of natural products from all the countries of the world with samples and cases of manufactured products from foreign countries. Its objects are to bring before the American manufacturers, dealers and consumers all the varied products of the world, to publish all possible scientific and useful information, to place on exhibition manufactured articles and samples with full information. The Museum has a good division of exhibits and departments. First come exhibits according to countries. Under this classification a visitor may study the resources and commercial features of any particular country; can see the extent and variety of its products, investigate the character of its industries, climate and soil; the means of transportation and manner of communication with the commercial world, and thereby be enabled to derive from the exhibits, maps, charts and other data collected, valuable information necessary in the conduct of his business. Then these very exhibits are arranged differently with a view to giving better information to a visitor. They are classed according to the kinds of products. Under this classification the manufacturer, merchant or consumer interested in any particular commodity may here find systematically arranged and displayed samples of the various products, which interest him, collected from all sections of the globe, with all obtainable data possible, whereby he may judge of their commercial value. For instance, the manufacturer of wood has displayed for his benefit thousands of samples, embracing nearly all the woods of the world in sufficient size and quantity, and with data necessary for him to determine their value in his particular industry. Likewise the textile manufacturer may here find samples of the wools, silks cottons, vegetable fibres, etc. from every foreign country, comprising the most varied and complete collection of its kind in existence. The collections of hides, skins, leather, tanning materials, dyeing-stuffs, food products, oils, medical drugs and herbs, minerals, etc., are intended to enable the dealer in these products to be fully posted up in the constantly changing conditions of the markets of the world. Such collections are, as is natural, renewed or augmented as necessity requires. Not only are samples of foreign manufactures kept, but novelties and improvements made in any part of the world are promptly reported, giving even detailed information as to their source, cost of production, selling prices, import duties, manner of packing, patent rights, etc., etc. The greatest advantage is given to the American by the Scientific and Experimental Department, where a careful study of the scientific and economic value of all products collected are made. As for instance tan barks are carefully examined; woods are studied; gums and resins are tested. Many new vegetable fibres are investigated with reference to new applications, and in general new articles are subjected to scientific investigation for the purpose of determining their commercial and practical value. Through

the publications of this department, the institution co-operates and exchanges with all other scientific and educational museums of the world. The Imperial Institute of London was expected to serve this purpose. It will not be out of place here to repeat our request that the Indian Section may profitably be removed to this country and amalgamated with the economic section of the Museum at Calcutta after due enlargement. When these measures have become facts, then only we shall have reason to hope for a better and materially prosperous India, not of British capitalists alone, but of Indians as well.

V.—Legislation.

Advocate, 8th June, 1902.

The Partition Bill introduced into the Madras Legislative Council.

22. The *Advocate* (Lucknow), of the 8th June, observes:—"The Madras Government last week introduced a very important Bill into their Legislative Council. It is intended for the protection of certain large landed estates from being partitioned or otherwise alienated, wholly or partially. It aims practically at perpetuating big estates and their traditions. Lord Wenlock was the real originator of the scheme. It has met with general approval. The *United India* expresses the views of the educated people of the Presidency. Mr. S. Sankarasubbaiyar and others think that these ancient houses of landed aristocracy are somewhat like our Indian rulers. As the latter are not at liberty to alienate any portion of their territory or partition them among their heirs, so the proprietors of these ancient estates should be tied down to a minimum discretion in the exercise of their proprietary rights. 'The zamindars constitute the flower of the aristocracy of the Indian community,' says the Ex-Dewan of Travancore, and 'it would be a suicidal policy to allow the aristocracy to break up and dwindle into insignificance.' This is the feeling, so congenial to the conservative instincts of the Hindus, that has brought to the proposed measure the support of a unanimous public opinion. The Government of India does not like the passing of a permanent measure before trial. So a small Bill as a temporary measure has been passed to remain in force till the 1st June 1903. Within the period within which the new Act is in operation, no suit in which the question of partibility is in issue shall be commenced or continued, and no civil court shall, in any suits or legal proceedings, other than suits now pending before it, or which may be instituted within the period during which this Act is in operation, decree or order a partition of any of the estates named in the schedule, provided that if any of the said estates are hereafter excluded from the schedule, or if no provision is hereafter made for the further continuance or re-enactment of any, or all, of the provisions contained in this Act, such suits or legal proceedings other than the suits, may be commenced or revived as if this Act had not been passed. This will give time to Government and the public to consider leisurely the whole question, and, at the end of 12 months, the permanent legislation called for in the case will be considered. When the people are not intelligent enough to see the danger of unlimited partition of property, it is better that the State should step in."

VI.—Railway.

Awázah-i-Khalq, 8th June, 1902.

Certain complaints regarding the Railway administration in Benares.

23. A correspondent of the *Awázah-i-Khalq* (Benares), of the 8th June, complains that as no train runs from the Benares city to Mogal Sarai to meet the train which leaves Moghal Sarai in the morning for Bombay, passengers are put to great inconvenience thereby. Similarly passengers arriving at Moghal Sarai in the evening from Gya have to wait for hours together before they get a train to resume their journey. The booking-office for third class passengers lies at a considerable distance from the railway station platform both at Moghal Sarai and the Benares Cantonment. The booking-office for third-class passengers, whose number is very large, should of course be separate from that for passengers of other classes, but both these offices must be on the station platform itself so that passengers may easily find their way to them.

Oudh Akhbár, 13th June, 1902.

Non-acceptance of 1840 rupees by railway officials from the public in payment of fares, &c.

24. A correspondent of the *Oudh Akhbár* (Lucknow), of the 13th June, does not understand on what ground the railway officials refuse to accept rupees issued in 1840 in payment of fares, &c., when these coins are freely taken at the Government Treasuries, and find unrestricted currency in the bazars,

banks, &c. So long as the rupees in question continue legal tender, the railway officials are bound to accept them. Government should see to the matter, for the refusal of these coins by the railway officials sometimes causes great inconvenience to passengers.

25. The *Advocate* (Lucknow), of the 8th June, remarks:—"There is some fascination about espousing a doomed cause. The *Indian Engineering* just now labours under this charm. The ticket-collector on our railways is not a very welcome person to Indian passengers, particularly those of the lower classes. His insolence is proverbial, so much so that the heads of railway administrations take particular care to supervise his work and inquire into complaints made against him. At the last Conference between railway officers and Mr. Robertson in Calcutta, the subject was pretty well gone into and the managers of railways practically admitted the existence of the evil. Now the *Indian Engineering* comes to champion the lost cause in these words:—

ADVOCATE, 8th June, 1902.

A defence of the railway ticket collectors.

'As to the insolence so often charged to ticket-collectors, this is, we think, as a rule, grossly exaggerated. When a man has several hundred tickets to examine in a very limited time, he is naturally apt to speak somewhat sharply when needless delay is created; and, as everyone knows who deals with the lower class of Indians, every man measures his politeness by his opportunities; he is not prone to inconvenience himself by hurrying and, if he were not urged, would spend a considerable pace of time, very pleasantly to himself, but not quite so to the worried inspector, in opening knots and searching for the apparently elusive scrap pasteboard. Even among the upper class, little consideration for others will be found under such circumstances. A native gentleman (?) on being asked politely for his ticket was seen to throw it on the ground and to tell the ticket-collector to pick it up for himself. It is to this sort of man that these clamorous demands for more room and more subservience are usually traceable, men who wish to travel in first class comfort and style and in reserved compartments at the price of a third class ticket. Europeans are not always quite responsible on this point: we have had to listen to more than one altercation between the station staff and passengers, and have been generally agreeably surprised at the moderation and good sense shown by the former, but not at that shown by the latter.'

Surely the dilatory habits of the masses cannot justify the ticket-collector in ill-treating the passengers."

VII.—Post Office.

Nil.

VIII.—Native Societies and Religious and Social Matters.

26. The *Árya Darpan* (Sháhjahánpur), for May, publishes an article in the form of an appeal by Hindu widows to Lord Curzon. The widows praise the British Government for the grant of liberty to the people and for its solicitude for promoting their welfare and for its putting a stop to slave-trade, thagi, suttee, infanticide, &c. But they regret to say that both Government and the public are entirely indifferent to their sufferings. The Hindu religious books expressly permit the remarriage of widows whose marriage with their deceased husbands was not consummated; and the *Niyog* form of widow marriage was prevalent up to the time of the Mahábharat. The Hindus adopted the custom of child-marriage under the supremacy of the Muhammadan Kings, who took to forcibly carrying unmarried Hindu girls to their palaces. The total Hindu population is twenty crores, of whom no less than two crores are widows, and more than ten thousand of these widows are children under five years of age! Their lot is a very hard one. They cannot eat rich food nor wear fine clothes. They receive little or no sympathy at the houses of their fathers or fathers-in-law. Their constant desire is that death might instantly put an end to their miserable existence. How unjust and unfair it is that a man readily takes a second wife to himself on the death of his first wife; but a woman is allowed to marry but once. Act XV of 1856, which was passed by the Government of India in 1856 in the time of Lord Canning through the efforts of Pandit Ishwar Chandra Vidyá Ságar, has failed to promote widow marriages, inasmuch as it does not render the performance of such marriages compulsory. Owing to the prohibitions against widow remarriage no Hindu household is happy, but rather resembles hell, and there exists a great deal of avoidable crime in the shape of abortions, elopements, &c. No wonder if

ÁRYA DARPAN, May, 1902.

An appeal to Lord Curzon to introduce widow remarriage among the Hindus.

famine, plague and other visitations are due to Divine vengeance for the sufferings of widows. In conclusion, the memorialists pray that the remarriage of those young widows among them whose husbands died before the consummation of their marriage may be made compulsory by law.

IX.—Miscellaneous.

Advocate, 12th June, 1902.

Captain Fullerton's Report on plague administration in Allahabad during April 1902.

27. The *Advocate* (Lucknow), of the 12th June, observes:—"Captain T. W. A. Fullerton, Special Plague Officer of Allahabad, before leaving the town, submitted a report on plague administration for the month of April 1902, which contains certain general observations which deserve attention. Speaking of the origin and spread of the epidemic, the Captain refers to the popular opinion in Katra which attributes the outbreak to two Muhammadan umbrella-repairers, who came from Bombay about the end of last June. But he did not consider this to be the real cause, and attributed the outbreak to a small town in Soraon Tahsil. Grain was removed from infected areas to Katra at the time. The disease lay dormant till July. From Katra the disease was brought to non-infected muhallas and villages. The people themselves admit that the spread of the plague was due to grain, and they showed reluctance in using articles of food which were kept in houses where rats had died. The same had been the case with clothes; the animals besides rats and mice, which were attacked, were dogs, cats, squirrels, moles, pigs and goats. There was clear proof in one village of infection of the disease being brought in by dogs. Captain Fullerton does not mention the fact that monkeys also carried infection from muhalla to muhalla. Several cases of death of monkeys by plague were reported by certain villagers in the Fatehpur district. Thus, if animals whom no human agency can prevent from visiting one place after another, which cannot be denied their liberty, are liable to carry plague germs, how is it possible to protect any particular place from its depredations? This makes one hopeless of success of any plague preventive measures. The observation made at Allahabad by the plague officers themselves shows how ignorant, and, to a certain extent, malicious, is the cry raised by certain Anglo-Indian papers which throw all blame on the people for the outbreak and spread of the disease. They callously accuse people of negligence to health rules, and add insult to injury by saying all sorts of things about the filthy habits of the people. Now nobody will deny that the three higher castes of the Hindus are generally clean in their habits. Who can accuse the Brahman of being filthy? and yet the Brahmans have lost heavily on account of the plague. Among the Sudras, the Ahirs are not filthy as other lower castes are, but they too have lost larger numbers than other lower castes have done. Captain Fullerton says:—

> 'The return of deaths according to caste since the outbreak commenced for the district is incomplete, as no return has been received from Karchhana tahsil. The lower castes have been grouped under one head "Other classes," and account for 2,007 out of 7,248 deaths classified. This is not remarkable, as they form a large proportion of the population. Banias have suffered severely, and this is probably accounted for by their being traders in grain. Brahmans have also suffered severely, probably, owing to their close relationship with Banias and others in their priestly capacity. Ahirs and Kalwars have had a large number of deaths. I have noticed that Ahirs are frequent carriers of the disease as their occupation brings them so much into infected areas.'

The explanation to our mind is not complete. Why should the non-meat-eating population die in larger numbers of plague than meat-eaters? Banias are grain-dealers, but Brahmans are not; and every Bania is not a grain-dealer. Every Brahman could not come in contact with grain dealers in his priestly capacity, because the vast majority of the Brahmans are not priests. Telis everywhere are taking to grain-dealing as their profession. Why should they suffer in lesser numbers than the Ahirs who are not meat-eaters? Perhaps there is only one explanation for this difference in the mortality of different castes, and it is this, that since last famine the vegetarian population of India has suffered most. The food which it consumes is not sufficiently nutritious so as enable it to fight the epidemic disease. The Brahmans and the Banias have died in large numbers, because they do not get nutritious food. The average Muhammadan is not more cleanly in habits than the Brahmans, but he could withstand the approach of the plague in a better manner than Brahmans. And why? Because

his diet is more nutritious and he gets it cheaper than does the vegetarian. This experience is not confined to Allahabad alone; it is the experience of Bombay as well. In the last census it came out that the Jains of Bombay lost more largely than any community. Can anybody accuse the Jains of uncleanliness? They are intelligent enough not to permit themselves to be under-fed. If they have lost largely, it is due to the want of nourishing food; what they consume, such as *ghi*, butter, and other preparations of milk, are neither pure nor sufficiently cheap to enable them to consume these necessaries in sufficient quantities. Similar has been the experience of the people at Cawnpore. So far the plague in Cawnpore has been confined to Brahmans, Banias and such other castes of Hindu society. The incidence of deaths among females has been the largest; Captain Fullerton says in his report:—

'Out of 5,246 deaths occurring among persons above 12 years of age 2,312 were males, 2,934 females. The larger proportion of females is probably owing to their manner of in-door life exposing them to a greater risk of infection. Out of 7,243 deaths which I have been able to classify, 1,997 took place among children under 12 years of age. This is a small proportion and is probably due to the more open-air life which children naturally lead.'

The explanation of Captain Fullerton cannot be considered reasonable unless further classification is made of the women who died of plague in Allahabad. Preventive measures adopted have been classified under four heads:—

"Disinfection without evacuation of houses; disinfection with evacuation of houses; evacuation of houses without disinfection; inoculation."

Up to 30th April 16,854 houses were disinfected; after disinfection only in 158 houses cases of plague occurred within ten days after the operation. In 3,055 houses disinfected cases had occurred previous to disinfection. The results of disinfection to be satisfactory require evacuation for days, if not for months together, to which the villagers or citizens could not agree. Eight hundred and ninety-five persons got themselves inoculated; the number was so small, but it was impossible to determine how far persons inoculated were less liable to infection. The other portions of the plague report of Dr. Fullerton deal with the organization of preventive measures. We need not go further. Captain Fullerton and his subordinate staff deserve well for their endeavours to free Allahabad of plague. Whether they succeeded in clearing the town of plague or the epidemic died of itself on the approach of hot weather are questions which have to be decided: one thing is clear, that the information as to the means by which it is possible to prevent its approach has not increased by the successful administration of plague at Allahabad."

28. The *Vánijya Sukhdáyak* (Benares), for April, received on the 11th June, says that the bathing-*ghâts* at Benares which are the mementos of the former Hindu rulers of India, are in such a dilapidated state at some points that, in spite of the police guards stationed there, the bathers are not unfrequently liable to be drowned. The local society called the *Kashi Sujan Samáj*, is said to have memorialized the Local Government, praying for the repair of the ghâts. The writer, expressing a hope that Government will comply with the request of the *Samáj*, appeals also to the Native Chiefs whose ancestors constructed the ghâts in question, to make suitable grants of money for the maintenance of the ghâts in order.

Need for the repair of the ghâts at Benares.

Vánijya Sukhdáyak, April, 1902.

29. The *Advocate* (Lucknow), of the 8th June, says:—"'Excepting a very low section of the Vernacular Press, it may be said that the vernacular newspapers generally have been conducted with marked moderation, and exception cannot be taken to the tone of criticisms adopted by any journal discussing Government measures and questions of the day.' Such is the testimony borne by the provincial Government to the tone of the Vernacular Press in 1900-1901, and it is a testimony on which the press has every reason to feel satisfied. The questions treated by the press covered much ground. In political and foreign affairs we are told that the Congress, the South African War, and the Chinese imbroglio occupied the attention of the Press. Referring to discussions on Congress questions, the Government Reporter says:—

The Vernacular Press of the United Provinces in 1900-1901.

Advocate, 8th June, 1902.

'Generally speaking the Congress movement has failed to provoke any lively controversy in the Native Press, and the fact that only a couple of Urdu newspapers of any import-

ance had attempted to espouse the cause of the Congress indicates that the movement is losing its importance.'

The Government Reporter ought to know that the Congress has passed that stage when it could rouse any lively controversy; for good or evil it has become a permanent institution of the country and hence few supporters in the Press feel it worth their while to defend its character. Its proceedings continue to rouse public criticism and attract attention. The Reporter further says:—

'There was a remarkable absence of comment in the vernacular newspapers on the frontier policy of the Government, and only a few papers attempted to discuss the question. This is probably due to the failure on the part of Native journalists to grasp the political situation.'

This may be partially true. What materials do there exist before the Press in India that it may intelligently discuss frontier affairs? As a matter of fact, the Government of India has so nicely taken under its control all sources of information that any serious event which might happen on the frontier is first known in London, then in India. Not unoften it so happens that Reuter for the first time gives out certain pieces of frontier news, several days after the occurrence of the event. Only last year we saw how the first news of Amir Abdur Rahmen Khan's death was received from London. The news first reached England whence it came in private telegrams to Calcutta. Next day, the news was announced by Reuter, and then the Press Communique followed. The Indian Press, English and Vernacular, has no resources of its own for news beyond the frontiers. The same remarks apply to other defects in the Press pointed out by the Government Reporter. If the Vernacular Press is not well informed in certain matters, it ought to be taken into consideration what sort of encouragement it receives from the Government Secretariat. Not a scrap of news or a paragraph is sent from the Secretariat to the Vernacular newspapers. Now and then slips, those too in English, are sent to the Press from the Secretariat about an exhibition in a foreign land, or about certain funds raised under official patronage. Beyond that, the Press is left to take care of itself. The information of the Press is limited and in the limited groove it gives expression to public opinion. A machinery exists which the Government might use to the advantage of the public, if the Government could see its way to utilise the columns of the Press.

One complaint generally made against the educated Indians is that they go in more for politics than questions dealing with domestic reform. We have said that the charge is groundless in so far as efforts are made in the Vernacular Press to treat social questions, and what greater proof of this desire for social reform can there be had than the existence of a number of vernacular journals solely devoted to the discussion of religious subjects? Out of 89 Vernacular newspapers and periodicals that were on the list at the end of the year, fifty per cent. were devoted solely to the discussion of questions dealing with religious and social reform, and these had the largest circulation. We are glad to be told that several social reform periodicals had a circulation of over 1,500 copies. Most of the periodicals devoted to Arya Samaj, Sanatan Dharm Sabha, Caste Conferences and Muhammadan Anjumans are in the hands of English educated men who, by their anxiety to press questions of social reform upon public attention, have proved that the charge that they are indifferent to reforms which are likely to make them and their families happy is groundless. Most of these journals are conducted with pure philanthropic objects, the conductors being not at all interested in any pecuniary return. We must say that the Vernacular Press in these Provinces is hardly a success. Few newspapers are self-supporting, fewer even adequately pay their proprietors and editors a return for the labour, and there is no better prospect for them till mass education makes some progress. In the meantime the conductors of the Vernacular Press in these provinces have to perform their duties as faithfully as they can in placing a high ideal before their countrymen."

ALLAHABAD:
The 17th June, 1902.

PRIYA DAS, M.A.,
Government Reporter on the Native Press for the United Provinces of Agra and Oudh.

CONFIDENTIAL.] [No. 25 of 1902.

SELECTIONS

FROM THE

NATIVE NEWSPAPERS

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(a).—Foreign.

Hindosthán, 18th June, 1902.

1. The English *Hindosthán* (Kálákankar), of the 18th June, remarks:—

Friendly attitude of England towards China.

"It is gratifying to observe the consistent and firm policy which has been pursued by the English Government in China, and that they are working hand in hand with America in this respect. A wise concession has been made in the matter of the compensation claims which China is finding so much difficulty in meeting, and the *pro rata* reduction made in them will, as the *Times* points out, increase the confidence of the Chinese in British justice and fair play. The same attitude has been assumed by America, and the Chinese cannot fail to contrast this treatment with that of other effusively friendly States, whose gushing but hollow pretensions are not backed up by deeds to prove their reality, but are on the other hand, mere cloaks to a policy of grab. The British Government is also most liberal in its policy in regard to Railway construction in China. They are quite ready to let the Chinese exclusively construct the railway from Peking to the Great Wall, but are determined to firmly resist any interference by Russia, which will give that country an undue control over the railways in China, and lead to complications to the detriment of British and Indian interests should further troubles arise in the Far East."

(b).—Home.

Prayág Samáchár, 12th June, 1902.

2. A local correspondent of the *Prayág Samáchár* (Allahabad), of the 12th June, adverting to the approaching Coronation of His Majesty King-Emperor Edward VII, observes

His Majesty's Coronation.

that some Anglo-Indians recommend the abolition of the income-tax in honour of the happy occasion. But the masses, who are suffering from the abnormal rise in the prices of food grains, would welcome a reduction in the land revenue assessments or the prohibition of the slaughter of kine for food. Any such concession would greatly add to the popularity of His Majesty with the people, and long perpetuate the memory of his coronation among them.

Al Bashír, 10th June, 1902.

3. *Al Bashír* (Etáwah), of the 10th June, is glad to say that Government has decided to hold the Coronation Darbar at Delhi in the afternoon owing to the occurrence of the Id on the Darbar day, so that the Musalman visitors may be able to attend the Darbar after saying their Id prayers. But as lakhs of Musalmans will be present in Delhi on the occasion, the existing *Idgah* cannot possibly accommodate them, and they may therefore be unable to perform their Id service jointly in one place and pray for the prosperity of the King-Emperor. According to the Muhammadan belief, the larger the number of men joining in a prayer the more effective it is, and hence it would not perhaps be incompatible with the love of Lord Curzon for the sublime to avail himself of this rare opportunity of witnessing the picturesque scene of lakhs of Musalmans simultaneously engaged in a religious service and offering prayers for His Majesty. Such a scene would be simply unparalleled in India, not having been witnessed even in the time of the great Moghul Emperors. Hence it would not perhaps be amiss if Lord Curzon were requested to provide sufficient room in Delhi for the Musalmans to say their Id prayers on the occasion, the latter themselves not being in a position to arrange for the same. His Lordship should also connect the site chosen for the purpose with the Darbar grounds by a tramway, so that the Musalmans having done with their Id service, may at once be able to proceed to the Darbar.

Need for providing a spacious site for the Musalmans to say their Id prayers on the day of the Proclamation Darbar in Delhi.

Garhwál Samáchár, For June, 1902.

4. The *Garhwál Samáchár*, for June, says that as mere physical statues or ornamental houses erected in memory of a personage serve no practical purpose, the five thousand rupees that has been collected in the district of Garhwál as subscription to the Memorial Fund of Her late Majesty the Queen-Empress Victoria, may be given as an aid to the High School newly started at Srinagar, and the institution called after Her Majesty. This suggestion, if adopted, will certainly serve to perpetuate Her

A suggestion to give the money raised for the Victoria Memorial Fund in Garhwal to the newly established High School at Srinagar, and call it after Her Majesty.

late Majesty's memory in Garhwal better than merely ornamental memorial. The Srinagar High School Committee would do well to represent the matter to the Deputy Commissioner, and the editor sees no reason why the money raised in Garhwál for Her Majesty's memorial should not be allowed to be utilized in that very district.

ADVOCATE, 15th June, 1902.

The Lascar Question.

5. The *Advocate* (Lucknow), of the 15th June, says:—"The narrow-minded Australians are not only bent upon preventing Indian immigration to the colony, but mean to dictate to the British Government its duty with regard to the Asiatic races, irrespective of the flag the latter live under. Our readers know well how the P. & O. Company were threatened with all sorts of troubles if they continued to keep Indian lascar crews on board their steamers. The Directors stood firm. The result has been the appointment of a Parliamentary Committee to enquire into and report on the question. Coming, as they do, in frequent contact with Europeans, our lascars have learnt the art of agitation for the redress of their grievances. On Wednesday they held a monster meeting in Bombay to pass a resolution of instructions to Darusa Chichgar who goes to London to give evidence before the Committee. More than two thousand men were present. They resolved thus: That lascar stokers, saloon men. and other sea-faring men among their respective communities beg to appeal to the genuine English instincts of the Parliamentary Committee, and pray that in their inquiry they will do justice to the thousands of humble British subjects who along with their forefathers have been employed on British merchant ships, and who, by their sobriety, honesty, obedience, hard work and capacity for sustained labour have satisfied their commanders and others above them on board. and who had won medals and distinctions, for meritorious services at sea. Lascars would, if deprived of their employment, be thrown adrift into the world, and would die in poverty and disgrace. That the lascars, coal trimmers, saloon men, &c., submit that, taking into consideration their capacity for work and their death-rate, they generally stand in a favourable comparison with the men of other sea-faring communities, and that it is indisputable that the annual official reports bear testimony to the low percentage of desertion, disobedience, or crime in tropical or cold climates, and also to the extremely low death-rate among them compared with that of any other sea-faring community for a number of years; and lastly, acknowledge the value of their services in connection with Government transports. We hope the Coronation year will be one for rejoicing to Indians by the acquisition of a status in the Empire, and not one of sorrowful remembrance for deprivation of rights and privileges now enjoyed."

OUDH SAMÁCHÁR, 7th June, 1902.

Behar Bandhu on the alleged change of attitude of the British authorities towards the people.

6. The *Oudh Samáchár* (Lucknow), of the 7th June, republishes an article from the *Behar Bandhu* (Bankipur) in which the writer says that the Hindus, as a rule, consider Akbar a very good king, inasmuch as he raised Hindus to the high posts of ministers and commanders in his army, put a stop to cow-killing at some places, married Hindu girls, and so forth. But the editor would praise Aurangzeb, although he levied the poll-tax and broke the idols of Hindu gods. His policy, as it were, revived the dead Hindu community. The Hindus were about to be destroyed by Akbar by his deceitful tricks. But, thanks to the tyranny and oppression of Aurangzeb, which roused the Mahrattas and Rajputs from their lethargy and thus led to the revival of Hinduism. God has conferred a great boon on this country by establishing British supremacy here. Struck by the justice, the sympathy, and the solicitude of Englishmen for the welfare of natives, the latter were disposed to consider the former as gods. The natives were so enamoured of the religion, dress, mode of life, &c., of Englishmen that they commenced becoming converts to the Christian religion, and adopting the use of English dress, cigars, liquor, tables, chairs and so forth. No wonder then if God has effected a change in the attitude of the rulers towards the people, seeing that this country was likely to be Anglicised and the Hindu religion was threatened with entire extinction. No wonder if English Judges showed partiality to Englishmen in mixed cases at the inspiration of God himself. The disgrace which Pennel and Cotton have had to bear may also be due to the same cause. If the native public strongly protest against a Bill, Government assuredly passes it. Why is it so? Why does Government persist in making itself hateful in the eyes

of the people? This is probably due to some secret cause. Formerly the attitude of Englishmen towards natives was sympathetic, but now it smacks of hatred. Formerly the relation between Englishmen and natives looked to be like that between a tutor and a pupil, but now it looks to be like that between the rulers and the ruled. Formerly Englishmen sympathised with natives in their unsatisfactory condition, but now they view them with envy. A very serious outrage was committed in the Lat Bhairon temple at Benares, but the police inquiry ended in smoke. Why was it so? An ordinary Englishman had Pandit Yashwant Gopal, a Brahman, shoe-beaten. But why is it that Government took no notice of the matter? Why has such a change come over the mind of the British Government? No wonder if the Divine will is at the bottom of the change.

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

Bhárat Jiwan, 16th June, 1902.

Pension sanctioned to Rani Hem Kunwari Debi of Kalahandy in the Central Provinces.

7. The *Bhárat Jiwan* (Benares), of the 16th June, expresses satisfaction that the Chief Commissioner of the Central Provinces has sanctioned a pension equal to one-fourth of the pension which the late Raja of Kalahandy received, to his widow, Rani Hem Kunwari Debi, but regrets to say that the pension is inadequate. In view of her high social position the pension is insufficient to meet her daily expenses, the cost of her pilgrimages to the sacred places, the expense of education of her adopted son, and so forth. Under these circumstances it is to be hoped that the Chief Commissioner will see his way to increasing her pension.

IV.—General Administration.

(a).—*Judicial and Revenue.*

Advocate, 19th June, 1902.

Deputy Collectors' Competitive Examination in Bengal and the United Provinces.

8. The *Advocate* (Lucknow), of the 19th June, observes:—"Before Sir James Digges LaTouche puts an axe at the root of the competitive examination system in these provinces, we will draw his attention to the Bengal Government's Resolution on the Provincial services examination held in April last. We commend the Resolution to His Honor's attention so that he may draw out a scheme which would give him as much scope for nomination as to the graduates for competition. In fact, he can so devise a scheme by which without sacrificing the efficiency of the service he may meet the demands of a class of our *raises* who go to him begging for Deputy Collectorships. We know there was a regular rush of *ummedwars* to Naini Tal lately. Everybody who had ever come in contact with Sir James Digges LaTouche during his long period of service went up with a brother or son invariably asking for a Deputy Collectorship or a Tahsildarship. We know between himself and Mr. Impey, the Chief Secretary, the Lieutenant-Governor had to divide the unpleasant task of saying "no" to the candidates and their friends. Deputy Collectorships and Tahsildarships cannot be manufactured or created to order, and the posts cannot be given like Government titles, however amiable and obliging a Governor might be. This rush for patronage, this cajolery and flattery will increase as time goes on. To prevent this, Sir James Digges LaTouche should either stick to the rules framed by his predecessor or bring to bear his past experience in so amending the rules that without giving any serious cause of discontent to the growing educated classes, without opening the door for favouritism and jobbery, he may retain the power to throw some sop into the mouth of the crowd of post-hunters that must surround him. Acting on the Bengal rules, all candidates who seek Government service can be asked to appear in a service-examination. The examination may not be very stiff. The Government may guarantee to give two or three appointments to the first few candidates, reserving to itself the right of nominating an equal number from the remaining candidates, having due regard to the social status and services of their parents. A number of young men of sufficient intelligence and educational attainments can be selected for Naib-Tahsildarships, Court of Wards Sarbarahkarships and some other minor appointments. If young men with double University degrees, M. A's and B. L.'s, can be had on Rs. 50 and 30 in Bengal to serve for years as Probationary Deputy Collectors and

Sub-Deputy Collectors, why should there be difficulty in getting men with similar qualifications here? Young men in large numbers can be employed after examination and given that training before being appointed Deputy Collectors without which the Government thinks fresh graduates from Universities cannot make successful officers. What we want is that on the one hand honest and thoroughly capable young and brilliant products of the Universities should not be allowed simply to rot, because the back door of service is not open to them; on the other hand, good-for-nothing scions of the old aristocracy simply because they are sons of big men should not be allowed to have greater facilities for entrance into the executive service, which is being purged of elements that have so long been a disgrace to it. This is possible if the Bengal system is adopted with slight improvements. The following extract from the Bengal Government's resolution on the result of the recent examination will be read with interest:—

The five Probationary Deputy Collectors and three Probationary Sub-Deputy Collectors appointed on the result of the examination held in 1901 have all been absorbed into substantive *pro tempore* appointments. A Probationary Deputy Collector and a Probationary Sub-Deputy Collector selected on the results of the Agricultural examination of the Sibpur Engineering College still remain to be provided with similar appointments.

In December last it was notified that at the examination to be held this year eight candidates would be selected for Probationary Deputy Collectorships. It was announced that five Probationary Deputy Collectorships would be given to the first five candidates on the list in order of merit; that for the remaining three Probationary Deputy Collectorships, three candidates would be selected by the Lieutenant-Governor from those who had obtained not less than one-third of the total marks, and that a similar selection would be made for the Sub-Deputy Collectorships.

The examination was held on the 14th April and the three days following. One hundred and seventy-two applicants obtained permission to compete and 168 actually appeared and answered the examination papers; 15 of these were Muhammadans, 9 Bihari Hindus, 5 Uriyas, 2 Eurasians and 1 Native Christian. The total number of candidates who obtained one-third marks and above was 128.

The following five candidates, who gained the five highest places in order of merit, are in accordance with the terms of the notification of 3rd December 1901, entitled to and will receive, appointments as Probationary Deputy Collectors:—Babus Sures Chander Gharak, M. A., Manmatha Nath Sen, B. A., Bhujendra Nath Mukerjee, B. A., Jatindra Mohan Banerjee, B. A., and Chnni Lal Roy, B. A.

The Lieutenant-Governor selects Babu Tarak Chandra Roy, B. A., for the sixth appointment, Babu Durga Prasad, M. A. a Bihari Hindu, and Maulvi Anisuzzaman Khan, M. A., B. L., a Bihari Mohammadan, for the seventh and eighth appointments.

The following are the three candidates selected by the Lieutenant-Governor to be Probationary Sub-Deputy Collectors—Babu Hari Das Roy, Babus Narendra Nath Chakarvarti, B. L., and Narendra Kumar Sen Gupta, B. A.

The result is as satisfactory to the people as to the Government, and if the system can suit backward Bihar and Orissa when pitted against the advanced districts of Lower Bengal, there is no reason why it should not answer the needs of the United Provinces."

9. The *Advocate* (Lucknow), of the 19th June, says:—"The majority of criminal cases are those of murder, grievous and simple hurts. If the Magistrate needed to punish the offender and the police to investigate the case, the medical man is imperatively wanted to discover the causes of death and hurt and the probabilities of these being caused by self or by others. While the Civil or the Police Surgeon is always busy with *post mortem* examinations or the examinations of wounded persons and does appear before criminal courts to give evidence, he is of little value to the defence in many cases, and even to the prosecution in a few. Major Hendley writes an interesting paper in the recent issue of the *Indian Medical Gazette* on 'Medical Evidence in India.' In the course of this very interesting article, the Major shows how little use is made of medical evidence in this country." The editor quotes extracts from Major Hendley's paper published in the *Indian Medical Gazette*, and then observes:—"It strikes us forcibly when we read of Police Surgeons deposing as to rupture of spleen, poisoning by ptomaine, &c., as causes of death when the deceased are Indians and the accused are Europeans

Medical evidence in India.

Advocate, 19th June, 1902.

of Eurasians, that such evidence is taken as gospel truth and is not tested by expert medical advice. Here is indeed room for reform for better administration of criminal justice. The Indian section of the medical profession, and more so the independent practitioners, can be of immense service if counsel do not take it for granted that they know everything and seek the help of medical science in the conduct of cases where murder and hurt are the subjects of inquiry."

GARHWÁL SAMÁCHÁR, June, 1902.

A patwari in Garhwal charged with committing an indecent assault on a girl in Garhwal.

10. The *Garhwál Samáchár*, for June, gives a detailed account of how Gulab Singh, patwari of the Mungaon circle, attempted to outrage a young girl 13 or 14 years old, the daughter of the village chaukidar, but was prevented from actually violating her chastity by the timely arrival of her elder brother. Pandit Gauri Datt, Deputy Collector, has made an inquiry into the case and forwarded the file to the Deputy Commissioner for orders. As rape was not actually committed, the Deputy Commissioner can let off the patwari. But it is necessary that Government officials should have a good character.

(b).—Police.

OUDH AKHBÁR, 16th June, 1902.

A suggestion for the introduction of some police reforms.

11. The *Oudh Akhbár* (Lucknow) of the 16th June, says that one of the many complaints made against the police in general, is that crimes reported at the police stations are not duly recorded, some alterations being invariably made in the reports, petty crimes being transformed into serious ones, and *vice versâ*. At the time of the last reform of the police, the people were given the option of making an oral or a written report of an offence, and a printed form of report for the purpose was issued. However, these printed forms were never distributed among the people for use, but were simply locked up by the police, and the result is that oral reports are still the rule, which the police are easily able to turn and twist to suit their own purposes. The present system of recording reports of crimes in the check-receipt book had better be abolished, and printed forms for entering complaints therein may be distributed broadcast among the people, through village patwaris, every complainant being required in future to write down his report in the said form in Urdu, Hindi or any other language he knows, or to have it written out by another, and submit it at a police-station. The police official on duty shall accept all such written reports, and, granting receipts for them, duly enter them in the diary. The introduction of the system of written reports would remove all chance of the reports being tampered with or refused by the police. Another very general complaint is that when the police or other Government officials visit a village, they exact provisions for their use gratuitously. All such officials who go into the villages should be required to keep a register for entering all the articles they buy during their stay in a village with full particulars as to the quantities bought, and the prices paid, and have these entries signed by the sellers, and witnessed by the zamindars or other respectable residents of the place. These reforms are urgently called for.

(c).—Finance and Taxation.

Nil.

(d).—Municipal and Cantonment Affairs.

HINDUSTÁNI, 18th June, 1902.

A complaint against the Municipal Board at Cawnpore in connection with the collection of taxes.

12. The *Hindustáni* (Lucknow), of the 18th June, says that the residents of Cawnpore feel much dissatisfied at the local Municipal Board requiring them to deposit their instalments of taxes at the Municipal Office, instead of sending its own men to them to collect the same when they fall due.

SURMA-I-ROZGAR, 8th June, 1902.

Need for prohibiting the passage of bullock-carts along certain streets at Agra in the morning and the evening.

13. The *Surma-i-Rozgar* (Agra), of the 8th June, says that if it remembers aright, a resolution was passed by the Agra Municipal Board during the Chairmanship of Mr. Cruickshank, prohibiting the passage of loaded carts and bullock carts along the Kinari Bazár, the Seb-ka-bazar and the Jauhri Bazar in the city between 6 and 10 in the morning and between 4 and 8 in the evening for fear of accidents, inasmuch as the streets in question are not very wide and European and Native gentlemen largely drive along those streets in the morning and evening.

This resolution which has become a dead letter should be revived. Only a short time ago the writer saw with his own eyes how a cart in the Mewa Katra Bazar came into collision with a horse carriage of the European boys of the St. Peter's College, and obstructed the passage of the carriages of a Deputy Collector, the Government Pleader and other persons, and some horses shied, but fortunately no accidents occurred. The passage of load-carts and bullock carts along the Mall road and the Drummond Road has already been prohibited, and the Municipal authorities would do well to order the constables on duty to disallow such carts to pass through the bazars named during the hours when they are overcrowded.

14. The *Liberal* (Azamgarh), of the 16th June, states that on the night of the 10th idem, a tamarind tree in muhalla Badarka at Azamgarh, caught fire, which threatened to overwhelm the whole of the muhalla. No assistance to extinguish the fire was forthcoming for some time, but great credit is due to a Sanitary Inspector by whose endeavours the fire was at last subdued. The fact is that the number of wells in this town is small, there being only one well in some muhallas. The Municipal Board should keep a fire-engine to meet such emergencies.

LIBERAL, 16th June, 1902.

Occurrence of a fire at Azamgarh, and the need for the supply of a fire-engine to the town by the Municipal Board.

(e).—Education.

15. A correspondent of the *Prayág Samáchár* (Allahabad), of the 12th June, says that the *Hindi Bangbasi*, published in Calcutta, accuses Mrs. Annie Besant of publishing a catechism in Hindi and English on the orthodox Hindu religion in which, it is alleged, she has represented Shri Krishna Chandra and Buddha as incarnations of the Deity, and has thus secretly attempted to promote the spread of Christianity. Does the recognition of Krishna and Buddha as incarnations of God mean the promotion of Christianity? The catechism has been published by the Trustees of the Central Hindu College, among whom are to be found men like Mahamahopadhyaya Pandit Shiva Kumar Shastri and Pandit Ganga Dhar Shastri, and not by Mrs. Annie Besant. Are the Pandits above referred to promoters of Christianity? Vyas himself represented Krishna and Buddha as the incarnations of God? Was he also a secret advocate for Christianity? The important service done by Mrs. Annie Besant to the cause of the Hindu religion will be acknowledged by all right-thinking Hindus.

PRAYÁG SAMÁCHÁR, 12th June, 1902.

Contradiction of the charge brought by the *Hindi Bangbasi* against Mrs. Annie Besant of secretly attempting to encourage the spread of Christianity in her Catechism on the Hindu religion intended for the use of the students of the Central Hindu College at Benares.

16. The Hindi *Hindosthán* (Kálákankar), of the 14th June, referring to a communication published in the *Indian Mirror* of the 6th idem, observes that the writer urges the establishment of a school in Calcutta where the principal European and Asiatic languages should be taught, pointing out that such schools have already been started in some countries of Europe and in Japan. The *Hindosthán* approves of the suggestion and remarks that the natives cannot know the customs and manners, the sentiments and feelings of the leading foreign nations, nor can they proceed to foreign countries for technical education until they understand the languages of those nations or countries. An acquaintance with the foreign languages would create sympathy between the natives and foreigners and enable the former to translate useful foreign books into the vernacular.

HINDOSTHÁN, 14th June, 1902.

A suggestion for the establishment of a school in Calcutta for teaching the leading European and Asiatic languages.

(f).—Agriculture and questions affecting the land.

17. The *Garhwál Samáchár* (Lansdowne), for June, regrets to say that there is severe famine in Garhwal. Grain is not available in the district, and has to be fetched by the people themselves from distant places, thirty or forty miles off, like Chakrata, Dehra Dún, Kankhal, Kotdwar, &c., with great difficulty. The editor went to Kotdwar and found about 400 inhabitants of Garhwál fetching grain from that place every day. Persons also resort to Ramnagar, Múhan, Chauki and other places for the same purpose. It may reasonably be assumed that 1,000 persons a day fetch grain from the various places, that each man carries 30 seers of grain at a time, and that 30 seers provides food for 40 persons for one day. According to this reckoning 40,000 persons obtain their supply of food grains from Kotdwar,

GARHWÁL SAMÁCHÁR. June, 1902.

Famine in Garhwal.

Ramnagar and other places, and another 40,000 persons subsist on loans of grain or on the roots or leaves of trees. Thus about 80,000 British subjects in Garhwal, excluding the people in the Tehri State, are afflicted by famine. Government opened a relief work and offered 3 annas a day as wages to a labourer, but few persons availed themselves of the relief offered. It would seem that the sufferers did not like to join the relief work, inasmuch as a labourer could not possibly maintain himself and his family upon 3 annas a day. In the hills women, even among the lower classes, would rather die of starvation than resort to a relief work in public. Under these circumstances the best form of relief in Garhwál is to give loans of money to the sufferers. In that case Government would also be able to recover the money from them on the return of more prosperous days.

GARHWÁL SAMÁCHÁR, June, 1902.

A suggestion for the construction of irrigation works in Garhwal.

18. The *Garhwál Samáchár* (Lansdowne), for June, referring to the repeated occurrence of famine in Garhwál owing to the failure of the rains, observes that the mere opening of relief works will not do, and that the Government and the Tehri State should build small canals (*gáls*) and tanks for irrigation purposes, and also construct a cart-road from Kotdwar to Srinagar *viâ* Lansdowne.

BHÁRAT JIWAN, 16th June, 1902.

Famine-stricken orphans and orthodox Hindus.

19. The *Bhárat Jiwan* (Benares), of the 16th June, regrets to say that thousands of Hindu children are reduced to starvation by every famine, and thanks the Arya Samaj, the Christian missionaries and other persons who procure as many such children as they can feed and bring them up. The editor finds fault with the Bhárat Dharma Mahamandal for proclaiming the orthodox Hindu religion from the housetops, but doing nothing for the protection of the famine-stricken orphans. The orthodox Hindus who spend crores of rupees on the promotion of religious objects should be ashamed of their indifference to the sufferings of Hindu orphans. The editor calls upon the Dharma Mahamandal, Rajas, Maharajas and other rich Hindus to come to the rescue of destitute orphans.

(g).—General.

ADVOCATE, 15th June, 1902.

Mr. Vincent Smith's appeal to the Government for an organised attempt at greater Archæological activity in India.

20. The *Advocate* (Lucknow), of the 15th June, observes:—"We are glad that Mr. Vincent Smith, late of the Civil Service of these Provinces, is an indefatigable worker in the field of archæological research relating to India. By way of introduction to the reprint of his paper on the site of the ancient city of Vaisali, Mr. Smith appeals to the Government for some organised attempt, under State financing, at greater archæological activity in this country. The field is so vast and almost unexplored, that private effort is, Mr. Smith thinks, likely to destroy more than discover. The appeal is opportune, being made when a great scholar and lover of ancient monuments is at the head of the Government of India. We hope Mr. Smith's cry will not be a cry in the wilderness."

RIYÁZ-UL-AKHBAR, 12th June, 1902.

A suggestion for the publication of the rules regulating the sale of arsenic to the public.

21. The *Riyáz-ul-Akhbár* (Gorakhpur), of the 12th June, while admitting the need for a formal enactment regulating the possession and sale of *sankhiya*, or arsenic, and similar other poisonous drugs, does not know how the present practice of dealers in arsenic refusing to sell it to a person, unless the latter has obtained permission from the police to make the purchase, has come into existence. It is not known whether this restriction is due to any Government order on the subject. Any orders existing on the subject should be published, with full details as to the amount of the drug one can purchase at a time, &c., for the guidance and information of the general public.

V.—LEGISLATION.

Nil.

VI.—RAILWAY.

OUDH AKHBÁR, 16th June, 1902.

Want of an intermediate class carriage in the passenger trains on the Bombay, Baroda and Central India Railway.

22. The *Oudh Akhbár* (Lucknow), of the 16th June, observes that the Bombay, Baroda and Central India Railway is the only railway in India on which passenger trains are not provided with an intermediate class carriage, and the result is that intermediate class passengers are obliged to travel either

third class along with low classes of people, or second class on payment of a much higher fare. It is true that the main portion of this railway passes through Bundelkhand, the people of which are generally stingy, and seldom travel intermediate class. But this line passes, at the same time, through a good many Native States, and Government Cantonments, so that the officials employed there are greatly inconvenienced for want of an intermediate class carriage in the trains running on the line. The authorities concerned should arrange to have this grievance removed.

VII.—Post Office.

Nil.

VIII.—Native Societies and Religious and Social Matters.

Nil.

IX.—Miscellaneous.

Commerce and Civilisation.

Advocate, 19th June, 1902.

23. The *Advocate* (Lucknow), of the 19th June, gives the substance of an article on Commerce and Civilisation, which has appeared in the *Madras Review*, and concludes its notice of the article with the following remarks:—"What about India? This question comes uppermost. While there was less chance of rapid transit, if not of speedy sale, Indian articles adorned the merchant's stores in every town of the West; her fine fabrics and metal works were and still are the wonder of the world. Now that we have railways and steamers and the shortest route to Europe, Indian trade does not so much benefit Indians themselves as it did before. It is no good saying that the raw materials that go out of the country may be kept back to produce finished articles and thus the country made really rich. Two things are urgently needed: skill and capital. The former means thorough education, general and technical, for those who are to undertake trade and manufacture. In spite of whatever ill-informed rulers and friends may say as to the superiority of Indian art and skill, for purposes of struggle for commercial supremacy, we are as good as men of the middle ages. The country not only lacks research workers in science, trained first class mechanical engineers and far-seeing business men to lead and direct big concerns, discover potentialities and turn them to reality, but it stands in greater need of bands of skilled artizans, such as carpenters and smiths, dyers and weavers, metal and fancy workers who are to do the rough and fine work of the factory and workshop every day of their existence. The experience of men engaged in trade and manufacture is that money is not so much needed as properly trained men to make money yield a good return and not to lessen it in a short time to zero. If civilisation is to mark us for her own, we must have an Indian commerce to be carried on with indigenous capital, managed by native talent, and, if possible, carried in steamers owned by Indians, flying the British flag. It may be a dream, nay, even a day-dream, but nothing less than this will advance the Indians as a nation."

Allahabad:
The 24th June, 1902.

PRIYA DAS, M.A.,
Government Reporter on the Native Press for the United Provinces of Agra and Oudh.

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SELECTIONS

FROM THE

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I.—Politics.

(a).—*Foreign.*

HINDOSTHAN, 25th June, 1902.

1. The English *Hindosthan* (Kálákankar), of the 25t June, remarks:—"As regards the late war when all is said and done, the broad fact remains that, notwithstanding muddles and mistakes, and in spite of instances of imprudence and incapacity, England has emerged from the struggle not only immensely stronger than when she entered into it, but with an enormously enhanced prestige in the eyes of foreign nations. No other nation could have begun, still less continued, and certainly never brought to a successful conclusion such a war. England's feat is unprecedented in Military history; she maintained, for nearly three years, an army of a quarter of a million men, thousands of miles from its base. And when it is considered that she drew but slightly on her Indian British troops, that she left untouched the grand Indian Army, that the Navy was practically let alone, England may well feel that she is like a giant refreshed."

Praise of England for her success in the Boer War.

(b).—*Home.*

ADVOCATE, 22nd June, 1902.

2. The *Advocate* (Lucknow), of the 22nd June, observes:—"The Boer War has brought to the fore the question about the best form of Government suited to a subject nation. The conclusion of peace means the adoption of some system of administration in South Africa. The grace with which the Boers have already acted up to the terms of the peace has made a good impression on the English mind. From the King in England to Tommy Atkins on the spot, there was a feeling of joy at the attitude of a hitherto brave enemy. As is natural, congratulations poured in thick and fast upon the King and Ministers in England and the Viceroy in India. A very important pronouncement was made by His Majesty in reply to the addresses presented at Buckingham Palace by the City Corporation and the London County Council. After rejoicing at the conversion of a noble enemy into a generous and faithful friend, His Majesty announced that the victory would pave the way for extending to the new dominions that system of Government which had brought peace and prosperity wherever it had been established. Certainly it meant the colonial system of administration, wherein the people had a large share and paid the piper to command the tune to a very large extent. In such a case prosperity is assured. Not so under a bureaucratic system of rule where the taxpayer has no voice in the expenditure of his money, and all the wheels move to serve the interest of the predominent partner. The one broad difference between our and colonial systems of administration lies in the enjoyment of the rights and privileges of the British citizen by colonists and the denial of the same to the Indian. Will the Coronation mark the establishment of an equal status to the Indians and the Colonists ?"

Question of the system of administration to be adopted in South Africa.

ADVOCATE, 26th June, 1902.

3. The *Advocate* (Lucknow), of the 26th June, publishes the following leader headed "The Coronation":—"The British Empire is to-day ablaze with enthusiatic loyalty, devoted thanksgiving, fireworks, and illuminations from one end to the other. Edward the Seventh is to be crowned this morning. As to India a peculiar interest attaches to the ceremony. This is the first Coronation of a Sovereign of this continental country who does not live on the spot but who commands personal knowledge of this land of the hoariest civilisation in the world. Indians and Britons do not look upon royalty through the same eyes. In England the royal power is held, not by divine right, but by the will of the people: the Sovereign is but the embodied nation administering its affairs, temporal and spiritual. From the time of the Witenagemote, the great Council of the Nation, to the present day, the King in Great Britain is the chosen of the people, and the office is hereditary so long as he is a Protestant and rules according to the statutes of Parliament. To the Indian, royalty is the offspring of Divinity—the Vice-regents of the Almighty Lord of the Universe; he is above all laws and himself dictates the law and is responsible to God alone for his action. A king can never commit a wrong. In his native country the King is the leader of his nation: in this country he is both the head of the people and owner of the soil. The Royal Prerogative in England means the sacredness of the person of the king; the power to declare war or make peace; the headship of the State, the Church, the Army, and the Navy; the

The Coronation.

granting of titles and distinctions, orders of knighthood, military decorations, &c.; the assent to all Acts of Parliament to make them statutes of the country. These rights of the sovereign are, however, regulated by Parliament, a control being exercised by the Commons over the finances of the country. All money, even that for the up-keep of the Royal Household, must be voted by the Commons. Thus in England alone is the spectacle to be seen of the happy blending of royal power and national will in the administration of the public affairs of that country, and the Empire it has built up in different parts of the world. The form of administration does satisfy both the conservative principle and the spirit of reform in every man. The King may keep his throne unshaken only so long as his rule is 'broad-based upon his people's will.' The coronation of such a King cannot but excite the deepest feelings of loyalty and attachment of the English people. To Indians the King is the direct representative of God and is like God, above all castes and creeds, and commands the allegiance of all the races that inhabit this land sheerly by virtue of his office. When the following scene, enacted at Victoria's coronation,

> 'Soon as the royal brow received the crown,
> Straight on a thousand coronets we gaze,
> Straight allormed was one imperial blaze.'

will be re-enacted to-day, the whole Empire will ring with enthusiasm; peers and prelates, Princes and Chiefs, Ministers and representatives will do homage to the Sovereign; and messages of devotion and attachment will be pouring in thick and fast from all parts of the Empire. Edward the Seventh will become the *Crowned* King of Great Britain and Ireland, of the Britons beyond the seas, Emperor of India, Defender of the Faith, and Monarch of the Boers in South Africa. The grace of God and the blessings of the rich and poor, and of the white and the black, will rest upon the anointed head of His Majesty and the coroneted brow of the Queen-Consort.

The Regalia of England is the briefest but most picturesque representation of what royalty means in Great Britain and Ireland. It is a collective picture of the Imperial Crown; the Royal Sceptre; the Sceptre Dove; Sir Edward's Staff; the Ampulla or Golden Eagle; the Spoon; the Orb or Globe; the four swords of Mercy, State, Justice to the Spirituality, and Justice to the Temporality; and the Ring. Any attempt at valuation of the Regalia is impossible, though one was unsuccessfully made to carry off the Crown jewels in 1671 and a serious fire in the Tower caused for some time anxiety as to the safety of the jewels. The Act of Settlement decides the succession to the throne of England and makes the coronation but of secondary importance. The celebration of such an event does, by its splendour, uphold the dignity and majesty of the Sovereign, and by its rites and ceremonies, reminds the people of the glorious traditions that have come down to them from their forefathers. Gorgeous processions and brilliant receptions and extravagant banquets mark the splendour. The rites and ceremonies are, after the anointing, the Administration of the Oath and the Homage of the people. On being recognised and called as King by the people, the King makes a Declaration to remain himself Protestant and takes the Oath to rule according to the will of the nation as expressed in the Statutes of Parliament. The anointing and the placing of the crown follow, then come the homage of peers, princes, and ministers, Britishers, and foreigners. The ceremony takes place in Westminster Abbey. Here the latest of a long line of Kings finds himself following in the very steps of his predecessors—treading the self-same path to the throne as the most illustrious of his ancestors; whilst the sight of the tombs on either hand must excite mingled feelings of pride and humility—pride as he reads on many of them the names of those who have done so much to raise England to the proud position she now holds, and humility as he sees on some the names of Kings themselves, being thus reminded at the very moment of receiving the crown that,

> Within the hollow crown
> That round the mortal temples of a King,
> Keeps Death his Court.

No happy ceremony is performed in India without remembering the dead and the poor. King Edward follows the Indian custom. The sacred memory of Victoria the Good, cannot be absent from His Majesty's mind this day. Her noble life and kindly administration will more than come to mind both to the King-Emperor and the people on this occasion. To Indians she was the first Queen

who took a personal interest in them from a far-off country, bred and brought up under circumstances having no similarity with those that prevail here. Strangely, however, India was of all-absorbing interest to her. She surrounded herself with Indian attendants and Indian pictures. This day she comes uppermost in our mind. She surely and more forcibly does in that of her royal son and heir. The first message of His Majesty to "my people in the Indian Empire" in January last year was one of noble sympathy and courageous interest in the affairs of Indians. The autograph letters from His Majesty to Indian Princes to attend the Coronation are further evidence of India being always in his mind. The royal wish ordering a Coronation Darbar to be held in Delhi on January next to allow Indians to take part in the coronation of His Majesty shows well how the King-Emperor has entered into and read aright the oriental mind in regard to such events that hardly come once in two or three generations. That half a million of the London poor are to be fed at His Majesty's private expense shows that the eastern spirit noted above has got a firm hold of the noble heir to the noblest sovereign that lived to rule the most extensive empire that the world has seen. From far and near Indians hope to hear of a sympathetic pronouncement from the royal lips on this grand occasion of the coronation of her first Emperor ruling with justice and sympathy from a distant land. Their earnest prayers they send up to-day to the Throne of Grace; their feeble voice they raise on this auspicious day to join the chorus of the Empire of many nations and of diverse civilisations, sung in a variety of tongues to the accompaniment of a variety of musical instruments, but all creating one harmony of prayer and sentiment.

GOD SAVE THE KING."

OUDH SAMACHAR, 21st June, 1902.

His Majesty's Coronation.

4. The *Oudh Samáchár* (Lucknow), of the 21st June, on the authority of another newspaper, briefly describes the ceremonies, which His Majesty the King was to perform on the Coronation day, and the chair on which His Majesty was to sit at the time, and prays that His Majesty may have a long life, take proper care of his subjects who profess diverse religions; and acquire wide-spread fame and glory like his revered mother.

OUDH AKHBAR, 26th June, 1902.

Oudh Akhbar's congratulations to his Majesty on his coronation that was to be held on the 26th June.

5. The *Oudh Akhbár* (Lucknow), of the 26th June, appears on pink coloured paper with portraits of King-Emperor Edward VII, and Queen Alexandra on the 2nd page, and publishes a long article, with some Persian and Urdu poems, in honour of His Majesty's coronation which was to be held on that day. The editor, referring to the greatness of the British Empire, and the blessings of British rule in India, offers congratulations to His Majesty on the happy occasion, on behalf of the proprietor of the *Oudh Akhbár* and the general Indian public, and concludes with a prayer for His Majesty's long life, prosperity and peaceful reign.

OUDH AKHBAR, 23rd June, 1902.

Certain suggestions regarding the selection of prisoners for release on the occasion of His Majesty's Coronation.

6. The *Oudh Akhbár* (Lucknow), of the 23rd June, says that in selecting prisoners for release in honour of the King-Emperor's coronation, care should be taken that only those long-term prisoners who have completed the greater portion of their terms and have been well-behaved, are released. If the selections are made only from among those convicts who have the shortest periods left to serve, their terms being the smallest the prisoners benefited will generally be those who were convicted of thefts and sentenced to short terms of imprisonment. Manifestly the premature release of such persons is undesirable on grand occasions of joy like the coming coronation of His Majesty. Long-term prisoners, such as those convicted of criminal breach of trust, &c., who are not likely to commit the offence again, should be released, and not professional thieves, who are a pest to society. The prisoners selected for release on the civil side also should be only such persons who have been long in jail, and have already served the greater portion of their terms with good behaviour.

BHARAT JIWAN, 23rd June, 1902.

Refusal by the Commissioner of Nagpur of the present offered by the Nagpur Cow Protection Society for His Majesty the King.

7. The *Bhárat Jiwan* (Benares), of the 23rd June, says that the Cow Protection Society at Nagpur had a cow made of marble by an ingenious sculptor at Jaipur. The cow was represented as sitting on a marble stool on which a reasonable prayer in English was engraved in golden letters. The Society offered the cow to the Commissioner with the

request that it might be forwarded to His Majesty as a coronation present made by the Society. But the Commissioner declined to forward it. There can hardly be two opinions that India is an agricultural country *par excellence*, and that the cow is a *sine qud non* in this country. Cultivation is carried on with the help of bullocks; cow's milk is very nutritious, and it or *ghi* is largely used in making sweetmeats; and cow-dung is a good and cheap manure for land. If the cultivators are able to raise good crops, they will easily pay the land revenue and there will be no famines to put Government to an enormous expense. Thus the cow is a most useful animal and its preservation is essential. The indifference of the authorities to the protection of kine is not very intelligible. Why did not the Commissioner of Nagpur permit the marble cow to be sent to England? However, the natives of this country should lose no opportunity of appealing to their Majesties the King and the Queen for the stoppage of cow-slaughter. Their efforts are sure to be crowned with success sooner or later. Akbar prohibited cow-killing in accordance with the wishes of the Hindus. If the Maharajas of Jaipur and Gwalior and other Indian chiefs who are present in England at the present day avail themselves of the occasion to pray the King and the Queen to issue orders for the protection of the bovine species, they will acquire immortal fame.

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

8. The *Rahbar* (Moradabad), of the 19th June, complains that Mr. Walker who has been appointed Financial Adviser to the Nizam, has misappropriated the subscriptions raised in aid of the heirs of the Turks wounded or killed (in the late Greco-Turkish war), and has deposited the money in the Hyderabad Government Treasury, and that the subscriptions collected for the Hedjaz Railway scheme in Hyderabad, and for the Victoria Memorial have been dealt with in the same way. This is a most astonishing proceeding on the part of Mr. Walker indeed, and casts a reflection on his reputation for talent and merit. His action is calculated to wound the feelings of the Muhammadans not only in Hyderabad, but also in other parts of the world. His Excellency the Viceroy will, it is to be hoped, disapprove of Mr. Walker's action.

Rahbar, 19th June, 1902.

Alleged interference of Mr. Walker, Financial Adviser to the Nizam, with the Hedjaz Railway, the Turkish Relief and the Victoria Memorial Funds.

9. The *Naiyar-i-Azam* (Moradabad), of the 26th June, referring to the resignation of the post of Minister in Bhopal by Maulvi Muhammad Abdul Jabbar Khan, C.I.E., says that his resignation has been accepted, but that no successor to him appears to have been appointed yet. Isrár-ul-Hasan Khan, a Deputy Collector, whose services were lent to the State before the tender of his resignation by the Minister, has very probably been posted to the Settlement Department where a Settlement Officer was wanted for some time past. There are several very able gentlemen in the United Provinces any one of whom would make an excellent Minister for Bhopal. Nawab Maulvi Mushtaq Husain of Moradabad, Maulvi Mazhar Hasan, retired Sub-Judge, and Nawab Abdur Salam Khan, another Subordinate Judge on leave at present, are instances in point. Her Highness the Begam will, it is to be hoped, take care that she selects a duly qualified man for the exalted post.

Naiyar-i-Azam, 26th June, 1902.

Question of the appointment of a successor to the late Minister of Bhopal.

IV.—General Administration.

(a).—*Judicial and Revenue.*

10. The *Advocate* (Lucknow), of the 22nd June, remarks:—"The result of the competitive examination of the Extra Assistant Commissioners in the Panjab has appeared. Seven candidates have successfully passed the examination, four of whom are Hindus and three Muhammadans. In this connection may we ask—are these provinces more backward in the matter of education than the Panjab, that it should be seriously proposed to deprive them of the competitive examination system for the subordinate service?"

Advocate, 22nd June, 1902.

Extra Assistant Commissioners' competitive examination in the Panjab.

ADVOCATE, 26th June, 1902.

Alleged grievances of Probationary and Officiating Deputy Collectors in the United Provinces.

11. The *Advocate* (Lucknow), of the 26th June, contains the following letter addressed to the editor:—"SIR,—From every quarter comes in a word of praise for Sir James Digges LaTouche. The relaxation of the rule prohibiting promotion beyond a certain limit to all non-matriculates in the public service has benefited and given satisfaction to a large class of subordinate officials; the appointment of Head Clerks to Deputy Collectorships has evidently much pleased the ministerial branch of the executive service, and probably the high officers too, who under the restrictive orders of the late *régime* found themselves so seriously handicapped in favouring their Head Clerks and Readers—persons with whom they came most in contact, and to whom they naturally felt inclined to give a lift. The exemption of Officiating Deputy Collectors from passing the Departmental Examination has again raised the stifled hopes of the officers of the old school and paved the way for favouritism and nepotism. Much may of course be said against this subversion of the policy of a not less experienced, far-sighted and sympathetic predecessor, yet as general feeling seems to be in favour of the policy now pursued, I should certainly be very sorry to sound a discordant note; but I cannot help raising my voice against an appointment which, from the manner in which it has been made, appears to me to be nothing short of a jobbery, and it is strange that it has so long been allowed to remain almost unnoticed. I refer to the appointment of one Mr. H. G. Hoskins as a Deputy Collector *sub. pro tem.* from 1st April last. I do not know who this lucky gentleman is, but this much is certain that he was never appointed a Probationary or an Officiating Deputy Collector. This means a good deal; appointment, exemption from examination and confirmation all at once (a *sub. pro tem.* appointment for all practical purposes does not differ from a *pucca* one). It is a clear start of at least five or six years. If the gentleman in question had been appointed a Probationary or an Officiating Deputy Collector on the date on which he has now been appointed *sub. pro tem*, he would not pass the Rs. 250 grade at a time when he would now be completing the Rs. 400 grade. And all this at the cost of at least three score Officiating and Probationary Deputy Collectors. This can hardly be fair to those most deserving yet equally unlucky and neglected officers. As it generally takes more than five years before an Officiating or Probationary Deputy Collector is confirmed, nothing, under the circumstances, could be harder to these officers than what makes their confirmation remoter and consequently their prospects poorer.

It is true that by transferring Mr. Hoskins' service to the Court of Wards an attempt has been made to show that his appointment will not affect the prospects of those who have been superseded thereby; but when the appointment has been made, there can be nothing to prevent the incumbent from reverting to the regular line.

I may remind your readers that when some time last year a native Special Manager was given a Deputy Collectorship, he was appointed only a Probationary Deputy Collector. It may be possible to explain away the inconsistency in a thousand different ways if a question on the subject is asked in the Legislative Council, but to the general public it looks ugly and arbitrary. And it proves my contention beyond doubt that it is unfair to give *pucca* appointments to outsiders at once, as under ordinary circumstances the Government itself considers it as such.

A Deputy Collectorship in these Provinces has peculiar charms about it. In all fairness and justice it is the heritage of the Tahsildar and the Tahsildar alone; but the Schoolmaster and the Schoolboy, the Head Clerk and the Head Reader, the Survey Officer and the Police Inspector, the High Court Translator and the Court of Wards' Manager, the zamindars' son and the banker's nephew have all a wistful eye on it, and they are permitted to enjoy a share of this *madd-i-mutfarikát* of public service. And who knows that the Post Office, the Telegraph, and the Railway do not make it a grievance that they are without any good reason, deprived of these prize-posts; for, are not officials of any department, persons of any qualifications, class, age or position quite competent to discharge the duties of a Deputy Collector? But here I do not question the propriety of the Government as to the class of officials and persons from whom it selects its Deputy Collectors; what I contend is that it is now time to put a stop to such jobberies, and that

whoever comes in must come by the right way and not over the heads of those whom he has no earthly right to supersede. Let him commence at the bottom, and be given no undue advantage over a silenced service, collectively perhaps the members whereof are not permitted to speak, and individually cannot afford to speak. It was expected that the rule that Special Managers would be appointed from amongst Tahsildars and Deputy Collectors, would offer some good openings to a few deserving officers, but if the interpretation of this rule is to be the thrusting in of the existing Special Managers into the present thin ranks of the *pucca* Deputy Collectors, woe to the poor Deputies. I am not to be understood as attacking any person in particular,—I simply object to the principle under which such appointments are made.—ONE INTERESTED."

12. The *Almora Akhbar*, of the 21st June, asks why the patwaris of the present day are more misbehaved and enjoy larger incomes than their predecessors? The reason is not far to seek. The patwaris are now able to exercise greater power than before. If people do not comply with the illegal demands of a patwari, he makes a point of harassing them in a variety of ways. Formerly the District Officers, during their tours, made secret inquiries regarding the state of affairs and kept an eye on the patwaris, but now they are inaccessible to the people. Any persons who approach their camps out of court hours are roughly treated. Under the circumstances the patwaris are able to lord it over the people without let or hindrance. Government levies only the land revenue income and license taxes; but there is no end to the taxes which the people have to pay to the patwari. He has his quota of grain when the spring and the autumn harvests are gathered. His palms must be greased when a mutation of names is made, the income tax and the license tax assessments are revised, an application for supply of wood is made, a death or a birth is reported, coolies are pressed into service, local inquiries are made into any serious offences, and so forth. When a person goes to see a patwari, he takes a quantity of milk or clarified butter to him as a present. When a patwari pays a visit to a village, his pony and servant have to be fed by the villagers. Under the circumstances it is no wonder if a person who gets the post of a patwari is considered by the people to have obtained, as it were, the supremacy of heaven. Sometimes a patwari does not hesitate to assault even a low caste girl, a recent instance of which has been noticed by the *Garhwál Patrika*.

ALMORA AKHBÁR, 21st June, 1902.

Alleged misbehaviour of patwaris.

(b).—Police.

13. The *Almora Akhbár*, of the 21st June, in its local news column, referring to Baldhauti which is a small hill near Almora and has been turned into a reserved forest, observes that a great deal of traffic is carried on along the road which leads to Shor, Gangoli, Askat and other places and passes by Baldhauti. The inhabitants of Doti come to Baldhauti where they pitch their tents and sell *ghi* and other things. Thefts are often committed at their tents, and some persons cheat them by falsely representing themselves to be wholesale traders, making purchases from them on credit and subsequently making themselves scarce. Sometime ago a woman was murdered at Baldhauti, and recently a soldier was killed near Chitai. Under these circumstances it is highly desirable that a police-station should be established at Baldhauti.

ALMORA AKHBÁR, 21st June, 1902.

A suggestion for the establishment of a police-station at Baldhauti in Almora.

(c).—Finance and Taxation.

14. The English *Hindosthán* (Kálákankar), of the 23rd June, in commenting upon the Hon'ble Rai Bahadur Sri Ram's remarks in his speech on the Budget in the Viceroy's Legislative Council, on the question of increasing the popularity of Government Currency Notes, observes:—

HINDOSTHÁN, 23rd June, 1902.

Hon'ble Rai Bahadur Sri Ram's remarks in his Budget Speech on the question of increasing the popularity of Government Currency Notes.

"The free encashment of any note entails difficulties, as has been stated by the Hon'ble Rai Bahadur, and it is a well known fact that both the procuring and disposing of Government Currency Notes, from and to the Government Treasuries, are unknown things. It is true that the Treasury Officer does favour sometimes the public of his acquaintance; but properly speaking, they are only used by the

officials. This is a practice which inconveniences the possessor of Government Currency notes very much in the country, and it is for this very reason that their circulation is limited to the towns and cities. As far as Banks and Commercial bodies are concerned we have nothing to say against them; but we cannot help remarking that it behoves Government to allow their sale and purchase in all the Government offices. Because it is in obedience to the command of the rulers that we accept a piece of paper for so much money, therefore we ought not to be allowed to suffer by obeying the behest of the Government. By suffering we mean that independent of the inconvenience and the annoyance to which we are subjected in selling and procuring Government Currency notes we have to pay a discount also. This loss of ours surely ought to be recouped by the Government, or else the discount should be stopped, *neck and crop*."

(d).—Municipal and Cantonment Affairs.

NASIM-I-AGRA, 23rd June, 1902.

Water-rate assessment at Agra.

15. The *Nasim-i-Agra* of the 23rd June, says that the Joint Magistrate has, in revising the water-rate assessments, which were originally made by another officer, has greatly reduced them. They will now soon be put into force, and the people will be presented with bills for payment. No people has been exempted, not even widows, cripples, &c. But still the income from the water-rate is not likely to exceed Rs. 60,000 a year. The Municipal Board could raise this amount even by confining the tax to the persons who had house connections, if it encouraged the extension of such connections by reducing the rate of the tax. However, now that a new departure has been made and all the world and his wife will have to pay the tax, the people reasonably contend that water should be laid on to every creek and corner of the town.

OUDH SAMACHAR, 21st June, 1902.

Alleged harassment of in-coming railway passengers at Benares by octroi officials.

16. The *Oudh Samáchár* (Lucknow), of the 21st June, says that the editor has received several complaints regarding the harassment of in-coming railway passengers at Benares by the octroi officials at the octroi outpost near the railway station. Passengers are sometimes detained for four or six hours. A gentleman complains that he brought cloth with him to Benares for dyeing, which was therefore exempt from octroi, but that he was detained at the octroi outpost till 10 P. M. by the octroi peons. In the meantime the muharrir whose duty it was to examine the cloth and let him go, continued to enjoy his sweet slumbers. The muharrir was awakened from his sleep by a slight shower of rain, and then he permitted the gentleman to go home. Benares is visited by thousands of pilgrims every day. They must be exposed to great inconvenience at the hands of octroi officials.

(e).—Education.

ADVOCATE, 22nd June, 1902.

Advocate on the rumour regarding Mr. Dela Fosse's proposal for the appointment of a special English teacher in every District School.

17. The *Advocate* (Lucknow), of the 22nd June, says:—"We hear that several thousands of rupees have been placed at the disposal of the Education Department of these Provinces, and that a scheme is under preparation in the Director's Office under the superintendence of Mr. Dela Fosse for the distribution of this money among the Vernacular and Anglo-Vernacular Schools. We do not yet know much about this scheme, but we have heard from a reliable source that Mr. Dela Fosse has recommended the appointment of a special English teacher for every District School on Rs. 100 a month. Now so far we have no fault to find with the scheme. But we are further told that these new appointments are to be reserved for Englishmen, on the plea that natives cannot teach English satisfactorily. If this is true, then the practical working of the rule will come to this, that a large number of good and safe berths will be created for half-educated Eurasians, Imperial Anglo-Indians, and perhaps also native Christians, because it will be impossible to get 'sixteen anna' English teachers on Rs. 100 a month. We would further like to know whether all these 'English teachers' will have to go through the Training College or not. As far as we know not a single Eurasian or Anglo-Indian has yet come out successful from that college. In such a case how the Education Department will be able to supply these 'English teachers' in adequate numbers passes our comprehension. But we

earnestly hope that the rumour which we have heard and upon which we have passed our remarks and to which the evidence of Mr. Dela Fosse before the University Commission lends some countenance, is not true, and that the 'colour' question will not be introduced in a department where literary merit and scholarship should be the only passport to success." [The *Hindustáni* (Lucknow), of the 25th June, expresses similar views on the subject.]

18. The *Oudh Samáchár* (Lucknow), in its issues of the 14th and the 21st June, reproduces, by instalments, the note submitted to the University Commission by Babu Gobind Das, Vice-President of the Nagri Pracharini Sabha at Benares, on behalf of the Sabha, expresses its full concurrence with the views of that association, and hopes that His Excellency the Viceroy will give the note the attention it deserves.

OUDH SAMACHAR, 14th & 21st June, 1902.

Note submitted by the Nagri Pracharini Sabha at Benares to the University Commission.

(f).—Agriculture and questions affecting the land.

19. The English *Hindosthán* (Kálákankar), of the 23rd June, observes:—"Those who are really concerned with the welfare of India and its people, will watch with some interest the discussion going on between Mr. McMinn, a retired Indian Civil Servant of some reputation on the one hand, and Mr. R. C. Dutt and his friends, on the other. Mr. McMinn has written a book called "Famine Truths, Half-truths and Untruths" to refute Mr. Dutt's pessimistic assertions *re* the condition of the Indian people. In the third chapter of his book, Mr. McMinn marshals a large body of evidence rebutting Mr. Dutt's statement that famines in India were neither so severe nor so numerous before the advent of the British. Mr. McMinn finds great famines, which depopulated entire provinces, recorded by some of the best known Musalman chroniclers—famines in which 'man was driven to feed on man,' in A. D. 941,1022 and 1033, while in 1148 there began a severe famine which lasted for eleven years!

HINDOSTHÁN, 23rd June, 1902.

Mr. McMinn's book entitled "Famine Truths, Half-truths and Untruths."

In 1290 again there was a famine so severe in Delhi that whole families drowned themselves. There were also terrible famines in 1342, 1344, and 1345. In the last-mentioned year, it is recorded 'the Emperor himself was unable to obtain the necessaries for his household. When the Sultan reached Delhi, not a thousandth part of the population remained. He found the country desolate, deadly famine raging, and all cultivation abandoned.' Another eleven years of famine desolated the land from 1396 to 1407. In the following years there were severe famines:—1412, 1413, 1424, 1491, 1447, 1574, 1598. In 1634 a famine depopulated whole districts in Guzerat. The years 1661, 1684, 1686, 1706, 1708, 1711, 1712, 1733, 1739 and 1745 were all periods of desolating famine. It must be remembered that in those days there were no remittances of crores of rupees and shiploads of foodstuffs from a charitable British public, and a sympathising American people. There was no network of railways enabling one part of India to come to the rescue of another. Want of space precludes our going into further details, but we certainly recommend our readers to read both Mr. McMinn's and Mr. Dutt's speeches, and then let the unbiassed reader decide whether India is better or worse off now than she was before the British Raj."

20. The *Express* (Lucknow), of the 26th June, observes:—"The people who live in large towns and cities are always inclined to forget that the majority of the Indian population consisting of hundreds of millions and scattered over a continent of 15,60,160 square miles, consists of men who depend for their livelihood chiefly upon land. The man who passes his days, months and years either in a busy street or in an Accounts office does not care to know how the world goes beyond the city walls. He gets his corn, fruits and vegetables just as he gets his cloth or steel pen, or knife or crockery. He knows all these are imported into the city and are intended for his use if he can pay the price. This indifference, however, on the part of the city population is a matter which is greatly to be deplored, inasmuch as men of light and learning generally live in towns and cities. Even those who orignally come from villages to our schools and colleges settle down in the cities for reasons which are too apparent to be mentioned. Now it

EXPRESS, 26th June, 1902.

A suggestion for the encouragement of agricultural education.

always happens that they are so much absorbed in their new surroundings in the cities that they become totally indifferent to the affairs of the country. All this is really lamentable. Why? Because agriculture which, as has been pointed out, forms the means of livelihood of a vast majority of the Indian population, remains stationary and has not profited at all by the knowledge acquired by the sons of the soil. To improve the condition of the agriculturist and to reform the agricultural methods of the land ought to engage the attention of every patriotic person in India. The improvement in the condition of the Indian agriculturist and the introduction of reforms into the agricultural methods of the land, greatly depend on the Goverment and its revenue system, but this does not exonerate us from the duty we owe to our country. Our peasantry is for the most part quite ignorant, and those who receive Western education do not remain peasants any longer. The result is that agriculture has made no progress worth the name, the peasants are mere dumb creatures who cannot state their grievances to the Government, nor can they co-operate with Government officials in introducing more improved scientific methods in their work. With better manures, with improved implements and a knowledge of plant sanitation and practical chemistry, India can yield such rich crops that the chances of the occurrence of famine will no longer exist. What is wanted, therefore, is widespread agricultural education in the land. To accomplish this object, Agricultural colleges should be established in all the great centres of India. Some of our contemporaries are of opinion that to achieve any appreciative results, the Government ought to take the initiative in the matter, and the Government financiers should see their way to grant a respectable sum for the purpose. The Government has lately strengthened the Imperial Agricultural Department by the appointment of a cryptogamic botanist and an entomologist. What led the Government to adopt this course is the fact that every year extensive crops in every province are destroyed or damaged by wheat-rust or *hop appis*, grasshoppers, caterpillars and other enemies of harvest.

It has been found that India suffers an enormous loss of crores of rupees every year owing to wheat rust alone. Similarly the destruction of the mango crop is attributed to an insect. Sugarcane, mohwa-crop, rice and poppy are similarly destroyed by grasshoppers and caterpillars. Nobody in this country has been able to find out the causes and remedies of these evils, and our peasants are entirely helpless in the matter. They see their crops are being destroyed, but they quietly submit to what they think is unavoidable. Everybody will admit that the appointment of a few experts may be useful, but the area of research is so very vast in India, that there ought to be a large number of earnest students in every part of the Indian continent who may be engaged in the work of agricultural progress. The worst evil to which plants in India are subject are their communicable diseases, which, if they once appear in a farm or field, spread like wild fire and sometimes cause serious damage to the crops of the whole country. The farmer ought to be able to find out the disease, and know the methods of disinfection and segregation. If the farm is disinfected at the proper time, much evil and loss can be averted, because neglect would seriously mar the prospect of the neighbouring farms. We know that in the United States, the laws of each State provide penalties, both fine and imprisonment, for the neglect of those precautions, and strict laws exist in Germany, Canada and Queensland.

To enforce any strict legislation on the matter will be premature in India and will probably result in more harm than good: but it seems to us to be a matter of imperative necessity that agricultural education should be popularised in the land. It will produce beneficial results in course of time, and when the farmers have recourse to the sanitary methods and other improved means of agriculture, it will undoubtedly and materially add to the prosperity of our agriculturists as well as to the income of the country. Until that time the experts of the Imperial Agricultural Department ought to devote their energies to make themselves acquainted thoroughly with the conditions of the soil, and detect the causes which deteriorate it or find out the means which will improve it. After they have done that, they should communicate the results of their researches to the more enlightened and well-to-do landholders, who in their turn ought to give instructions to their cultivators and tenants. The example which they will set thereby will very probably have some effect upon their neighbours as well, and by this means a kind of empiric

knowledge of these reforms will become popular. But it must be distinctly understood that unless regular education of agricultural science is imparted to the sons of the farmers, no great results can be expected.

(g).—General.

ADVOCATE, 26th June, 1902.

Withdrawal of the title of Rai Bahadur from Chaudhri Debi Singh of Asaura in Meerut.

21. The *Advocate* (Lucknow), of the 26th June, observes:—"Chaudhri Debi Singh of Asaura, district Meerut, is a well-known *rais* of his district, and a prominent zamindar, who has been more or less associated with the Government in one capacity or the other for the last forty years. A Bhuinhar Brahman by caste, he has connections with certain prominent members of the community, and over the deliberations of their last Caste Conference he presided. Chaudhri Debi Singh had been ever honoured for his services to the public and the community at large. In his old age he has been disgraced by being deprived of his title under rather peculiar circumstances. Much public sympathy will be evinced for him in the wide circle of his friends. By one stroke of the pen, his past services have been undone, and, if we mistake not, this is the first instance in which a title-holder of the Government has been charged with misconduct and deprived of his title on executive reports.

What is the offence of which the old Chaudhri has been accused? In the Meerut Bribery Case which ended in the conviction of Pandit Kashi Prasad Misra, Deputy Collector, and his subsequent dismissal, Chaudhri Debi Singh was in an indirect way connected. A relation of the Chaudhri was charged with a criminal offence, and was placed for trial before Pandit Kashi Prasad. The man went to the Chaudhri and asked his advice as to what to do, as he was afraid that the Deputy Collector would accept a bribe from the other side and convict him. The Chaudhri's advice was not to bribe the Deputy Collector, but to get the case transferred from the Court. The relation would not hear this advice. He said his *izzat* was at stake; he could not help but offer a bribe. The Chaudhri thereupon said that he might do so through a certain zamindar of Meerut, known to be the middleman between the Deputy Collector and bribe-givers. In the meantime, rumour reached the Collector as to the bribe-taking propensities of some of his Deputies. When Chaudhri Debi Singh happened to see the Collector, he was asked whether there were rumours about Pandit Kashi Prasad being a corrupt officer, and whether it was true that a bribe was given to the Deputy with his (Chaudhri's) knowledge in a certain case. Chaudhri Debi Singh frankly told the Collector what had happened, not hiding the part he had played in the matter. The Collector after completing his private enquiries, submitted a report to the Government. A Commission was appointed to make an enquiry into the matter with the result noted above.

Now, we do not absolve Chaudhri Debi Singh from all blame. It was morally wrong of him to have countenanced bribe-giving to a judicial officer, but we think the punishment meted out to him is out of all proportion to the offence committed, and that under the circumstances, it will have a most demoralising effect on corrupt officers. The Government ought to have, in dealing with this matter, looked into its peculiar circumstances and the condition of its own judicial officers, regarding whom much was said by prosecution witnesses in the Meerut case. The Chaudhri did not himself offer a bribe and had no personal interest in doing so. When asked by the responsible officers of the Government he made a clean breast of the whole affair and did not hide a single fact. For this offence he is as severely punished as the convicted officer, and in his old age he and his family are disgraced. We say that the punishment meted out to Chaudhri Debi Singh will have a great demoralising effect. Will any *rais* of Meerut after this treatment, dare to expose the misdeeds of the executive officers before the District authorities? Will anybody hereafter say frankly what he knows about the conduct of the officers of the Government? Sir Antony MacDonnell's Government in order to clean the Augean stable of the Government service promised even actual bribe-givers' pardon to induce them to go into the witness-box to depose to the bribe-taking by officers. Had the late Government been as strict to the Government witnesses as the present Government has been, the corrupt officers who were ignominously sent away would have been to-day presiding over the destinies of

the people. Are we to understand that a change has also taken place in this policy, and the people are in future to be silent spectators of the doings of a certain class of officers of the Government? We have said that the action of Chaudhri Debi Singh was morally wrong; we do not defend him in what he said to his relation, but we think we give vent to the feeling of persons who know the facts of the case that the grey-headed Chaudhri in his old age, after forty years' disinterested service to the Government, did not deserve the treatment which has been meted out to him.

V.—Legislation.

Nil.

VI.—Railway.

Oudh Samáchár, 21st June, 1902.

Grievances of third-class passengers on the Bengal and North-Western Railway.

22. The *Oudh Samáchár* (Lucknow), of the 21st June, publishes a communication in which the writer complains that third-class passengers are over-crowded in carriages on the Bengal and North-Western Railway, especially on the Katihar Branch. The maximum number of passengers fixed for a compartment during the hot weather is eight, but as many as 12 persons are huddled into a compartment, the number sometimes rising even to 16. It is almost needless to say that the passengers on such occasions have to travel standing. Such overcrowding not only causes great inconvenience to the passengers, but is also most injurious to the public health. Passengers are also made to travel in goods wagons and even in open trucks. The sufferings of the passengers who have to travel in trucks under the scorching midday sun, may easily be imagined. These evils are due to the want of an adequate supply of third-class carriages. The Behar newspapers have more than once drawn the attention of the Traffic Superintendent to the evils in vain. Again, the passenger trains are very unpunctual in their arrival at and departure from the Digha and the Paleza ghâts, which is a source of great trouble to passengers. Moreover, the arrangements for the supply of drinking water at some stations are very unsatisfactory.

VII.—Post Office.

Rohilkhand Gazette, 16th June, 1902.

A complaint regarding the irregular delivery of letters, newspapers, &c. by postmen.

23. The *Rohilkhand Gazette* (Bareilly), of the 16th June, complains that postmen are not very punctual in the delivery of letters, newspapers, and other articles to the addressees. They think nothing of postponing the delivery of a newspaper even for ten days or in making over an article to a person other than the one intended. Recently the editor received a complaint from a customer in who complains that he generally receives only one or two issues of the weekly *Rohilkhand Gazette* in the course of a month. This is very injurious to the interests of newspapers, and the higher Postal authorities will do well to take steps to check the evil.

VIII.—Native Societies and Religious and Social Matters.

Advocate, 22nd June 1902.

Alleged mismanagement of the Amritsar Golden Temple Endowment by "Col." Jwala Singh.

24. The *Advocate* (Lucknow), of the 22nd June, observes:—"If half of what the *Public Gazette* of Amritsar says about Col. Jwala Singh who has just resigned the Sarbarahkarship of the Golden Temple Endowment of Amritsar, is true, it reflects great discredit on the Local Government and its local representatives. It is said that Jawala Singh openly mismanaged the property, ill-spent its income, and that when he was openly charged with defalcation no attention was paid to these charges, and as he happened to be a protégé of the Deputy Commissioner, the latter managed to keep him in the office until his departure from the district."

IX.—Miscellaneous.

Advocate, 22nd June, 1902.

Mr. S. S. Thorburn on the Indian Press.

25. The *Advocate* (Lucknow), of the 22nd June, observes:—"We reproduce elsewhere a paper read by Mr. S. S. Thorburn before the East India Association of London on the Indian Press. We confess we read the paper with not a little surprise as the views expressed therein show a narrowness of mind, of

which we were under the impression that Mr. Thorburn was not the owner. His recent writings and speeches had led us to suppose that the average Anglo-Indian's bias and hatred of the educated Indian, if at all carried by Mr. Thorburn to his home, must have been washed away in the free atmosphere of his mother country. It is to this deep-seated bias that we can attribute the studied indifference to the claims of educated Indians and hatred to their progress which mark Mr. Thorburn's paper. Mr. Thorburn does not look with favour on the new class of educated Indians. He thinks that the products of the Universities are larger than the requirements of the country and that every graduate or Entrance passed-Indian, who fails to secure a job in a Government Office, becomes an enemy of the British Government. Because young India speaks out its mind freely he thinks discontent is confined to that class alone; but for it the rural population will not raise its voice against any Government measure. He further thinks that Indian newspapers are the vehicles for dissemination of discontent throughout the country. He does not propose to further gag the mouth of the Indian press, but to create a class of Government organs which should be started at Government cost or subsidised by the Government exchequer. Mr. Thorburn's premises as well as conclusions are wrong. Nobody can deny that there does exist much discontent in the country: but it is wrong to say that the discontent is confined to the minority of educated Indians. The discontent is as serious in the rural population as in the urban, and if the officers of the Government feel that the contagion spreads from the urban to the rural population they simply show a want of touch with popular feeling. The discontent is not of a political nature, nor due to any racial feeling. It is solely due to economical causes and quite within the power of the Government to remove. If the discontent of the rural population does not make itself heard by the ruling classes, the fact is due to the inarticulate nature of the people than to any other cause. The educated class is discontented because, in its every day intercourse, it finds itself placed under unreasonable disabilities. It is brought face to face with racial indignities. At every step the educated Indian feels that simply because nature has produced him on Indian soil, whatever his capabilities may be, he must ever be marked with the ban of inferiority. Government posts which he could fill admittedly with as much ability as foreigners do, even in some cases with more credit, are reserved for foreigners, and he is left to starve. The remedy for this state of things does not lie in closing the mouth of the press or in starting Government organs. The true remedy lies in not treating Indians as Uitlanders in their own land, but in giving them the rights and privileges of British citizens. As to subsidising the Press, the experiment was once tried but failed. We know that in these provinces, ten years ago before we set up a strong agitation against the injustice and the demoralising effect of the action, some vernacular papers were actually purchased by Government and supplied to Government schools and courts. These subsidised newspapers commanded neither the respect nor the attention of the public, and as soon as the Government subsidy was withdrawn, all but one—which is still being conducted at a heavy loss to its rich proprietor,—ceased to have existence. If the experiment is once more tried, similar will be the fate. A journalist who is not honest, who sells his freedom of speech even for the tempting offer of Rs. 3,000 a month, a man who while sitting in the editorial sanctum, fails to comment on any passing event and criticise Government action in any particular matter cannot command any respect. The editor's profession is noble, but the editor is looked upon with feelings of respect till such time only that he discharges his duties nobly. If he prostitutes his pen even for Government, he will be looked down upon as a mere Government purveyor of news, exciting as much interest as any Government officer would do. His paper will have no independent circulation of its own. Outside the Government offices the existence of the paper will not be known. We repeat that the proposed scheme is bound to prove a failure. If Mr. Thorburn represents any large class of Anglo-Indian opinion in the matter, and it is the intention of Government to bring the Indian press under wholesome influence, it should be done, not by bribing the newspaper editors or spending the taxpayer's money in creating new berths for retired officers, but by inaugurating a policy of confidence and good will towards the indigenous press. By this time the Government are in possession of the names of journalists throughout the country whose honesty, sobriety and moderation of views are admitted, whose public spirit and good intentions are never disputed;

these can be selected as purveyors of Government news, and the Government officials asked to avail themselves of their columns to contradict any misrepresentation or misunderstanding that might arise from intentional or unintentional mistakes of the press. The Indian press would welcome every scrap of news which the Government might like to supply, and gladly place its columns at the disposal of the responsible officers of Government to comment on its actions, to explain Government intentions in any particular matter, without paying a single shell to the newspaper editor and proprietor for the service."

ALLAHABAD:
The 1st July, 1902.

PRIYA DAS, M.A.,
Government Reporter on the Native Press for the United Provinces of Agra and Oudh.

CONFIDENTIAL.] [No. 27 of 1902.

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QUARTERLY LIST OF NEWSPAPERS.

No.	Name.	Locality.	Name of publisher.	Circulation.
	ENGLISH.			
	Monthly.			
1	Central Hindu College Magazine.	Benares	Babu Thákur Dás ...	300 copies.
2	Káyasth Samáchár ...	Allahabad	Munshi Durgá Prasád ...	1,000 „
	Twice a month.			
3	Agra Commercial Messenger	Agra	Pandit Nand Kishór Sharmá ...	200 copies.
	Weekly.			
4	Express	Lucknow	Munshi Siddiq Ahmad ...	600 copies.
	Twice a week.			
5	Advocate	Lucknow	Gangá Prasád Varmá ...	1,100 copies.
	Thrice a week.			
6	Hindosthán	Kálákánkar (Partábgarh) ...	P. N. Chatterjee	200 copies.
	ANGLO-URDU.			
	Monthly.			
7	Muhammadan Anglo-Oriental College Magazine.	Aligarh	Mr. L. Tipping	600 copies.
	URDU.			
	Monthly.			
8	Al Islám	Allahabad	Hakim Ahmad Husain ...	750 copies.
9	Árya Patra	Bareilly	Shivabarat Lál	900 „
10	Arya Samáchár ...	Meerut	Pandit Murli Dhar ...	475 „
11	Bahr-ul-Ulúm ...	Khatauli (Muzaffarnagar) ...	Lálá Mitra sen Jaini ...	...
12	Bhárat Bhúshan ...	Meerut	Lala Ganga Saháya ...	...
13	Hamdard-i-Qaum Vaishya	Meerut	Raghubir Singh	700 copies.
14	Jalbáb-i-Námús ...	Lucknow	Munshi Muhammad Yusuf ...	...
15	Lucknow	Lucknow	Mahádeva Prasád Varmá ...	100 copies.
16	Magazine-i-Hind ...	Meerut	Babu Rám	200 „
17	Mazhar-ul-Islám ...	Moradabad	Qazi Mazhar Qayyúm ...	100 „
18	Muraqqa-i-Álam ...	Hardoi	Hakím Muhammad Ali Khán...	300 „
19	Mushir-i-Rozgár ...	Meerut	Muhammad Abdul Wahid ...	...
20	Oudh Review ...	Lucknow	Rámji Dás Bhárgava ...	508 copies.
21	Vaishya Hitkárí ...	Meerut	Banársi Dás	900 „
22	Zamíndár-wa-Káshtkár ...	Bijnor	Muhammad Khalil-ur-Rahman	700 „
	Twice a month.			
23	Akhbár-i-Imámia ...	Lucknow	Mir Ábid Ali	340 copies.
24	Árya Bandhu ...	Meerut	Polo Rám	700 „
25	Khurshed-i-Nánpárá ...	Nanpárá (Bahraich) ...	Maulvi Yahiya Ali... ...	200 „
26	Mukhbir-i-Hind ...	Meerut	Muhammad Fázil ...	250 „
27	Muraqqa-i-Tasawwur ...	Fatehpur	Pandit Murli Dhar ...	250 „
28	Rais-i-Hind	Meerut	Munshi Jang Bahadur ...	50 „
29	Roznámcha-i-Qaisari ...	Allahabad	Muhammad Hasan ...	600 „
30	Zarif-ul-Hind ...	Meerut	Sábit Ali	200 „

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No.	Name.	Locality.	Name of publisher.	Circulation.
	Thrice a month.			
31	Kanauj Punch ...	Kanauj (Farrukhabad) ...	Bhaggu Khán	400 copies.
32	Kárnámah	Lucknow	Maulvi Muhammad Yaqúb ...	150 „
33	Mufid-i-Ám	Agra	Qádir Ali Khan	45 „
	Weekly.			
34	Agra Akhbár... ...	Agra	Khwájá Siddiq Husain ...	700 copies.
35	Ain-ul-Akhbár ...	Moradabad	Muhammad Munawwar Husain	200 „
36	Akhbár-i-Álam ...	Meerut	Muqarrab Husain Khán ...	150 „
37	Al Bashír	Etáwah	Muhammad Bashir-ud-din ...	550 „
38	Aligarh Institute Gazette	Aligarh	Muhammad Mumtáz-ud-din ...	120 „
39	Anjuman-i-Hind ...	Lucknow	Lálá Bishun Lál	500 „
40	Awáza-i-Khalq ...	Benares	Lálá Gulab Chandra ...	...
41	Cawnpore Gazette ...	Cawnpore	Harnám Singh	500 copies.
42	Colonel	Moradabad	Pandit Banwári Lál Misra ...	145 „
43	Dabdaba-i-Sikandari ...	Rámpur	Muhammad Husain Khán ...	300 „
44	Etáwah Punch ...	Etáwah	Maulvi Saiyad Sádiq Husain...	150 „
45	Gauhar-i-Hind ...	Najibabad (Bijnor) ...	Shiva Náráyan	200 „
46	Hindustáni	Lucknow	Gangá Prasád Varmá ...	500 „
47	Jádu	Jaunpur	Hafiz Abdur Rahmán ...	...
48	Jám-i-Jamshed ...	Moradabad	Qázi Jamshed Ali ...	100 copies.
49	Káyasth Hitkári ...	Agra	Ahmad Husain	375 „
50	Liberal	Azamgarh	Qudrat Ali Khán	275 „
51	Naiyar-i-Ázam ...	Moradabad	S. Ibn Ali	250 „
52	Nasím-i-Agra ...	Agra	Bireshwar Sanyál ...	125 „
53	Nasím-i-Hind ...	Fatehpur	Muhammad Karim Bakhsh ...	150 „
54	Nizám-ul-Mulk ...	Moradabad	Qázi Fahim-ud-din ...	159 „
55	Oudh Punch	Lucknow	Sajjád Husain	200 „
56	Police News	Meerut	Muqarrab Husain Khán ...	400 „
57	Rahbar	Moradabad	Pandit Pratáp Krishna ...	400 „
58	Riyáz-i-Faiz	Pilibhít	Munshi Dál Chand ...	215 „
59	Rohilkhand Gazette ...	Bareilly	Abdul Aziz	400 „
60	Sahífa	Bijnor	Munshi Faiz-ul-Husain ...	450 „
61	Shahna-i-Hind ...	Meerut	Ahmad Hasan Shaukat ...	350 „
62	Sitára-i-Hind ...	Moradabad	Pandit Banwári Lál Misra ...	125 „
63	Surma-i-Rozgár ...	Agra	Itrat Husain	200 „
64	Tafríh	Lucknow	Rámji Dás Bhárgava ...	800 „
65	Tohfa-i-Hind	Bijnor	Sakháwat Husain ...	400 „
66	Urúj	Bijnor	Naím-ul-lah	300 „
	Twice a week.			
67	Riyáz-ul-Akhbár ...	Gorakhpur	Saiyid Riyáz Ahmad ...	400 copies.
	Daily.			
68	Oudh Akhbár... ...	Lucknow	Munshi Shiva Prasád ...	650 copies.
	URDU-ARABIC.			
	Monthly.			
69	Al Bayán	Lucknow	Maulvi Abdullah Al Imád ...	...

Quarterly list of newspapers—(concluded).

No.	Name.	Locality.	Name of publisher.	Circulation.
	URDU-HINDI.			
	Monthly.			
70	Krya Darpan	Sháhjahánpur	Munshi Bakhtáwar Singh ...	...
71	Ját Hitkárí	Agra	Hoti Lál	350 copies.
72	Mazhar-us-Zirást ...	Meerut	Muqarrab Husain Khan ...	50 „
	HINDI.			
	Monthly.			
73	Bhárat Sudashá Pravarták	Farrukhabad	Pandit Ganesh Prasád ...	375 copies.
74	Bráhman	Cawnpore	Mangal Datt Misra ...	...
75	Devanágri Gazette ...	Meerut	Lálmani	100 copies.
76	Garhwál Samáchár ...	Lansdowne (Garhwal) ...	Girija Datt Naithani ...	...
77	Hindi Pradíp	Allahabad	Bálkrishna Bhatta ...	150 copies.
78	Jásús	Gahmar (Gházipur) ...	Gopál Rám	1,000 „
79	Kánya-Kubj Hitkárí ...	Cawnpore	Pandit Gur Dayál Shukul ...	1,000 „
80	Káyasth Kul Bhásakar ...	Etáwah	Babu Vishun Charan ...	...
81	Nátya Patra	Allahabad	Dewaki Nandan	200 copies.
82	Rasik Mitra	Cawnpore	Manohar Lál Misra ...	500 „
83	Sanádhyopkárak ...	Agra	A Committee of Sanádhya sect of Bráhmans.	300 „
84	Sanátan Dharm Patáká ...	Moradabad	Pandit Rám Swarúp ...	1,530 „
85	Saraswati	Allahabad	Babú Chintámani	600 „
86	Shri Gopál Patriká ...	Lucknow	Babu Kundan Lál... ...	250 „
87	Vánijya Sukhdáyak ...	Benares	Babu Jagannáth Prasád ...	...
88	Vasundhara	Lucknow	Jwálá Parsád Sharmá ...	500 „
89	Ved Prakásh	Meerut	Pandit Tulsi Rám	350 „
	Twice a month.			
90	Almora Akhbár ...	Almora	Munshi Sadánand Sanwál ...	164 copies.
91	Bhárat Prakásh ...	Moradabad	Pandit Banwári Lál Misra ...	28 „
92	Rájpút	Agra	Rájpút Madhyastha Sabhá ...	1,550 „
	Weekly.			
93	Árya Mitra	Moradabad	Pandit Rám Náráyan ...	300 copies.
94	Bhárat Jíwan ...	Benares	Rám Krishna	1,500 „
95	Khichri Samáchár ...	Mirzapur	Mádho Prasád	Very small.
96	Oudh Samáchár ...	Lucknow	Babu Dhyán Singh ...	800 copies.
97	Prayág Samáchár ...	Allahabad	Rám Gopál	350 „
	Daily.			
98	Hindosthán	Kálákankar (Partábgarh) ...	Pandit Bachneah Misra ...	250 copies.

I.—Politics.

(a).—*Foreign.*

1. The *Oudh Punch* (Lucknow), of the 26th June, contains a cartoon in which a dead donkey, marked the South African War, is represented as suspended by the neck and legs from a long pole, marked the Indian Treasury, and carried with great difficulty by a number of Indian coolies. The letter-press is as follows:—"A burden on India."

Boers and the Indian Treasury.

Oudh Punch, 26th June, 1902.

(b).—*Home.*

2. The *Advocate* (Lucknow), of the 29th June, says:—"On Wednesday afternoon while the people were anxiously waiting for Coronation news from England, and while in spite of the Government's wishes that there should be only one observance of Coronation festivities in India, many a town was putting on a holiday garb and making arrangements for loyal demonstrations, on Thursday morning came the shocking news of his Imperial Majesty's serious illness and indefinite postponement of the Coronation. The news was as sudden as it was shocking, and was received with the deepest concern. It is true that the American papers announced some six months ago that the King-Emperor was not in the best of health, so much so that even the Coronation festivities might have to be foregone; but the first official intimation of the illness which we got in India was on Saturday last, when we were told that His Majesty was down with lumbago, a piece of news which was however promptly contradicted. Nobody on the first report of the news ever dreamt that the nature of the disease was so serious as to necessitate an operation below the kidney in the intestines. It is impossible to describe the feeling of anxiety and concern with which telegrams are now being watched, and how every message conveying the news that His Majesty is making progress is received with feelings of deep thankfulness. From the hearts of millions of his subjects goes forth in different forms of religions and in different languages the one common prayer to our common Merciful Father in this hour of anxiety and tribulation that it may please Him to give strength to the King to bear the severe illness with patience and fortitude and that he may be vouchsafed health and strength to reign long over his loyal people."

His Majesty's illness.

Advocate, 29th June, 1902.

3. The *Oudh Akhbár* (Lucknow), of the 1st July, observing that the news of His Majesty's illness has cast a gloom all over this country, is glad to notice that the operation which His Majesty has undergone has been successfully performed, and that he is now progressing satisfactorily, and the wound healing up. The editor prays for His Majesty's speedy cure and complete recovery.

His Majesty's illness.

Oudh Akhbár, 1st July, 1902.

4. The English *Hindosthán* (Kálákankar), of the 2nd July, observes:—"The *Amrita Bazar Patrika* could not, even in a leader dealing with the King's illness, abstain from spitting a little of its accustomed venom. Two passages at least are uncalled for, misleading and incorrect: the one affecting Europeans and the other His Gracious Majesty. The first runs as follows:—

Amrita Bazar Patrika on His Majesty's illness.

Hindosthán, 2nd July, 1902.

> 'Superstitious as the Hindus are, whenever they make a promise, to be fulfilled at a future period, they add "God willing" to it. This is not, however, done in Europe. We were surprised, when years ago, we found the programme of the six months' tour in India of the present King, then the Prince of Wales, settled in England. It was settled long before His Royal Highness had reached this country in minute details, as to where he would be and what he would do on such and such dates. It is quite true that steam and electricity have enabled men to bring many things under some sort of control, but that still it was felt by the Hindus to be a little bit arrogant on the part of puny humanity to settle the programme of a tour half a year in advance. And wonder of wonders, His Royal Highness carried out the terms of the programme to the very letter.'

Has our contemporary never heard of the letters D. V., so frequently used in Europe, which stand for '*Deus volens:*' *Anglice*, 'God willing.' Many Christians make continual use of the 'D. V.', but as a rule, it is considered unnecessary and superfluous, as they all know that nothing can be done, or occur, without the Almighty being willing, so that even when the expression is not

used, it is understood. We are not astonished at the *Patrika* being surprised at arrangements being made for six months in advance, for we are well aware that foresight is not a Bengali virtue, while a far-seeing statesman will not only see what will probably occur in the future, but will make arrangements accordingly, not for an instant doubting God's power to alter or demolish his plans. Lord Beaconsfield's purchase of the Suez Canal shares is a case in point, which any student of Modern History will at once be able to grasp.

The next paragraph which we think is in very bad form, to say the least of it, runs as follows:—

'Then, see how equally helpless is the position of a mighty King. Our King-Emperor was ill. His Majesty himself realized it and no doubt said so. But those who surrounded him would not allow him to postpone the ceremony. The more ill he became, the more emphatic was the denial of his illness by his advisers. The King mournfully complains that he is far from well, and the *Times* the next morning congratulates the public on the complete recovery of the King from his malady.

'There were influential parties connected with Insurance and other Companies who would have the King go through the ceremony to serve their purposes. It never occurred to them and others that the fatiguing ceremony might take away the life of His Majesty. And thus, though it was pretty generally known, that the King would have to run a great risk were he obliged to go through the various ceremonies in connection with the Coronation, yet he was not allowed that complete rest which his system required, and all preparations were pushed on with vigour.'

Instead of joining the rest of the world in admiring the King's pluck and Spartan fortitude in suffering excruciating pain with a smiling face, that multitudes should not be disappointed, our Bengali contemporary makes out that His Majesty was coerced by those surrounding him; an utter perversion of facts. It was only when it became physically impossible to proceed that the King yielded to the soliciations of his medical advisers, who plainly told him that unless he rested and permitted an operation to be performed, the consequences would be fatal. As to the nonsense about those connected with Insurance offices influencing the King to go on at all risk, 'bosh' is the only word to describe it. The Insurance offices stand to lose immensely by the King's death, and if they had had the power they would have used it to preserve His Majesty's life and not to endanger it. Some people's ideas of loyalty are indeed past understanding."

OUDH SAMACHAR, 28th June, 1902.

His Majesty's illness and the postponement of the Coronation.

5. The *Oudh Samáchár* (Lucknow), of the 28th June, says that His Majesty's Coronation was to take place in London on the 26th idem. The natives of this country regret that they have been unable to witness the Coronation of their Sovereign with their own eyes. But they have the satisfaction to find that they are represented by some Indian Chiefs and gentlemen on the occasion, who must be taking part in the rejoicings and giving vent to their feelings of loyalty and devotion. Though Lord Curzon has expressed his desire that all rejoicings in India should be reserved for the 1st of January next, when the Proclamation Darbar takes place at Delhi, the people cannot help expressing joy on this happy occasion too. But man proposes: God disposes. Since writing the above the editor is grieved to learn that the Coronation has had to be deferred owing to His Majesty's illness. It would seem that the King-Emperor concealed his ailment, though he suffered great pain, with a view to avoid marring the public rejoicings for which all the arrangements had been completed. There can be no end to the grief and sorrow of the people at the unfortunate illness of His Majesty who cherishes such great love and sympathy for them. Now it is their earnest prayer that he may soon be restored to health in order that they may have occasion to rejoice over his recovery and Coronation with doubled zeal and enthusiasm.

OUDH PUNCH, 26th June, 1902.

Distribution of titles in honour of His Majesty's Coronation, and the Proclamation Darbar at Delhi.

6. A correspondent of the *Oudh Punch* (Lucknow), of the 26th June, observes that a very large number of titles will of course be given in honour of His Majesty's Coronation in London on the 26th June and the Proclamation Darbar at Delhi on the 1st of January 1903. It is quite probable that some new titles, both English and Indian, will be created to mark the occasion. But the writer hopes that in the distribution of titles due care will be taken that they are conferred on deserving persons, and not showered

indiscriminately, as was done at the Delhi Imperial Assemblage in 1877. The conferment of a title on an undeserving person simply lowers its value in the eyes of the public. But what other result could follow when the same title came to be conferred on men of different qualifications and professions? It is to be hoped that no new title like (the clumsy) title of "Khan Sáhib" will be created this time, and thereby cause inconvenience to the recipients. Able and competent gentlemen should certainly be consulted before any new Indian titles are created and adopted by Government.

7. The *Hindustáni* (Lucknow), of the 2nd July, says that while the celebration of Sivaji's anniversary was hitherto confined to the Marathi districts, it was this year celebrated at Calcutta also during the last week. The celebration took place in the Classical Theatre which was quite full. Mr. Narendro Nath Sen presided at the meeting, and Babu Surendro Nath Banerji, Babu Bipin Chandra Pal and Dr. Mullick were among the distinguished speakers on the occasion, who gave 'expression to the great esteem and honour in which the Hindu world hold the Maratha National Hero.' Sivaji founded a Hindu Kingdom on a national basis, and he succeeded in creating the feeling of nationality in the greater part of the country. To create national feeling it is necessary to honour national martyrs among whom Sivaji stands at the top of the list. The natives would therefore do well to invariably hold rejoicings at his anniversary.

HINDUSTÁNI, 2nd July, 1902.

Celebration of Sivaji's anniversary at Calcutta.

8. The *Rohilkhand Gazette* (Bareilly), of the 4th July, says that there is a natural desire on the part of every human being to lord it over his fellow-creatures, a desire which is to be found very strong among Englishmen, who possess a world-wide empire on which the sun never sets and who are practically free to do what they please in India in virtue of the laws they themselves have most ingeniously made. But the result of this excessive or over-government in India is that the British rulers have to work extremely hard, not unoften at the sacrifice of their health and to the utter neglect of their domestic affairs, which sometimes leads to very serious consequences in their private life. It is a great pity that, though the British rulers of India freely acknowledge the courage, bravery, abilities and loyalty of the natives, they are extremely chary of entrusting the latter with any real power or authority. Englishmen also refrain from cultivating familiarity with natives, so much so that they stick to their Western form of dress though it does not suit the climate of this country. Owing to the existence of a gulf between the natives and their British rulers, the latter are never able to trust the former, and as long as they are in this country, they feel as if they were in a land of exile: on the other hand, if Englishmen cultivated friendship and familiarity with natives, they could make their lives much happier, and they might even safely relieve themselves of a portion of the burden of administration by transferring it to the shoulders of competent natives.

ROHILKHAND GAZETTE, 4th July, 1902.

Attitude of British rulers towards natives in India.

II.—AFGHANISTAN AND TRANS-FRONTIER.

Nil.

III.—NATIVE STATES.

9. The *Oudh Punch*, in its Supplement of the 26th June, observes that ever since the subscriptions were, for the first time, raised by the Musalmans in India in aid of the Turkish sufferers in the Russo-Turkish War, it has been a general complaint that subscriptions which the Musalmans raise from among themselves for the relief of their foreign co-religionists under the influence of religious fervour do not reach, in their entirety, the people for whose benefit they have been given. Hence when the question of collecting subscriptions for the Hedjaz Railway Fund was raised, it was doubted whether the whole amount that might be collected for the purpose would reach its destination. A rumour has recently been going the round of the Native press, to the effect that not a single shell of the Hedjaz Famine

OUDH PUNCH, 26th June, 1902.

Rumour regarding the appropriation of the Hedjaz Railway and the Hedjaz Famine Funds raised in Hyderabad to the Victoria Memorial Fund by the Nizam's Government.

Fund collected in the Deccan was remitted to the sufferers from famine in the Hedjaz. It is rumoured that the Government of the Nizam has ordered both the Hedjaz Railway Fund and the Hedjaz Famine Fund to be transferred to the Victoria Memorial Fund! No objection can be taken to the Nizam subscribing as much as he pleases to the Victoria Memorial Fund, but he is not justified in robbing Peter to pay Paul.

HINDOSTHÁN, 26th June, 1902.

A suggestion for the establishment of representative assemblies in Native States.

10. The Hindi *Hindosthán* (Kálákankar), of the 26th June, says that it would seem that a Member of Parliament will put a question in the House of Commons suggesting that the representative system of Government which has been in force in Mysore since 1881 and has been attended with satisfactory results, may be extended to other States in India. The suggestion is really a good one. As it is, there are Councils in some Native States and the administration is conducted in accordance with their advice. But these Councils cannot claim to be representative bodies like the Representative Assembly in Mysore. The latter contains the representatives of every town and community, and thus the people have a voice in the management of the State affairs through their representatives. Other States had better follow suit and establish similar institutions. The measure, which has proved so successful in Mysore, would assuredly lead to an improvement in the administration in other principalities.

BHÁRAT JIWAN, 30th June, 1902.

Appointment of a tutor and guardian to the young Maharaja of Panna.

11. The *Bhárat Jiwan* (Benares), of the 30th June, adverting to the deposition of Maharaja Madho Singh of Panna, the grant of a pension of Rs. 1,200 a year to him, and the appointment of Jadavendra Singh, the eldest son of the ex-Maharaja's deceased uncle, Khuman Singh, as heir to the *gaddi*, observes that the Prince being only nine years old will probably be placed under an English tutor and guardian. The Government of India cannot be too careful in selecting a tutor and guardian who will mould the character of the young Prince on which will depend the happiness of his subjects. Thus it is necessary that his tutor should bear the highest character.

IV.—General Administration.

(a).—*Judicial and Revenue.*

Nil.

(b).—*Police.*

OUDH AKHBÁR, 1st July, 1902.

Police reform.

12. The *Oudh Akhbár* (Lucknow), of the 1st July, says that, according to the *Amrita Bazár Patrika*, one of the most objectionable features of the Police administration is that a police official is in a position to (falsely) incriminate any person he pleases and have him convicted and punished. When a crime is committed, the police official deputed to investigate the offence is, under the present system, bound to send up *some* body, whether guilty or innocent, as offender for trial, lest he should be considered incompetent. And when once a person has been "chalaned" by the police they spare no pains to bring the charge home to him by any means, fair or foul. If the trying native magistrate is not ready to meet the wishes of the police half way, and considers the evidence produced by the prosecution insufficient, despite the great efforts of the police to prove the charge, the police investigating official seeks the help of the District Superintendent of Police, who tries to influence the court by personally appearing before the court and in other ways, and, in the event of failing in his attempt, poisons the ears of the District Magistrate by making misrepresentations. The District Magistrate sends for the trying Magistrate, and "instructs" him in the case. Such are the tactics adopted by the police to secure the conviction of persons "chalaned" by them. This is a most painful and unsatisfactory state of things, and should be thoroughly laid bare before the coming Police Commission in order that steps may be taken for remedying the evil.

(c).—*Finance and Taxation.*

Nil.

(d).—Municipal and Cantonment Affairs.

13. The *Nasim-i-Agra*, of the 30th June, publishes a letter, in which the writer states that when a person builds a house at Agra, he has to pay eight annas a month for every bricklayer employed on the work as the cost of the pipe-water used in building the house. But now that the water-rate has been introduced from the 1st April last and will be levied from every householder, it is but fair that the practice of realising the cost of water used in the construction of buildings should be abolished.

A suggestion for the abolition of the practice of realising the cost of pipe-water used in building houses at Agra.

NASIM-I-AGRA, 30th June, 1902.

14. The *Advocate* (Lucknow), of the 3rd July, observes:—"A correspondent from Fyzabad speaking of the successful administration of the local municipality, says that the Deputy Commissioner has in his review of the report written as follows:—'Babu Manohar Lal has done well as Chairman throughout the year in the face of continued opposition. An ignoble attempt to oust him from his post at the beginning of the year deservedly failed. But at the close of the year his difficulties were seriously increased. It is unfortunate that the majority of the elected members are men of little public spirit or attainments and are easy subjects for personal intrigue and coercion.' The correspondent proceeds to observe:—'Now those who had made the base attempt alluded to above and their supporters on the Board and outside should take a lesson and should not prove themselves to be of their own country's enemies. When a man is working to the satisfaction of the district authorities, at a great personal sacrifice, as the Chairman of the Board must inevitably do, why should persons forgetting the well-known adage, first deserve and then desire, instead of helping him, hamper his work and thus try to bring the Municipal Administration into disrepute. Fyzabad is the only place in the United Provinces where Municipal affairs are in the hands of native gentlemen with a Chairman of their own, and as it is satisfactory to note that the Chairman has done the work creditably, it is equally unsatisfactory to have to record that there are some persons on the Board who would not allow him to do his work. Why should those persons who are considered to have no public spirit or attainments remain any longer on the Board, unless it be that they are there with some selfish motives?'

Party spirit in the Fyzabad Municipal Board.

ADVOCATE, 3rd July, 1902.

We agree in the main with much of what our friend writes, but the best plan to disarm the opposition and to remove the party spirit lies through self-forgetfulness. The one defect which is to be noticed in all institutions solely managed by Indians, is that the leaders at the head of the institution never think of sharing responsibility and honors with others. Why should we have life-presidents on our bodies? Let everybody have his chance, and there will be less friction. To be in power might be a natural desire, but this desire has to be curbed, if harmony is to be preserved, and the educated community is not to be disgraced. From the Fyzabad Board, such men should be turned out as obstruct the administration of the municipality. But unless the leading citizens observe a little self-abnegation by asking their junior or less influential citizens to share with them the sweets of power, it will be impossible to get rid of the jealousy of which we had such a painful exhibition at Fyzabad."

15. A correspondent of the *Nasim-i-Agra*, of the 30th June, says that Simsonganj which has been built by the Agra Municipal Board, is the principal grain market in that town. The Board farms the market to a person on payment of an adequate sum of money by the latter, who in return levies a duty in kind from the traders who bring grain to the market for sale. Thus the importers of grain have to pay the octroi duty to the Municipal Board and another duty to the farmer of the market. The levy of this double duty is responsible for the dearth of grain to some extent. It would be well if the Board could see their way to abolishing the duty levied by the farmer, and contented themselves with levying the octroi duty and realising rent from the permanent shopkeepers in the market.

Levy of a duty by the farmer of Simsonganj at Agra on grain brought to it for sale.

NASIM-I-AGRA, 30th June, 1902.

(e).—Education.

ADVOCATE, 3rd July, 1902.

The University Commission.

16. The *Advocate* (Lucknow), of the 3rd July, observes:—"Nothing is as yet known as to the recommendations made by the Universities Commission, although somehow the public is growing more and more apprehensive about the results. It is believed to be tolerably certain that as one result of the Commission there will be more tightening of the grip by the Government, and private enterprise in education will find itself more handicapped than before,—an unfortunate result, if true. Meanwhile, it has transpired that Mr. Justice Guru Das Bannerji, the only independent Indian member on the Commission, has felt compelled to send up a minority report containing suggestions differing widely from those of his colleagues. Needless to say that the report of the Commission, with the Government of India's Resolution thereon, is awaited by the public with a feeling of intense anxiety and concern, and it is to be hoped that it will not be long delayed and that no hasty or retrograde course will be taken or an ill-considered scheme foisted upon a bewildered public.

BHÁRAT JIWAN, 30th June, 1902.

Establishment of a Technical College at Amritsar.

17. The *Bhárat Jiwan* (Benares), of the 30th June, praises the Lieutenant-Governor of the Panjab for sanctioning the establishment of a Technical College at Amritsar, and asks the Lieutenant-Governors of other provinces to follow suit on the ground that such institutions are greatly wanted.

(f).—Agriculture and questions affecting the land.

ADVOCATE, 3rd July, 1902.

Mr. C. W. Whish on Agricultural Banks in India.

18. The *Advocate* (Lucknow), of the 3rd July, says:—"Mr. C. W. Whish paid these provinces a visit in the last winter to study some Indian problems—particularly that of the working of the Agricultural Banks. Perhaps it is too early to say anything of the mutual credit societies formed in these provinces only a year ago, but to a sympathetic mind, which Mr. Whish possesses, even the short experience of the working of these banks is of great use. The organisers can speak of the obstacles they had to face in organisation and the remedies that can be proposed to remove future hindrances. Mr. Whish told his experience the other day at the Westminster Hotel at a meeting held under the auspices of the East India Association. Sir William Wedderburn, who was in the chair, made certain very pertinent observations about the recommendations made by the MacDonnell Commission. Mr. Whish expressed his satisfaction at what little progress has been made by these banks; their popularity, however, will depend on the better education of the people and further growth of the belief that these institutions are meant to benefit them. Any new thing started for the good of the Indians takes time to implant itself, but once its advantages are made known it finds congenial home in the Indian soil. Mr. Whish desires that two preliminary defects should be removed from the banks—first, loans should not be confined to the members alone, any and every cultivator and agriculturist should get loans, irrespective of the fact of his being a member of the bank or not. Secondly, the loans should not be limited to agricultural purposes, but should be given even for the cultivator's social needs. Both of these suggestions should be adopted by the Bank Committees. If an agriculturist is asked to deal with the bank alone and not to go to the village Mahajan, he should be assured that all his reasonable needs will be satisfied, and that he shall not have to deal with these banks to remove his needs of the field, and with others to remove those of his body. But by far the most important suggestion is that some scheme should be devised by which the co-operation of the village Mahajan may be secured. It is altogether a mistake to believe that every village Mahajan is a usurer or that he is so thick-headed as to oppose the Government scheme of offering relief to the agriculturist class. Every village Mahajan is not a cut-throat. If he charges a high rate of interest, he has precarious debts to count as well. Nothing can be gained by alienating the feelings of the village Mahajans from the new movement. Mr. Whish observed:—

'Whatever opinions we may hold of the moral character of the Indian money-lenders, we cannot deny that he is becoming a power in the land. If, therefore, he opposes our scheme it must be worth while to consider how that opposition could be disarmed. If we could guarantee him

9 per cent. on every advance, would it not be to the money-lender's interest to identify himself with us? Personally I think the really solvent cultivator ought to obtain advances free of interest, or at all events at a rate much lower than 9 per cent.; but we must not of course withdraw the stimulus to saving.'

Speaking of the credit of the Indian cultivator, Mr. Whish related an anecdote to show the general reliability of the villagers :—

'I made the acquaintance of a European landholder the other day, who told me that for the past twenty years he had been in the habit of making advances to native agriculturists, had never dreamed of security of any kind, and had never lost one penny of his money. This subdivision of the subject is one which seems to call loudly for consideration and discussion.'

An average cultivator is as honest as a citizen of his ideas of honesty and fairness can be, and the best way to make the money-lender reconciled with the changed circumstances is to ask him to identify himself with the new movement. Mr. Whish advises District Officers not to look on the movement with indifference, or consider it as a mere hobby of a too paternal Government. They should regard it as a matter involving the life and death of the Indian people. Mr. Whish calls upon his countrymen to be less and less reserved and to try to arouse the interest of the stay-at-home Britons in Indian affairs by lectures, papers, and such other means. But the one plan to make these institutions successful is to revive the Village Panchayat system. The Panchayat cannot be revived on caste principles, but it can be formed on the elective and nomination system. If a group of villages has a panchayat of its own, the panches are not simply appointed to help the police in tracing criminals, but some responsibility is vested in them regarding local disputes, and the sanitation of the place, and the proper working of the local banks can be entrusted to them. But this is possible if some power is really vested in them, and like District Boards, the Panchayats are not made regular farces meant simply to register the decrees of the village officers. People may be uneducated, but they are not bereft of common sense; even uneducated rustics can help Government with advice in their village affairs, provided earnest effort is made to interest them in those affairs. If once the Government were able, not to revive the old village communes, but create a new institution, a product of the old as well as the new influence, many of the administrative difficulties would be solved. Mr. Whish rejoiced to hear that the bank committees will act as arbitrators in village disputes. His observations on the part which the Village Communes can play in the development of the country, in freeing it of abuses of administration, are based on lifelong experience and deserve the attention of the rulers at the head of the Government of India. He observed :—

'But we must always remember that the best men will have nothing to do with arbitration unless they are convinced that the parties to disputes will accept their decisions, and not be so ready with the calumnies about corrupt practices which rise too glibly to the lips of disappointed suitors at the present day; and we must allow time for these evils to be corrected before we can expect a large measure of success from this new arrangement. I almost fear to incur the charge of megalomania in expatiating on the benefits which I anticipate for the country if we can revive the Indian village communal organisation. This is the sort of Local Self-Government which is really suitable to the country. We complain of the apathy of the people in making use of opportunities for Self-Government which we have already acceded to them. Probably the truth is that the best men look upon our Local Self-Government as a farce, and decline to act as puppets in the show. Those who for their own ends do accept seats on our Boards are apathetic for similar reasons. I suppose we are both right from our respective points of view. We must not be too hasty in our concessions of Self-Government, yet the motives which lead to the abstention we deplore ought really to command our respect. But in acting as representatives of the people in institutions like those we are considering, the best men would have real and substantial functions to discharge, and would, it is to be hoped, rise to a perception of the enormous benefits they would be conferring on their countrymen by performing them. I have already indicated how useful these punchayets might be in revenue and famine administration. But there is no limit to their usefulness in all matters which affect the inner life of the people. They might become the necessary intermediary between the rulers and the ruled, prevent friction, soften asperities, and so lead to mutual appreciation and co-operation for the good of the country. To-day we wish to congratulate the authors of this scheme of co-operative credit for India on the ultimate though tardy success of their labours in introducing the experiment. It is too much to hope that, with the unlimited possibilities before it, it may eventually lead to the revival or creation of a general system of village communal Self-Government? I have already enlarged on unlimited benefits which might accrue to the people of India from the introduction of such a scheme. Take the administration of justice alone: these village panchayats might develop into agencies for the decision of issues of fact by local enquiry. They might thus go far to purify our courts from the atmosphere of false evidence which hangs about them,

and much to neutralise the effect of that pure justice which the people value so highly. In the prevention of crime, perhaps in its detection when committed, a village representative body might render service of untold value. The collective public opinion of the village, which I think may be said to be generally on the right side, could be utilised as an engine for suppressing noxious individuals. I think it is a fair general statement of the condition of humanity to say that one-third is generally good, one-third bad, and one-third bad or good, according as it is treated. The object of all administration is obviously so to treat this debatable third that, by alliance with the good, it may render the evil section powerless. An organisation of this kind—a communal body—representative of, and presented by, the entire community would be the best way of bringing about this desirable result in rural India."

Raise the public opinion in towns by encouraging the natural leaders of the people, have Punchayats—real, living bodies—in the villages, vest them with substantial power and do not make them only tax-paying units and half of India's trouble due to bad administration will have been removed.

(g).—General.

OUDH SAMÁCHÁR, 28th June, 1902.

Checking of official corruption and bribery in Meerut by Mr. H. V. Lovett, the District Magistrate.

19. The *Oudh Samáchár* (Lucknow), of the 28th June, publishes a communication in which the writer highly praises Mr. H. V. Lovett, the new Collector and Magistrate of Meerut, for his justice and shrewdness, and observes that the corrupt officials in the district are at their wits' end owing to his watchfulness. The writer would, however, advise Mr. Lovett to have the existing scale of salaries fixed for the ministerial officials increased if he desires to stamp out bribery and corruption.

V.—LEGISLATION.

Nil.

VI.—RAILWAY.

ETÁWAH PUNCH, 24th June, 1902.

Alleged exclusion of Musalmans from the Accounts Department of the North-Western Railway.

20. The *Etáwah Punch*, of the 24th June, observes that though both Hindus and Musalmans are subjects of the same Sovereign, and are entitled to an equal share of official plums, yet the former seem to have monopolized certain offices and departments to the exclusion of the other community. The Accounts Department of the North-Western Railway is, according to the Lahore *Observer*, an instance in point. To aggravate the evil, it has lately been decided to refer all important questions relating to the Accounts Department to a committee containing five Hindus, but not a single Musalman: so that the chances of Muhammadans obtaining posts in the Department have become still less. A narrow policy has hitherto been pursued in the matter of employing Musalmans in the Railway offices in general, and the high authorities should take steps to improve matters.

SHRI GOPÁL PATRIKÁ, 1st July, 1902.

A complaint regarding the demand of high wages by coolies from native passengers at the Lucknow Railway Station.

21. The *Shri Gopál Patriká* (Lucknow), of the 1st July, on the authority of a local correspondent, says that a native passenger accompanied by two or three females and as many children arrived at the Lucknow station by the down mail train on the 25th June in the morning. Having luggage weighing one-and-a-half or two maunds which he was unable to carry, he asked a coolie to take it from the platform to the carriage outside the station, but the coolie demanded eight annas as his wages! The passenger could not afford to pay such exorbitant wages to the coolie and himself carried the luggage with the help of his female relatives and young children in the best way he could. The fact is that no coolies other than the licensed ones are allowed to enter the railway platform, and the latter are therefore the masters of the situation. Do the railway authorities levy a license-fee from the coolies? If so, the former should fix a scale of wages for the coolies; so that when a passenger and a coolie are unable to settle the wages privately, payment may be made according to that scale.

VII.—POST OFFICE.

Nil.

VIII.—Native Societies and Religious and Social Matters.

22. *Al Bashir* (Etáwah), of the 24th June, strongly condemns the means which Christian missionary societies employ in propagating Christianity in India. It is a pity that the dissemination of a religion should be sought by fraud and deceit. Missionary ladies visit the houses of native gentlemen under the pretext of teaching the vernacular and some handicraft, to the female inmates, while they secretly seduce them, pointing out the advantages of freedom, holding out all sorts of temptations, and even abducting them to their Mission houses and then transporting them from town to town (to evade the pursuit of their guardians). Similar tricks are played in the Female Hospitals established by the missionaries. These missionaries also seek to decoy young native boys into their folds by introducing them to (European) girls, so that when improper connections are established between a boy and a girl, the boy is required to change his religion for the sake of the girl. Such shameful tricks on the part of missionaries have created general dissatisfaction in this country, the native families that have actually been victims to these tricks greatly smarting under the treatment. What is worse still is that the Chaplain who is appointed by Government in every district to look after the spiritual welfare and needs of Government European officials, is the head of the missionary societies in the district. These Chaplains, who are Government servants, have certainly nothing to do with the propagation of Christianity in this country, their duties being strictly confined to ministering to the spiritual wants of Government officials. Government, in its official capacity, disowns all connection with any religion, and is perfectly neutral in all religious matters. Such being the case, Government ought to strictly prohibit the Chaplains, who draw their salaries from the public exchequer, from taking part, openly or secretly, in the work of private Christian missionaries, and thereby helping the latter in such matters which are a source of much discontent to the people.

A suggestion for prohibiting Chaplains from assisting Christian Missionaries in spreading Christianity in India.

Al Bashir, 24th June, 1902.

IX.—Miscellaneous.

23. The *Bhárat Jiwan* (Benares), of the 30th June, observes that Dr. Watt, who is in charge of the Industrial Exhibitation, which will be held at Delhi on the occasion of the Proclamation Darbar, told the Viceroy, at an interview on the subject, that if it were desired to make the Exhibition profitable, such specimens of art might be obtained for it as might have a sale. His Excellency replied that there was no desire to derive any profits from the Exhibition, and that the object was simply to show the native nobility and gentry what nice things were made in this country and that they were ruining their country by foolishly using foreign goods. Lord Curzon is perfectly justified in finding fault with natives for using foreign goods in preference to indigenous ones. Persons guilty of such misconduct are really committing a sin, inasmuch as they are responsible for the decline of the local industries and the consequent impoverishment and starvation of native artisans. Natives should congratulate themselves that they have got such sympathetic rulers, while they themselves are culpably indifferent to the sufferings of their poorer countrymen.

Industrial Exhibition to be held in connection with the Delhi Darbar.

Bhárat Jiwan, 30th June, 1902.

24. The *Advocate* (Lucknow), of the 3rd July, says :—"We have received information from Ajmere that Pandita Ramabai has been of late on a visit to Neemuch. She has left some agents there to collect as many orphan girls as they can have for her Poona institution. At Neemuch and other places missionary agencies have so completed their organisation that they find no difficulty in taking charge of any number of boys and girls. The Arya Samaj agents are doing their very best to prevent wholesale conversions, but the want of funds is their principal obstacle. They have been issuing appeals to the Hindu public for support which are but partially met. The scheme of handing over the orphans to respectable families for support is gaining strength, and we can now say with confidence that any number of orphans can be well taken charge of by well-to-do

Famine-stricken orphans in Rajputana.

Advocate, 3rd July, 1902.

families. The orphans brought here from Rutlam have well-nigh been disposed of, every one of them is happy in his new home, which he is not likely to leave. In the next week it is proposed to send another agent to bring more orphans and to place them in some thriving industries of the town. The distress in Rajputana is very acute, and it is time that steps in an organised form were taken to offer relief to these homeless and fatherless children. With a little organisation every town from these provinces can send its agent to Rajputana. In every large town a number of citizens can make it a religious duty to support a few orphans. They can form themselves into small committees and on their behalf depute some gentlemen to visit the famine-striken localities."

ALLAHABAD:
The 8th July, 1902.

PRIYA DAS, M.A.,
Government Reporter on the Native Press for the United Provinces of Agra and Oudh.

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SELECTIONS

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I.—Politics.

(a).—*Foreign.*

Devanágri Gazette, 25th June, 1902.

Conclusion of peace with the Boers.

1. The *Devanágri Gazette* (Meerut), of the 25th June, says that at last the long protracted and sanguinary Boer War has come to an end. There is universal joy at the conclusion of peace between the Boers and British and the sky is resounding with blessings for King Edward VII. The Boers, finding themselves threatened with extinction, acted upon the principle that discretion is the better part of valour, and accepted King Edward VII as their Sovereign, surrendering their arms. His Majesty, who has the milk of human kindness in him, readily took them under his *ægis*, and agreed to compensate them for the losses they have suffered and to allow them to carry arms on obtaining licenses. The Boers will regain their prosperity ere long, and His Majesty will treat them with paternal affection, and make a point of promoting their welfare. The editor thanks His Majesty for his kindness to and sympathy for his subjects, and prays for his long reign and life.

Advocate, 6th July, 1902.

Mr. Chamberlain on the peace.

2. The *Advocate* (Lucknow), of the 6th July, observes:—"Speaking as Chairman on the occasion of the third annual dinner of the Corona Club of the Officials of the Colonial Service, that high priest of latter day militant imperialism, Mr. Joseph Chamberlain, thus moralised on the peace just concluded in South Africa much against his will:—

'Gentlemen, at the outset I should like to congratulate you on the happy auspices under which we meet at the close of the long drawn-out hostilities in South Africa. (Great cheering.) Now we have peace, which, I think I may say, is honourable to both parties. (Loud cheers). We have obtained in that peace all for which we were fighting. (Cheers.) It is based on the line that we ourselves marked out from the first as those upon which only a permanent settlement could be obtained (Cheers.) We have been—as I think the whole country has desired that we should be—very generous to our late opponents in regard to everything that concerns personal and private matters; but we have given up nothing of the substance; we have done nothing to prejudice the ultimate solution of the South African question, to which we all look forward as the justification of the war (Great cheering.) I am sure we may well be delighted at the way in which those terms have been accepted by our late opponents. It is indeed a gool augury for the future that they should—having done their very best to maintain their independence—have now shown that they were ready in a loyal spirit to accept the altered conditions, and to co-operate with us in restoring the prosperity and the peace of South Africa. (Cheers.) Under these circumstance, if these feelings continue to prevail, as I think they will, we may rely upon it that we are at the opening of an era of prosperity in South Africa which the country has never previously known. (Lond cheers). We shall have established our dominion there on a firm and lasting basis, and we shall have done much to consolidate the Empire, and to strengthen the links which bind all its parts together. Therefore, although the sacrifices of the war have been great, and our losses hard to bear, I think that in the future history will find a great compensation and a sufficient justification.'

The very fact that, of all other persons, Mr. Joseph Chamberlain, whose name is associated in the popular mind with having been mainly instrumental in forcing this war, should now appear before the public in the *role* of a peace-lover, suggests a train of reflections which had better not be pursued. It is sufficient to know that he has now come over to the opposite camp and is trying to make the best of the situation. There is naturally joy over one erring brother that repenteth, provided the repentance be sincere and heartfelt. The question is whether it is sincere. From the general tenor of his remarks this much at least is abundantly clear that he now realises, or at least affects to realise, more forcibly than before the truth of the song—

> Peace hath victories
> No less renowned than war.

For we find him congratulating the members upon the conclusion of the long drawn-out hostilities, and as its result picturing to himself a pleasant and hopeful outlook, 'the opening of an era of prosperity in South Africa.' In common with the rest of the world he realises more clearly than ever that we are, now that peace has been concluded, nearer 'the ultimate' solution of the South African question which was the only justification of the war. While before he

had not a single good word to say about the Boers and their war tactics, he has now the generosity and good sense to recognise not merely the advantages of the blessings of peace and the evils of the horrors of war, that 'peace hath her victories no less renowned than war,' and that Pyrrhic victory is not altogether a very desirable end to aim at, but that the peace just concluded has been 'honourable to both parties,' and that 'our late opponents having done their best to maintain their independence have now shown themselves ready in a loyal spirit to accept the altered conditions.' Thus the author of 'an aggressive, swaggering, hectoring foreign policy' has himself begun to realise that the sacrifices of the war have been great and our losses hard to bear. It may be hoped that he will henceforward learn wisdom from experience and try to turn over a new leaf in his career. But the report, lately given currency to, that when Lord Salisbury retires in autumn next, Lord Lansdowne and not Mr. Joseph Chamberlain, will be raised to the position of Prime Minister, proves that by this action in rashly entangling England in a war of such magnitude he has done himself the worst mischief, and wrecked his reputation and with it all prospects of rising in official life. This, if true, will undoubtedly be a very keen disappointment to him, specially because it is widely believed that his chief object in going over to the Unionist camp from the Radical, 16 years ago, was that he saw better prospects of realising his ambition of being Prime Minister in the Unionist rather than in the Liberal party. But this decision is one which will be endorsed by the sensible public throughout the length and breadth of the world-wide British empire. And if the report be true that the King had a very prominent and active share in bringing about this peace much against the will of Mr. Chamberlain and the Jingo party, and that it was at his own suggestion that the new arrangement of the Ministry has been proposed, it speaks very well alike of the King's head and heart; and to the same extent against Mr. Chamberlain. The Colonial Secretary is welcome to say what he chooses about having done much to consolidate the Empire and strengthen the links which bind all its parts together; but at what enormous cost has this result —this peace—been effected? It has indeed been such as to stagger humanity in the words of old Mr. Kruger. This much is certain that if the cost could have been calculated and all the terrible loss in men and money continued for the almost unprecedented period of 32 months anticipated before plunging in this historic war, not even one per cent. of the population would have voted for it. Nor can he justly claim credit for 'having given up nothing of the substance' in the face of the fact that important concessions and a promise of early autonomy had to be made before the Boer leaders agreed to the peace. However, all's well that ends well. Now that peace has been concluded, let us hope that the British and the Boer will forget and forgive, and henceforward live in perfect amity and good feeling as citizens of one Great Empire, vying with each other in the arts of peace just as till lately they had done in the contests of arms. In their message to the Burghers the two Boer leaders, Messrs. Burger and Botha, echo exactly the same sentiment when they say:—

'Let us now grasp each other's hands, for another great struggle lies before us for the spiritual and social prosperity and welfare of our people. Casting aside all feeling of bitterness, let us learn to forget and forgive, so that the deep wounds caused in this war may be healed.'

We all say 'Amen' to this! The rank and file are in this manifesto thanked for their heroism and sacrifice of so much, 'that was dear to and beloved by you,' for their obedience and faithful discharge of duty, all which redounded to their honour and glory, etc. etc. They accept the situation only as a compromise, for say they that although it is 'not a place such as we longed for, yet let us abide where God has led us.' They justly add: 'We can with a clear conscience declare that for two and half years our people carried on the struggle in a manner almost unknown to history.' For all that the manifesto counsels them 'to acquiesce in this peace, to conduct yourselves quietly and peacefully, to obey and respect the new Government' Alike by the manner in which they fought and by their honourable and straightforward conduct in peace, they have marked themselves out to be not only foemen worthy of their steel, but have extorted the wonder and admiration of the entire civilised world."

ADVOCATE, 6th July, 1902.

Major P. M. Sykes on the question of the linking of the Indian and the Trans-Caspian railway systems.

3. The *Advocate* (Lucknow), of the 6th July, says:—"Let not our readers start at the subject of our note. The Indian National Congress has as much to do with Persia as the man in the moon with us. But its views about the frontier policy of the Government get acceptance in a strange quarter with reference to a similar problem. In his *Ten Thousand Miles in Persia*, dedicated to Lord Curzon, Major P. M. Sykes, sometime British Consul at Kairman and in Persian Beluchistan, reviews the situation in Persia at the present day as it affects British, German and Russian interests. The linking of the Indian and the Trans-Caspian railway systems would, he thinks, be a failure from the commercial point of view. As to the strategic position he shrewdly remarks:—'Any reasonable man will acknowledge that it is to our obvious interest, from a commerical and every other point of view, that Persia should be strong and prosperous enough to form an effective barrier between the frontiers of India and of Trans-Caspia. Indeed, to be in close juxtaposition in Asia to one of the great military Powers, would inevitably involve an increased army in India, and the loss of that strength of remoteness which has recently stood the Boers in such good stead. It has been urged that were Russian railways to meet the Indian Empire, a difference of gauge would obviate all dangers of such a connection: but will this argument really hold water?' The strength of remoteness is one of the main points in the Congress objection to the extension of the North-Western Frontier. The additional fact of a non-paying hilly country with a river of falls and floods gave point to the theory. What is true of the Persian problem is true of the Afghan-Indian frontier, and with more force. But the Government labours under the spell of Russophobia, and have no time to see the *pros* and *cons* of every question."

(b).—Home.

BHÁRAT JIWAN, 7th July, 1902.

His Majesty's illness.

4. The *Bhárat Jiwan* (Benares), of the 7th July, says that the sad telegraphic news regarding the sudden illness of King-Edward VII and the consequent postponement of the coronation, turned the great joy of His Majesty's loyal subjects in this country, who were jubilant over the expected happy ceremony, into deep sorrow and grief. They at once took to offering earnest prayers to heaven for the speedy recovery of His Majesty. The editor then refers, on the authority of the *Indian Mirror* and the *Pioneer*, to the offer of prayers and the feeding of the poor at Rawalpindi, Patiala, Srinagar, Hardwar, Bulandshahr, Sháhjahánpur and other places, by different classes of the community for the quick restoration of His Majesty to health.

HINDOSTHÁN, 7th July, 1902.

The Oudh Taluqdars, and His Majesty's illness.

5. The English *Hindosthan* (Kálákankar), of the 7th July, says:—"The Oudh Taluqdars caused prayers to be offered in their several estates and at Lucknow for the recovery of His Most Gracious Majesty the King-Emperor. Money was distributed to mosques and temples and alms given to *parda-nashin* women and to the poor in general at the Kaisar Bagh, under the management of Khan Bahadur Chaudhri Nusrat Ali, Officiating Secretary."

OUDH AKHBÁR, 7th July, 1902.

Suggestion for the release of some prisoners on the recovery of His Majesty.

6. The *Oudh Akhbár* (Lucknow), of the 7th July, referring to the postponement of the coronation ceremonies on account of His Majesty's sudden illness, regrets to say that all the same, while the proposed coronation honours were distributed and published, the proposed release of a number of prisoners on that occasion was not carried out. Under the Moghal rule, whenever an emperor became seriously ill, some prisoners were invariably released in addition to the distribution of alms to the poor. However, when the King-Emperor leaves his sick bed and is himself again, some prisoners might be set free in honour of that happy occasion, over and above the prisoners who are to be released on the coronation day.

DEVANÁGRI GAZETTE, 25th June, 1902.

The Ram Katha Committee at Meerut and the Coronation.

7. The *Devanágri Gazette* (Meerut), of the 25th June, says that in honour of the Coronation of His Majesty the King-Emperor on the 26th June, the Ram Katha Committee at Meerut arranged for the performance of a Hindi drama entitled the Hanumán Nátak, and the recitation of the Rámáyan.

The recitation will extend over three months and will be followed every day by a prayer for His Majesty's long life.

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

Alleged hostile attitude of State officials in Jodhpur towards Musalmans.

8. A correspondent of the *Agra Akhbár*, of the 7th July, complains that the Darbar officials practise much oppression over the Musalmans in Jodhpur. For some years past they have made a point of dismissing Musalmans from the State service, and refusing to admit new men into it. During the last Muharram they pulled down a mosque, burnt the library, killed a number of Musalmans and set fire to *tázias*. The ultimate result of all these high-handed proceedings was that the Darbar had to rebuild the mosque from the Public Treasury. Lately one Khuda Bakhsh, contractor, has been building a beautiful mosque on his own hereditary land, at a cost of several thousand rupees. When the inner portions of the building were completed, and only the minarets and certain other parts remained to be constructed, the State officials (arbitrarily) issued an injunction on the contractor, directing him to stop the work at once. It is now four months since the work has been stopped. Lime worth about Rs. 1,000 has been spoilt. These officials have recently relegated to jail one Chobdar Ammu Khan, on the ground that he refuses to grant any maintenance allowance to his wife whom he has divorced. All these acts of the State officials are the outcome of their religious prejudice against Musalmans.

Agra Akhbár, 7th July, 1902.

IV.—General Administration.

(a).—*Judicial and Revenue.*

Complaint against the Collector of Agra withholding promotion from certain Kayasth employés in his office simply on the ground of their being Kayasths.

9. The *Gauhar-i-Hind* (Najibabad), of the 5th July, says that English officers are generally of opinion that men of no particular caste or class should be admitted in a large number, and allowed to form a clique in any public office. But do these officers ever think of enforcing this rule in connection with their own countrymen also? Do they ever cast their eyes on the Governor-General's Council and the Secretariat offices of the Government of India, which are full of Englishmen? Is it justice that while Englishmen are freely entertained in the public offices without any regard to their numbers, difficulties should be raised in the case of natives? Englishmen are no doubt the rulers of India, and the natives the ruled; but the former can exercise tyranny and oppression over the latter only so long as their common Sovereign, King-Emperor Edward VII, has no knowledge of it. According to the *Nasím-i-Agra*, the Collector of Agra lately made certain arrangements in filling up the vacancy caused by the death of the record-keeper in his office, and sent in his proposals to the Commissioner for sanction. When the sanction was received, the Collector discovered that all the persons to whom promotions had been given under his proposals happened to be Kayasths, and he at once wrote back to the Commissioner informing him of the matter, and suggesting the cancellation of his former proposals, and the latter did this; and thus a great injustice has been done to a number of deserving clerks in the Collector's office simply because they belong to a particular caste. According to Her late Majesty's Proclamation, the appointment of men to Government posts in India is to be solely governed by the qualifications of the candidates and not by their colour or creed. Then why should the Kayasth employés in the Collector's office at Agra have been deprived of their promotions when they had once been considered deserving thereof, and had been recommended to the Commissioner for the same, simply because they were subsequently discovered by the Collector to have been all Kayasths? If the Collector feared the formation of a clique, he might have transferred some of the Kayasths from his office, if they were too many, but not deprived them of the promotions they were entitled to. It is to be hoped that Government will interfere and do justice in this affair.

Gauhar-i-Hind, 5th July, 1902.

NÁTYA PATRA, July, 1902.

10. The *Nátya Patra* (Allahabad), for July, complains that the Special Manager of the Court of Wards in charge of the Nazúl buildings at Allahabad served a notice on the shopkeepers in the Nazúl market in March 1901, requiring them to have their *pattas* renewed from 1st April 1901, and to execute new *kabuliats* within 15 days from the date of the service of the notice, and to eject sub-tenants, if any, and threatening them with the adoption of legal measures against them for their ejectment in case of default. The shopkeepers were surprised at such a high-handed proceeding on the part of the Manager, especially as they had regularly paid their rents and never created any difficulties. They appealed to Mr. Ferard, the late Collector, who cancelled the notice served by the Special Manager of the Court of Wards, and allowed them to hold the shops on the same terms as before. The Special Manager has lately been guilty of another objectionable proceeding. There was a piece of waste land at Bairahna, which belongs to a landholder whose estate is under the management of the Court of Wards. The land is surrounded on all sides by the houses of Hindus, not a single house being occupied by a Musalman. There are three Hindu temples, and also a *Goshála* (a cows' shed) in the neighbourhood. But the Manager has let the waste land in question to Muhammadans to build houses thereon, which will be a source of great inconvenience and annoyance to their Hindu neighbours, and is likely to be attended with religious riots. Hindus applied for that land, offering a higher rent by 25 per cent. and even offering to pay ten years' rent in advance; but their application was rejected. Thus actuated by religious feeling, the Manager has sowed the seed of discord between the Hindus and Musalmans at Bairahna. Again, the vegetable-sellers at the Nazúl market keep their vegetable baskets not only in their shops, but also on the road in front of their shops, and the people who go to the market to purchase vegetables have to thread their way with difficulty among these baskets. Attention has more than once been drawn to the evil in vain, probably because the farmer of the vegetable-market is a Muhammadan. In short, the Manager, far from removing the public complaints regarding the Nazúl market, only harasses the shopkeepers, and has set the Hindus and Musalmans at Bairahna by the ears. Munshi Kanhya Lál, the late manager, was never guilty of such irregular proceedings, and the public had no occasion to find fault with him. It is high time that the present manager, who has already held the post for several years, were transferred.

Complaints against the Special Manager of the Court of Wards at Allahabad.

SAHIFA, 5th July, 1902.

11. The *Sahifa* (Bijnor), of the 5th July, regrets that 18 of the persons accused of rioting at a certain religious mourning assembly of Muhammadans, lately held at Budaun, have been convicted and punished. Two of these convicts are Kazi Zil-ur-Rahman, Mukhtar, and Kazi Inayat Ullah, pleader. These two gentlemen have been practising their legal profession very ably and successfully, and hence general regret is expressed at their conviction. It is to be hoped that justice will be done to them on appeal.

Conviction of certain Muhammadans accused of rioting at a religious mourning meeting at Budaun.

BHARAT JIWAN, 7th July, 1902

12. The *Bhárat Jiwan* (Benares), of the 7th July, says that the arrangements made by Government for the supply of postage stamps to the public are most satisfactory. One can easily get such stamps in the very street in which one lives, and without having to pay anything over and above their actual value, but the court-fee stamps are not so easily available. The licensed vendors are few and far between, and they charge more than the actual price of a stamp; for instance they take one anna and a quarter for a one-anna stamp. Sometimes there is great difficulty in obtaining court-fee stamps, and sometimes persons have to bear heavy losses when they are unable to get such stamps in time. It would be well if Government could see its way to arranging for the sale of court-fee stamps through the Post Office.

Alleged unsatisfactory arrangements for the sale of court-fee stamps.

(b).—Police.

AWÁZAH-I-KHALQ, 8th July 1902.

13. The *Awázah-i-Khalq* (Benares), of the 8th July, disclaiming all knowledge of police arrangements under the former Hindu rulers in this country, and condemning the police system under the Muhammadan Kings, except Akbar, Shahjahan and Aurangzeb, observes that the present police force is organized on

Police reform.

the British system. The British police force, which is considered the best and the most well-behaved on the face of the earth, owes its efficiency to the reforms and improvements introduced during several centuries past. The character of the Indian police has, on the other hand, undergone no change for the better, notwithstanding that the scale of salaries was raised and certain other reforms were introduced some years ago. The police are still as bad as they were a quarter of a century ago, so far as the public is concerned. They are a terror to respectable classes and friends to wicked people. There are, no doubt, some honourable exceptions among the police ranks, but their number is so very limited that they themselves are not unoften exposed to trouble and difficulty by their goodness and honesty. The object of the maintenance of the police is to ensure peace and security to the people and prevent ruffians and other bad characters from molesting or injuring the respectable classes. But the existing state of things is quite the reverse. It is the duty of a policeman to supply any information a person wants from him; but a policeman would hardly even deign to speak, without using abusive language! Again, far from checking crime, which is one of their main duties, the police increase it, for their promotion is regulated by the returns of crimes they have to submit. If the number of reported offences within the jurisdiction of a police official is very small, he has to fabricate cases relating to the commission of public nuisances, petty thefts, &c., in order to make up the minimum percentage of crime according to population, lest he should be considered incompetent and be debarred from promotion. Such petty cases are generally tried by Honorary Magistrates, who, being anxious to obtain the titles of Rai Bahadur and Khan Bahadur, readily convict the accused, thinking this a means of pleasing the authorities, although the latter do not desire the conviction of innocent persons.

(c).—Finance and Taxation.

The Hon'ble Mr. Smeaton's speech on the Financial Statement in the Viceroy's Legislative Council.

HINDOSTHÁN, 7th July, 1902.

14. The English *Hindosthán* (Kálákankar), of the 7th July, in commenting on the Hon'ble Mr. Smeaton's speech on the Financial Statement for 1902-1903 in the Viceroy's Legislative Council, observes:—"We were so pleased with the Hon'ble Mr. Smeaton's remarks that we wrote article No. XXXI at once without entering into details. The Hon'ble Mr. Smeaton has honestly, constitutionally and loyally, as an officer of the Government, shown that it is the Government revenue which is responsible for the poverty of India, because the distribution of the loaves and fishes of the Revenue Department—(we mean the Revenue Department to which the taluqdars, landed-proprietors, zamindars, mafidars and tenants with the right of occupancy belong)—has not been justly made, for the real children of the soil have not been taken into consideration by our Government at the time of the settlement; nor from time immemorial has any other Government taken this matter into consideration. Here we begin with the Hon'ble Mr. Smeaton's observations which we give in an abbreviated form in our own words. The Hon'ble Member thinks that 19 million field-labourers of India are affected by the Indian Land Revenue system during the time of famine. He thinks that the employers of these labourers are so poor that they pay them very low wages even in good times; but that during a famine the wages of the labourers are barely sufficient for their daily expenses. From this the Hon'ble Member infers that it is in a great measure the present revenue system which is directly responsible for a faulty distribution of the produce of the land amongst the classes who are dependent on the land, and may be justly called the submerged tenantry and field-labourers who receive too little, while others receive too much.

* * * * * * * *

There is no doubt that despite the modern standard of living even among the submerged populations in the English Raj, independent of the attendant demands on social and economic progress, all the intoxicants in the English Raj are very dear indeed. In 'Nawabi (during Muhammadan rule) we paid almost nothing for *ganja*, *bhang*, *charas*, *&c.*, *&c.* Of country liquor we got three chattyfuls for one rupee. Likewise we paid very little for salt, and the poor people paid nothing, as they made their own salt."

(d).—Municipal and Cantonment Affairs.

NÁTYA PATRA, July, 1902.

A complaint regarding the Municipal administration at Allahabad.

15. The *Nátya Patra* (Allahabad), for July, observes that the editor has noticed the irregular proceedings of the Allahabad Municipal Board from time to time. Here is an account of a recent proceeding. On the 19th May last the Agent of the late Pandit Ajodhya Nath received a notice directing him to place new buckets at bungalows Nos. 5 and 6 on the Clive Road within 72 hours, otherwise legal proceedings would be taken against him. The Agent complied with the order on the 20th May and sent a written intimation to the Secretary to the Municipal Board. But the Secretary, being in his dotage or owing to some other cause, overlooked the intimation, and served another notice on the Agent on the 6th June, requiring him to place buckets at the bungalows above referred to, within 24 hours, otherwise a prosecution would be instituted against him. The Agent at once sent a letter to the Secretary intimating that his order was carried out on the 20th May. But all the same a criminal prosecution was instituted against the Agent who was highly distressed at receiving the summons and was with great difficulty reassured by his friends and legal adviser. He reported the full particulars to the District Magistrate, and the prosecution was dismissed by the Joint Magistrate. It is to be hoped that Government will take notice of the matter.

BHÁRAT JIWAN, 7th July, 1902.

Need for the repair of footpaths in the city of Benares.

16. The *Bhárat Jiwan* (Benares), of the 7th July, expresses surprise and regret at the indifference of the Benares Municipal Board to the footpaths in the city of Benares, which are out of repair, and asks the District Magistrate to give his attention to the matter in view of the approach of the rains.

(e).—Education.

BHÁRAT JIWAN, 7th July, 1902.

A suggestion for the establishment of a good girls' school at Benares.

17. The *Bhárat Jiwan* (Benares), of the 7th July, says that since the abolition of the late Maharaja of Vizianagram's Girls' School at Benares, no good girls' school has been established in the heart of that town to which the respectable classes of the community might send their daughters for education, without demur. It is the duty of young educated persons to take steps for supplying this want. Instruction should not be purely literary, but the girls should also be taught those things which might be useful to them in everyday life. The character of the lady teachers should be above suspicion. It is to be hoped that the authorities will lend a helping hand to the public in the matter.

ADVOCATE, 6th July, 1902.

A suggestion for raising the Agra Medical School to the status of a College.

18. The *Advocate* (Lucknow) of the 6th July, says :—"It is indeed a pity that in the Lieutenant-Governorship of the biggest of the three provinces we have to be contented with a *medical school* only, though a first class institution in its own way. Education, general and special, is spreading its wholesome influence all round; the course is being shaped according to the needs of the province, if not to the extent the people desire; the study of science is being popularised; practical, mechanical and civil engineering is attracting the sons of middle class and artisans; and the agricultural school has been raised to the status of a college to attract the sons of Taluqdars. To make matters square and these Provinces independent, why should we not have a medical college of our own? As a correspondent of the Allahabad paper says, though we have had the Thomason Medical School at Agra since 1854, its only products have been hospital assistants, and no English class has yet been opened in connection with it to faciliate qualification for the L. M. S. or the M. B. Examinations, and consequently students have to betake themselves to Lahore and other places for that purpose. The question of finance may be advanced, but that can be adjusted in course of time by the Local Government and the Government of India. In the beginning, the cost of maintaining English classes will not be much. In medical colleges in this country the course of study covers a period of five years, three years being required for the first professional, and two years for the final examination, the subjects for the first three years being the same though different in proportion. It is only after the third year that the study bifurcates. If an English class were started at Agra the local staff would be

quite competent for tutorial duties for the first three years. The Principal could take up physiology and botany, the Chemical Examiner chemistry, and so on. The classes might be conducted in the new Examination Hall. If the Ruling Princes and Chiefs of Rajputana and the Taluqdars of Oudh and the gentry and the nobility of the Province be appealed to, their traditional large-heartedness will not fail to respond with generosity for the erection of a suitable building. The Government will certainly have to increase the staff when the final classes come into existence. The suggestion is not a chimerical one. It is based on experience. It is a known fact that the Lahore Medical College had a small beginning at first. There were but three Europeans on the staff who distributed the whole curriculum of five years among themselves from 1860 to 1884. After this the college gradually improved and attained its present status not many years ago. Now that we have from other medical colleges of India a good many Indian graduates of exceptional ability, there should be no hesitation in using the indigenous talent. May we hope to see Sir James Digges LaTouche moving in the matter?'

(f).—Agriculture and questions affecting the land.

Nil.

(g).—General.

19. The *Shahna-i-Hind* (Meerut), of the 8th July, stating that the Panjab Government has recently issued an order prohibiting persons from practising medicine, whether on the European or the native system, unless they hold certificates of having passed a medical examination, says that the Government of the United Provinces would do well to follow suit. There are to be found a number of quack physicians and doctors everywhere, who are godless and cruel people. There are certain certificated doctors too who are extremely greedy and inhuman, having not the least sympathy with their suffering fellow-creatures, but caring for money and money alone.

SHAHNA-I-HIND, 8th July, 1902.

A suggestion for the local Government to prohibit non-certificated doctors and physicians from practising medicine.

V.—LEGISLATION.

Nil.

VI.—RAILWAY.

20. The *Gauhar-i-Hind* (Najibabad), of the 26th June, states that a criminal suit between the Station Master, Najibabad, and a prostitute is pending (before a local court), at present. In this case the Station-Master accuses the prostitute of having stolen certain articles, worth about Rs. 200, from his house while she was lately in his service as a servant to his child. The prostitute, on the other hand, charges the Station Master with having forcibly kept her in his house for four days, and then turned her out after beating her and withholding some of her goods. A Brahman is also reported to have complained against the Station Master for having confined his wife in his house for several days and outraged her. Several other similar reports are current regarding the misconduct of the Station Master; and the higher railway authorities, especially the Traffic Superintendent, would do well to make an enquiry into these matters, so that if they are well-founded, they should take immediate steps to put an end to such shameful practices on the part of a railway official of the position of a Station Master. A person like the Station Master of Najibabad cannot be expected to have any regard for the honour and protection of the public.

GAUHAR-I-HIND, 26th June, 1902.

A complaint against the Station Master, Najibabad, Oudh and Rohilkhand Railway.

VII.—POST OFFICE.

Nil.

VIII.—NATIVE SOCIETIES AND RELIGIOUS AND SOCIAL MATTERS.

21. The *Hindustáni* (Lucknow), of the 9th July, says that the Anglo-Indian Association has now come to recognize the necessity of establishing a mission to expound Christianity to the Anglo-Indian community, and that Mr. Moore, the President of the Association, has accordingly made a proposal to that effect. Surely there is greater need for

HINDUSTÁNI, 9th July, 1902.

Great need for religious and moral sermons and instructions to Anglo-Indians and Eurasians.

preserving Christianity among Anglo-Indians who profess that religion, than for spreading it among the Indians. It is said that there are a good many places along the railways where Christians have no opportunity to attend a religious service even once in the course of a year. These persons only know how to gratify their appetites and perform their secular duties; religion or morality exercising no influence over them. This is probably the reason why they are so ready to commit any atrocities. The misbehaviour of the pettiest Eurasian employés on the railways towards passengers can probably also be attributed to the same cause. The Indians cannot possibly appreciate the benevolence of Europeans in seeking to spread Christianity among the former, when there is so much need of inculcating the principles of that religion on the minds of their own community, who are in sad want of spiritual and moral instruction, of which they receive none.

IX.—Miscellaneous.

Al Bashir, 1st July, 1902.

Al Bashir advocating the extended use of meat in India on account of scarcity of food grains.

22. *Al Bashír* (Etáwah), of the 1st July, says that it would appear from the report of the officer in charge of plague operations at Allahabad, that the non-flesh eating classes in that town suffered from plague much more than the flesh-eating ones. Commenting on this opinion, the *Hindustáni*—which is conducted by an orthodox Hindu, and has, on various occasions, and from different standpoints of view, advocated the protection of cows, and condemned the use of meat—observes that as the vegetarians were impaired in health by the late famines, and as even the well-to-do classes among them were unable to obtain pure milk and *ghi*, the only nutritious articles of food they can eat, even on payment of full prices, they could not stand plague and fell easy victims to it. If such was the case, *Al Bashír* argues, the *Hindustani* and the Hindu Congressists in general, who have for years past been endeavouring to prove that India is getting poorer and poorer, and her sons weakened by recurring famines, should now give up their agitation against the use of flesh. Why, seeing that the people have been enfeebled by famines, and are unable to get good nourishing food, is it not enmity towards their countrymen, rather than patriotism, on the part of natives to preach abstention from the use of flesh, and to establish societies to enforce this dogma? Plague reports show that flesh-eaters are better able to stand plague than vegetarians. *Al Bashír* might even go a step further, and say that the spread of plague among the flesh-eating people, especially among the Musalmans, was due to the latter constantly mixing with the non-flesh-eating classes. It is an admitted fact that meat is a very nutritious and strengthening food; it is also cheap. Even the rich Jains cannot find a suitable substitute for meat. Then why should not the use of flesh be encouraged, and the agitation of the cow-protection societies discountenanced, and all sorts of facilities given for breeding and rearing cattle, &c.? The young educated Hindus of the new school, if not their old-fashioned brethren as well, should recognize the necessity of taking flesh, and promote its use. *Al Bashír* would advise the Musalmans to give up the use of beef, out of regard for the religious feelings of their Hindu brethren, but the difficulty is that no other food as wholesome and as cheap as beef is to be had in the country, where the scarcity of food grains has become the order of the day. The Musalmans are certainly poorer than the Hindus, and hence any movement that is calculated to interfere with their cheap supply of beef must be held hostile to their interests.

Allahabad:
The 15th July, 1902.

PRIYA DAS, M.A.,
Government Reporter on the Native Press for the United Provinces of Agra and Oudh.

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SELECTIONS

FROM THE

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I.—Politics.

(a).—*Foreign.*

Nil.

(b).—*Home.*

1. The *Hindustáni* (Lucknow), of the 16th July, says that even the Anglo-Indian press condemns the India Office's decision to charge India with the costs of the entertainment, &c., of the Indian guests invited to take part in the King-Emperor's Coronation in London, the *Englishman* using the harsh word, "meanness" to characterise this act on the part of the British Ministry. What looks very strange is that while England undertakes to pay all the expenses of hospitality shown to the guests from the Colonies, she is unable to entertain the Indian guests as well at her expense, but must realise the cost from India! Why, even the repairing charges of the building in which a reception was given to Indian Chiefs and others on the night of the 4th July, have been debited to India's account!

Hindustáni, 16th July, 1902.

Protest against the British Ministry deciding to charge India with the cost of entertaining Indian guests invited to London for the Coronation ceremony.

2. *Al Bashír* (Etáwah), of the 8th July, briefly pointing out how the various Coronation Honours have been distributed in India, says that the total number of the recipients is 103 in all, of whom 40 are Europeans, 41 Hindus, 2 Parsis, and 20 Musalmans. The Kaisar-i-Hind Medals are intended to be conferred in recognition of meritorious public services. Of the 23 recipients of these medals, 19 are Europeans, among whom are two Christian missionary gentlemen and one missionary lady! The editor cannot understand how Christian missionaries in this country can be held to render any public service. They establish orphanages, poor-houses, hospitals, schools and colleges, but all these institutions have but one object in view, *viz.*, the spread of Christianity; and hence no kind of Christian missionary labour here can be considered as a public service. Again, there are only four titles which are specially intended for Musalmans, while the number of such titles for Hindus is ten. There is certainly great need for creating more special titles for Muhammadans. Under the former Muhammadan rulers, the number of titles was much larger than it is at present, and titles were generally bestowed with due regard to the position and special qualifications of the recipients. The British Government should follow the example of the Mughal Emperors and bestow titles suited to the rank or occupation of persons in order that they may be appreciated by the public.

Al Bashír, 8th July 1902.

Al Bashír's protest against the grant of the Kaisar-i-Hind medals to certain European Christian missionaries in honour of the Coronation.

3. The English *Hindosthán* (Kálákankar), of the 14th July, observes:—"We are rejoiced to see in the columns of the *Pioneer* of the 10th July 1902, that our contemporary has taken up the financial question of the Coronation festivities, and has protested against the differentiation made between the Indian and the Colonial guests. The *Pioneer's* protest runs as follows:—

Hindosthán, 14th July, 1902.

The *Pioneer's* protest against the differentiation in the treatment of the Indian and Colonial Coronation guests.

'It may seem ungracious, while the Coronation festivities are still *en l'air*, to raise a financial question respecting them. But we feel bound to enter a protest against the differentiation being made between India and the Colonies on the occasion of a historic function, intended to emphasise and demonstrate the solidarity, as well as the loyalty, of all portions of the British Empire. While the expenses connected with the entertainment of the Colonial representatives and troops as guests of the mother Country are being borne by the Home Treasury, the corresponding liabilities in respect to India are being charged to Indian revenues. The £48,000 allotted for the purpose in the last Budget will probably not suffice, especially as it is understood that the cost of the reception at the India Office on July 4th, for which such elaborate preparations were made, to the great architectural loss of the central quadrangle, has also to be met by the Indian tax-payer. But the question is one of principle rather than amount. There should be no sense in which Colonial visitors are the "guests of the nation" which does not apply with equal fulness to the Indian visitors. When will the Treasury see that these petty economies at the expense of India do much harm politically? The thirty-nine lakhs set apart for the Delhi Durbar represent a substantial contribution by India to the cost of proclaiming a new Emperor, and it will be most cheerfully paid. But why should we pay the travelling

expenses and the hotel bills of the "guests" invited from among us, when such charges in the case of the Colonies were paid by the hosts of the Imperial occasion?'

There was a time when Indians were not allowed to preside over the Civil Court, Criminal Court and Revenue Court, of which they were not made Judges, Magistrates and Collectors. It was between 1830 and 1840 A. D. But our English Government gradually began to entrust them with such functions, and now we are glad to say they are Judges, Collectors, Magistrates and even Sessions Judges. This is not all: they are Puisne Judges of the High Courts also, and have had the honour of acting for Chief Justices, the Presidents of the highest tribunal in India. There are Indian Civilians, Doctors, Engineers, Barristers, Wranglers; in short they are members of almost all the learned professions. They nevertheless were not entrusted with Military Commissions, indeed at one time, but that slur on our loyalty has also been removed by our benign English Government. Formerly our Hindu and Muhammadan brethren did not rise in the Military rank beyond the position of a Subedar Bahadur and a Risaldar Bahadur, respectively. But, thank God, all this is changed for the better. Now we have got the same arms that our British soldiers have. We have got commissions in the army, and we are allowed to fight against His Majesty's enemies, both white and black, and therefore we are ready with our body and soul to shed our blood for our Government and against their foes. Under these circumstances, we do not see the reason why the invidious distinction about the financial question has at all been made by some Cabinet Ministers of England. Why should India pay for His Majesty's Indian guests, but England (not the Colonies to be sure), pay for the King-Emperor's Colonial guests? It is true that blood is thicker than water, and the settlers of the Colonies are Englishmen; but at the same time we Indians consider ourselves second to none in the world in our loyalty to our Sovereign. Therefore on the occasion of such unparalleled Coronation festivities, the treatment of all His Majesty's loyal subjects should have been uniform. The very fact of an Anglo-Indian paper (which is called the Indian Government organ) taking exception to the decision of the Colonial Secretary shows that the differentiation thus made is very objectionable indeed. Persians are famous for their hospitality and their motto is the following:—'*Dar in khan eghma che dushman che dost*:' (on this open table friend and foe are received equally). Surely Indians are not foes, but they are the most loyal subjects of His Majesty the King-Emperor, who consider themselves, and nay rather we, as Rajputs, claim that we are second to none in the world in our loyalty to the British Crown. It was very easy to remove the most serious misunderstanding which has even touched to the quick the heart of the *Pioneer*, by ordering the Colonial Exchequer to pay for His Majesty's Colonial guests, and thus observe a uniformity instead of making the Indian Exchequer pay for the Indian guests and the English Exchequer for the Colonial guests. By doing this the Cabinet Ministers have shown no thickness of the blood: because on the occasion of a feast as a rule no fraternal, maternal or paternal feeling is exhibited, but it is an occasion to 'eat, drink and be merry,' and not to make such invidious distinctions as to allow the expenses of the blood relations to be paid from the English Exchequer, and make the expenses of the Asiatic guests to be charged to the Indian Exchequer."

HINDOSTHÁN, 11th July, 1902.

Sivaji demonstration at Calcutta.

4. The English *Hindosthán* (Kálákankar), of the 11th July, after reproducing the comments of the *Behar Times* on the late Sivaji demonstration at Calcutta, remarks:—"In our opinion the key to the holding of the Sivaji demonstration lies in a sentence in the above, 'both (Sivaji and Nana Sahib) rebelled against constituted authority.' Of course it is ridiculous for the Bengali Babu to talk of the Mahrattas and Bengalis as being of one nation; they would be no more so than England and France, had they not a common Sovereign. The only bond of union between the two is the fact that the extreme section of each is tainted with sedition.

The Mahrattas gave us a specimen of this in the seditious writings, for which the authors were deservedly punished, followed up by the murder of two English officers and the discovery of hidden arms and men drilling in secret *á l' Irlandaise*. Some accounts of the Calcutta celebration state that most of the audience were

students, which is very probable; but this does not mend matters, as far as the want of wisdom goes, in holding such a meeting at all.

The *Englishman* compares the celebration to a meeting of Englishmen called in honour of Dick Turpin or Robin Hood, both celebrated outlaws. *The Friend of India* says:—'Speeches derogatory to the Government were delivered by several present.' The *Nagpur and Berar Times* says:—'As an illustration of the inability of the Bengal mind to distingnish between things and men that are pure and noble, and men who are historically condemned as more than failures, we have the Sivaji festival under the presidency and patronage of Bengali Babus.' In fact the consensus of opinion all over India, excepting as expressed in some Mahratta and Bengali journals, is that the celebration was a huge mistake, and will probably recoil upon the Bengalis, as showing they are not to be trusted to hold responsible positions where unswerving loyalty is a *sine quâ non*."

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

5. The *Káyastha Samáchár* (Allahabad), for May-June, remarks:— KÁYASTHA SAMÁCHÁR, May-June, 1902.

Deposition of the Maharaja of Panna.

"If we did not write anything in an earlier issue of this journal, about the sensational Panna case, which has exercised the public mind, during the last six months, it was in consideration of the fact that we thought that it being a case full of deep ramifications and intricate evolutions, it would not be proper for us to comment upon any portion of it, so long as the matter was *sub-judice*. Now, however, that the orders of the Government of India have been passed on the report of the two Commissioners, Messrs. Tucker and Chamier—orders which direct the deposition of the Maharaja and his retention under strict surveillance,—it may be permissible for us to touch upon a few of the important issues raised in this case. To begin with, there can be no two opinions that the conclusion arrived at by the learned Commissioners in respect of the complicity of the Maharaja in the perpetration of the nefarious deed which formed the subject of the trial, will commend itself to all impartial critics who have followed and perused the evidence adduced in the course of the trial. That being so, it was impossible for the Government to pass any orders other than that of deposition against the Maharaja. It may be, as suggested in certain quarters, that the unfortunate Prince has been more sinned against than sinning, it may be that he has been more a victim of intrigues and counter-intrigues than a miscreant, but there is no conflict of opinion on the point that when all has been said to the contrary, and when every allowance has been made in the Maharaja's favour, the fact remains that he has emerged out of the trial—at which he was given every opportunity of defending himself and clearing his character of the aspersions cast upon it—with a reputation that would ill become the ruler of a State. The only valid objection that can be taken against the procedure adopted by the Government may be urged in respect of the constitution of the court that tried the Maharaja. Not that we question the ability or the impartiality of the two learned gentlemen who constituted the Bench for the trial of the case. Mr. Tucker is a political officer of about twenty years' standing, whereas Mr. Chamier's good work both as a lawyer and as a judge has been more than once commended in the legal columns of this journal. At the same time we feel it our duty to submit that in all cases of this kind, where a Native Prince's interests are at stake, it is best, not only for the Prince, but for the Paramount Power as well, that the Bench entrusted with the trial should be so constituted as not only to inspire confidence in the Prince whose conduct may form the subject-matter of the inquiry, but also that it be in a position to command the confidence of the public at large. No doubt the procedure adopted in the present instance is a great improvement upon the rough-and-ready summary administration of justice which was resorted to by Lord Curzon in the case of the Maharaja of Bhurtpore, when the Jat Prince was deposed merely under the orders of the Government, without any attempt at a public enquiry. Nevertheless the fact remains that the constitution of the Bench which tried the Maharaja of Panna would have been all the better calculated to inspire confidence in the public mind,

if there had been associated with Messrs. Tucker and Chamier, at least one Indian Prince or some leading statesman from a Native State. In cases of this kind Lord Curzon and his successors cannot do better than keep before their mind's eye the procedure adopted by Lord Northbrook in directing the trial of the Gaekwar of Baroda, which was conducted by a thoroughly representative Commission. Any enquiry conducted by a truly representative Commission leaves absolutely no room for even a semblance of doubt as to the impartiality of the tribunal, and the recommendations of such a body are bound to command greater confidence than that of a Commission which is composed entirely of Anglo-Indians."

NAIYAR-I-AZAM, 12th July, 1902.

Need for the interference of Government into the private relations of native chiefs and their relatives and other noblemen.

6. The *Naiyar-i-Azam* (Moradabad), of the 12th July, observes that though the non-intervention policy of the Government of India *in re* the private relations and disputes of Native Chiefs with the members of their families and other noblemen, is commendable in general, yet the strict pursuit of this policy is calculated to lead to very serious consequences at times; the relations between the ex-Maharaja of Panna and his deceased uncle Rao Raja Khaman Singh, being a recent instance in point. The administration of India by the British Government is based on the broad principle of justice, and all Indian subjects of His Majesty, whether residing in British India or in Native States, are equally entitled to receive justice at the hands of the British Government, directly or indirectly. Native Chiefs sometimes practise much high-handedness on their relatives and others, and Government should interfere on behalf of the latter. It is generally the ill-treatment of their relatives and other noblemen by Native Chiefs that often gives rise to intrigues in their States. Government would, therefore, do well to settle all existing disputes in a Native State when the Chief is installed on the *gaddi*.

IV.—ADMINISTRATION.

(*a*).—*Judicial and Revenue.*

KÁYASTHA SAMÁCHÁR, May-June, 1902.

Question of abolishing the Deputy Collectors' competitive examination in the United Provinces.

7. The *Káyastha Samáchár* (Allahabad), for May-June, observes:—"In welcoming Sir James Digges LaTouche as the ruler of these Provinces, in succession to Sir Antony MacDonnell, we find we wrote as follows in the issue of this Journal for September-October 1901:—'It is in the hope that Mr. LaTouche's administration will be marked—like Sir Antony MacDonnell's—with sympathy and impartiality that the people and the press have hailed his appointment with acclamation.' 'The greatest need of the United Provinces just at present,' we went on to say, 'is a strict continuation of the policy inaugurated by Sir Antony MacDonnell—the policy of taking the true leaders of the people into confidence.' So far, we have noticed, with pleasure, that the new Lieutenant-Governor has been strictly following the lines laid down by his predecessor, and it has been due to that fact that Sir James's measures have so far received popular support and approval. The first controversial measure on which it was expected by a section of our people that Sir James would either reverse or at least modify materially the orders of his predecessor, was the subject of the court characters, about which there had raged so long such a bitter and unhappy controversy between the two principal sections of our people. In his Benares speech, however, Sir James, by distinctly declaring his intention to adhere to the policy of his predecessor on the subject, gave once for all the quietus to the spectre of the senseless agitation which had received its death-blow at Sir Antony's hands. Another important measure on which Sir James has implicitly followed the policy of his predecessor has been in regard to the initiation and the carrying out of the sanitary and preventive Plague measures, as a result of which there has prevailed throughout these Provinces the greatest possible equanimity, in spite of the Plague in Allahabad and some other cities having broken out with the greatest virulence and having nearly decimated the population of these cities. All these circumstances had fondly made us look forward to our passing our days under Sir James's *règime* at peace with ourselves and with the rest of the world, but we have been awakened

with a rude shock, as a result of the announcement, made by the *Advocate* that the Local Government has submitted—or is going to submit—to the Government of India a report against the continuance of even the partial system of competition that at present prevails in these Provinces for the recruitment of the posts in the executive branch of the Provincial Civil Service, and which was after a full and mature consideration introduced only a few years back by Sir James's predecessor—Sir Antony MacDonnell. It would be idle to discuss here from an academic point of view the relative merits and demerits of the two systems—competition and nomination. There is no doubt a great deal to be said both in favour of, and against each of these systems, with especial reference to the needs and the requirements of this country, but when all has been said to the contrary, there is no gainsaying the fact that just as in the course of its evolution the human race has advanced from status to contract, so in the present stage of political progress every civilized people is advancing, in the recruitment of its public services, from nomination to competition. A great deal has no doubt been said by interested critics as to the unsuitability of a system of competition amongst what are called the 'oriental peoples.' In this connection, two facts should be borne in mind. In the first place, it cannot be affirmed as universally true that the system of competition is utterly unsuited to the genius and the temperament of an oriental people—witness the case of China which has for centuries had a rigid system of competition for the recruitment of its public services, and which evolved this system at a time when the so-called civilized races of to-day were wallowing in the slough of barbarism and superstition. The next fact to remember is that although the people of India are undoubtedly an 'oriental people,' still the educated classes amongst them, who alone compete for the posts in the public services, have, as a result of their English education, developed a Western phase to their character, and we have the authority of Lord Curzon for the fact that the result of English education on the classes that have come under its influence has been to bring out all that is noble and good and great in the Indian character, and that it has pre-eminently fitted the educated classes to bear their share of the burden in the public services of their country. The attempt therefore on the part of Sir James Digges LaTouche to deprive the educated classes of these Provinces of a privilege which was conferred upon them by his predecessor after mature deliberation—a privilege which the educated public have naturally come to cherish as a recognition of their intellectual attainments and by which they naturally set a high store—is not a little calculated to provoke discontent and ill-will amongst the educated classes in the United Provinces. We are loth to write more on this disagreeable topic on the present occasion, and we do not think it right to offer any detailed criticism until we are placed in full possession of the facts on which the case of the Local Government is based, by the publication of the document, which, we trust, will soon see the light. In the meantime, as a statement of a sound general principle, we cannot do better than recall to the Lieutenant-Governor's mind the memorable words of Sir Douglas Straight—whilom a distinguished Judge of the Local High Court—written by him in the course of a letter contributed to the columns of the *Times* on the occasion of Sir Charles Elliott's notorious and ill-advised Jury Notification in Bengal. 'Speaking from thirteen years' residence in India, during which I hope I kept neither my ears nor my eyes shut,' wrote Sir Douglas, 'I am firmly convinced of one thing and it is this—that while innovation and changes there should be gradually and cautiously introduced, *a concession once made should never be withdrawn except for reasons of most paramount and pressing necessity.*' That is no doubt a very sound test, and we await with interest to see if Sir James Digges LaTouche's Government has succeeded in making out a case against the present system, and in establishing that it needs alteration as a matter of '*most paramount and pressing necessity.*' Till then we would humbly advise Sir James against the taking of a step which is clearly reactionary and against the spirit of the Age, and which as such is not calculated to commend itself to educated public opinion, either within or outside these Provinces. The only result of pressing such a scheme will be to embitter the feelings of the most loyal section of His Majesty's subjects, and an act of this nature would disentitle any administrator to the support and co-operation of those classes, whose participation in public affairs he should most care for."

NAIYAR-I-AZAM, 12th July, 1902.

8. The *Naiyar-i-Azam* (Moradabad), of the 12th July, complains that, considering the duties which the Land Revenue Naib Tahsildars in the United Provinces have to perform, the scale of salaries fixed for them is most inadequate, the maximum pay being only Rs. 75 a month. Even an Excise Naib Tahsildar, who has to work only two or three hours a day, and is not required to go out on tour, gets Rs. 100 per mensem. What is worse still is that a Land Revenue Naib Tahsildar, who has not infrequently to tour within his jurisdiction, and must therefore keep a horse, is given no horse allowance, while even a Sub-Inspector* of Police receives it. Such being the case, it is impossible for Land Revenue Naib Tahsildars to make both ends meet with the salary they receive and hence they cannot but be discontented, and discharge their duties half-heartedly. The present Lieutenant-Governor, who has a special knowledge of the administration of these Provinces, would do well to take the hard lot of Land Revenue Naib Tahsildars into consideration, and equalize their pay, at least with that drawn by Excise Naib Tahsildars.

Need for increasing the pay of Naib Tahsildars.

OUDH SAMACHAR, 14th July, 1902.

9. The *Oudh Samachar* (Lucknow), of the 14th July, says that a Tahsildar complains, in the columns of the *Pioneer*, that Tahsildars are required to make tours within the limits of their tahsils but are paid no travelling allowance, and that the result is that they, being unable to meet their travelling expenses from their salaries, make themselves guests of landholders. The hospitality of the landlords has, undoubtedly, some effect on their minds, and they cannot help allowing themselves to be influenced by it to some extent in settling disputes between their hosts and cultivators. The scale of salaries fixed for Tahsildars is no doubt inadequate. But the question is whether Government will raise it. Whenever such questions are raised, the Government Treasury is found to be incapable of bearing any additional burdens!

Non-payment of travelling allowances to Tahsildars in the United Provinces.

MUSHIR-I-ROZGAR, June, 1902.

10. The *Mushir-i-Rozgar* (Meerut), for June, says that there is one Munsif and two additional Munsifs at Meerut at present. As there is not sufficient room for the additional Munsifs in the Munsif's court building, all the three Munsifs hold their courts in the Begam-wali-Kothi. But this kothi, being situated at a distance from the other local courts, the litigants and pleaders who have to deal with the Munsifs' courts and other courts on the same day are exposed to great inconvenience in consequence. Why, the pleaders now demand higher fees for conducting cases in the Munsifs' courts. Again, the District Magistrate, suspecting something wrong, ordered the 64 petition-writers, who worked as such at the courts, to be examined in the Land Laws and the Criminal Procedure Code in June last, without making an enquiry as to whether any of them had passed such an examination before. Of these men, 28 succeeded in passing the examination, 19 were altogether rejected, and 17 suspended for three months, after which they are to be examined again. This was not a proper time for examining the petition-writers, inasmuch as the new Tenancy and the Revenue Acts passed in 1901 are so difficult that, to say nothing of petition-writers, even many pleaders and mukhtars have not yet been able to master them. The Collector should have given the petition-writers a year's time to prepare for the examination, and allowed them to carry on their profession in the meantime.

Complaints regarding the location of the three Munsifs' courts, and the examination of petition-writers at Meerut.

OUDH SAMACHAR, 14th July, 1902.

11. The *Oudh Samachar* (Lucknow), of the 14th July, reproduces a paragraph from the *Uchit Vakta* in which the writer observes that it was hoped that the troubles of villagers in the matter of finding out the contents of summonses they receive from courts would be over with the issue of the Hindi Resolution by Government, but that this has not been the case. It would seem that in some courts the ministerial officials do not fill in the Hindi part of summonses, which is a source of great inconvenience both to the persons summoned and to the chaprasis who have to serve the summonses. The chaprasi who had to serve the summonses on witnesses in case No. 253, Bihari Ram *versus* Ajodhya

A complaint regarding the issue of summonses in Urdu only.

* NOTE.—This is not a correct statement so far as the United Provinces are concerned.

Prasad, had to take them to the teacher in the Narharpur School to find out the names and places of residence of the witnesses, and thence he proceeded to manza Koradih (*sic*) in tahsil Patti (Partabgarh district). The editor of the *Oudh Samáchár* remarks that the same state of things prevails at some other places, and appeals to Government to remedy the evil.

Alleged irregularities connected with the working of courts at Naini Tal.

12. The following is an extract from a Naini Tal news-letter published in the English *Hindosthán* (Kálákankar), of the 16th July :—"The great dissatisfaction prevalent in Naini Tal just now, is the method adopted by the court underlings in issuing out summonses, the hour entered in them being 11 A.M., whereas, as a rule, cases cannot be properly taken up before 2 P.M. Suitors and witnesses have to leave their daily legitimate work at 10 A.M., so as to be present in court at 11 A.M., and generally they do not leave the court till 4 P.M., so they have to wait fully three or more hours before they are called in, and during this interval of waiting, there is no proper accommodation for them. The courts are not flush of chairs, and suitors and witnesses have to walk about till they are allowed to go. To commercial men, a day in court means a day's business lost to them, and this is what has been so very productive of complaint. With all deference to the several Benches in Naini Tal, we would suggest that the hour to be entered in all summonses should be 2 P.M. and not 11 A.M. Another cause of dissatisfaction is the rubber-stamp bearing the *facsimile* signature of the presiding officer. The free manner in which this rubber-stamp is used by the court underlings in disposing of applications, petitions, etc., constitutes an abuse of trust. The rubber-stamp is supposed to be used only in all matters of routine and ordinary procedure, but the court underlings go further than that, by framing their own orders, so as to save themselves from the work which properly ought to be performed by them, but which they, like the Post Office Department, throw on the public. Our popular Lieutenant-Governor whose Argus-eye is on every one, and in every place, who is as ubiquitous as ubiquity can be, will surely notice these irregularities and remedy them with that "*Suaviter in modo, fortiter in re*" for which he is such an accomplished ruler, and surely he will do for Naini Tal as much as he can, to make it a desirable resort to all those who try to escape the summer heat of the plains. During the Session, say from July to October, there ought to be a Munsif appointed to Naini Tal to dispose of all the civil cases that crop up during these months, so that the Treasury Officer, and the Tarai Assistant Commissioner may be relieved as much as possible of the Station work, which every successive year is developing in bulk in proportion to the increase of trade."

HINDOSTHÁN, 16th July, 1902.

Gambling-houses at Cawnpore.

13. The *Cawnpore Gazette*, of the 15th July, complains that gambling-houses are in full swing at Cawnpore at present. Gambling is a vice which leads to many evil consequences. The agents of the keepers of the gambling-houses are in the confidence of certain police officials, so that it is not possible to make arrests. The keepers of such houses at once receive intimation as soon as any information is given to the authorities against them. The editor would appeal to Saiyid Amjad Husain, the Kotwal, who is not susceptible to bribery, to take steps to have gamblers "chalaned" in the same way as other bad characters are.

CAWNPORE GAZETTE, 15th July, 1902.

(b).—Police.

Advocate on the constitution of the Police Commission.

14. The *Advocate* (Lucknow), of the 13th July, adverting to the constitution of the Police Commission, remarks :—"While for the University Commission the local members were appointed by the Governor-General in Council, those for the Commission under notice are left to the choice of the Local Governments. This is not a bad step. Such a course is expected to bring to the fore all the defects of police administration in each province, provided the member thereof is ready to do his duty and is given a free hand in the matter. The editing of the evidence, by the Local Governments, to be submitted before the Commission, should aim at a full exposition of the case, and not at justification of this or that side. In our opinion the action of the local member of the University Commission has not been productive of any good, the popular view on the educational problem not

ADVOCATE, 13th July, 1902.

having been forcibly put before Mr. Raleigh and his colleagues. We hope and trust that history will not repeat itself in the present case. Our apprehensions are based on the unholy alliance between the judicial and executive functions which affects the administration of criminal justice very much in India, particularly in these backward Provinces. It is our misfortune to be always criticising, more adversely than favourably, the action of the Government. The *personnel* of the Commission will not, we are afraid, meet with universal approval. Mr. Fraser is a good and experienced official, and is expected to discharge his duties well. Mr. Justice Candy and Mr. Colvin will be a tower of strength to the Commission; their daily experience of police affairs, one in the capacity of a Judge and of the other in tha tcf a legal practitioner, with extensive criminal practice, will enable them to give the best advice to Government. Maharaja Sir Rameshwar Singh and the Hon'ble Diwan Srinevasa Raghava Iyenger, both non-officials, might be able to help the Government with their experience; but though they might prove themselves to be good members in their own way, they will not be able to press the popular view on the Commission. In the matter of police administration it is an open secret that the Government takes the side of the police and supports them in all their dealings, and is loth to believe in reports against their honesty and integrity. The Indian members are little likely to give expression to independent opinion, if they may have any. With all his sympathy for the aims and aspirations of educated Indians, expressed on different occasions and in varying measures of eloquence, Lord Curzon has the knack of leaving them in the lurch on all questions of vital importance to India and Indians. It was so in the University Commission, latterly rectified. The same is the case with the Police Commission. We cannot but enter our strong protest against the exclusion of representative Indians from the educated classes whose cries and pleadings on behalf of the masses must have gone a great way to influence Government in appointing this Commission.

(c).—Finance and Taxation.

Nil.

(d).—Municipal and Cantonment Affairs.

ADVOCATE, 10th July, 1902.

The Cawnpore Municipal Board and butchers.

15. The *Advocate* (Lucknow) of the 10th July, remarks:—"We think the step taken by the Cawnpore Municipal Board in forcing the butchers to open their shops on Fridays also against their will is most ill-advised. The butchers want to have a close Friday, and devote this day to prayers. If they desire to abstain that day from killing animals, why should the Municipal Commissioners, specially the big *tikawalla Bhagats* (pious Hindus) and Maulvis on the Board, threaten to deprive the fraternity of their license? The action of the Cawnpore Board will be much misunderstood; it will amount to interference in religious matters, and the butchers shall have the support of all reasonable persons in their protest."

PRAYAG SAMACHAR, 10th July, 1902.

Octroi muharrirs and peons at the barrier outposts at Allahabad accused of levying blackmail from people.

16. The *Prayág Samáchár* (Allahabad), of the 10th July, says that Municipal administration was introduced to teach local self-government to the children of the soil and to promote their comfort, but that it has turned out to be an engine of oppression. Setting aside other functions of Municipal administration, the editor will comment here on the levy of octroi. The chaprasis and muharrirs attached to octroi ontposts at Allahabad are notoriously corrupt and greatly harass passengers who have any luggage with them. To the editor's knowledge old articles of everyday use and goods intended for transit to places out of the municipal limits are exempt from octroi. But the octroi peons and muharrirs levy octroi even on such articles and goods, which goes into their own pockets and not into the municipal exchequer, as is manifest from the fact that they do not give receipts for the blackmail realised in this way. On the morning of the 9th July the editor, who was accompanied by a goldsmith who was going to Partábgarh, had to pay 12 annas as octroi at the barrier outpost, though he had no dutiable goods with him. But the octroi official refunded

the amount on hearing of the name of Pandit Jagannath Sharma (Proprietor of the *Prayág Samáchár*). The editor asks the higher petrol officers to keep an eye on the muharrirs and chaprasis attached to barrier outposts.

(e).—Education.

17. The *Oudh Samáchár* (Lucknow), of the 14th July, referring to the rumour regarding the proposed abolition of the Middle English Examination in the United Provinces, highly approves of the proposal on the ground that the examination only acts as an impediment in the way of students going up for the Matriculation Examination.

Oudh Samáchár, 14th July, 1902.

Approval of the proposal regarding the abolition of the Middle English Examination in the United Provinces.

18. The *Oudh Samáchár* (Lucknow), of the 14th July, referring to the rumour that Government has placed several lakhs of rupees at the disposal of the Education Department, and that in connection with the scheme for the distribution of this money among schools, Mr. Dela Fosse has proposed the appointment of an additional English teacher on Rs. 100 in each Zila School, makes adverse comments on his recommendation for reserving these appointments for Englishmen, similar to those made by the *Advocate*, vide paragraph 17, page 418 of the Selections No. 26 of 1902). The editor hopes against hope that the rumour regarding the exclusion of natives from the proposed English teacherships is unfounded, otherwise there will be deep sensation and widespread dissatisfaction in the Education Department, and none but average graduates. who have failed to obtain appointments in other Departments and offices, will care to enter the Education Department.

Oudh Samáchár, 14th July, 1902.

Rumour regarding Mr. Dela Fosse's proposal for the appointment of a special English teacher in every District School.

19. The *Rahbar* (Moradabad), of the 14th July, referring to the rapid progress England has made in all directions, and admitting that the educational policy of the British Government in India is based on the same good intentions as it is in England, asks why the same results do not follow in both countries. The Western education that is given in the public schools and colleges in India at the present time has, far from doing any (material) good to the people, caused a serious injury to them. This education has brought in its train certain evils which did not exist here before. It has certainly initiated the people into politics, but it has had a most disastrous effect on their morals and health. If a doctor, having a large experience and practice, were asked which classes of people among his patients largely required medicines for impotency and weak eye-sight, he would at once reply "students." The students have to devote a great deal of their time and labour to the study of a difficult foreign tongue, which is governed by no fixed rules. Again, the education given them in various subjects is purely *theoretical*, no instruction being imparted to them in the practical arts. The inevitable result is that they learn only the English language well, and on leaving their studies they are found to be fit only for employment in a Government office, or to join the legal profession. The editor would, therefore, respectfully but boldly tell Lord Curzon that his appointment of education Commissions and the publication of their reports, would prove of little use, unless and until he is prepared to associate *technical* education with the *theoretical* one. The real reform of the educational system lies in providing for technical instruction being given to students.

Rahbar, 14th July, 1902.

Need for technical education in India.

(f).—Agriculture and questions affecting the land.

Nil.

(g).—General.

20. The English *Hindosthán* (Kálákankar), of the 11th July, observes:—"Every sensible man in these Provinces appreciates the Government notification about the introduction of the Nagri character in Law Courts. But there is one little thing which strikes us most, and that is that, while the United Provinces of Agra and Oudh Gazette is published in the Persian

Hindosthán, 11th July, 1902.

A suggestion for the publication of the United Provinces' Government Gazette in the Nagri character.

character, the claim of the Nagri character and Nagri-knowing people is lost sight of. We hope this little incident will not pass unnoticed by the searching eyes of our Local Government."

GARHWÁL SAMÁCHÁR, July, 1902.

21. The *Garhwál Samáchár* (Lansdowne), for July, points out that the natives of Garhwál have acquitted themselves well in the Revenue, the Police, the Military, the Forest and other Departments in which they have been tried, but regrets to say that they are at present almost entirely excluded from the Revenue Department. In the United Provinces there are about 150 Deputy Collectors, about 300 Tahsildars and about 400 Naib Tahsildars, but none of them, except Pandit Ishwari Datta, Tahsildar, hail from Garhwál. Likewise not a single Garhwali is a sarishtadar in the office of a Commissioner or a Deputy Commissioner. A number of natives of Garhwál have passed the Middle Class and the University Examination, and are employed in subordinate posts in the public offices in the Kumaun Division. The district also boasts of having two M.A.'s and LL.B.'s. The editor appeals to His Honor the Lieutenant-Governor to take the claims of Garhwál into consideration and elevate some of her promising sons to responsible posts in the executive service. It may be observed that the inhabitants of that district labour under great difficulties in acquiring an English education.

Natives of Garhwal and the public service.

V.—LEGISLATION.

ADVOCATE, 10th July, 1902.

22. The *Advocate* (Lucknow), of the 10th July, observes:—"For sometime past a correspondence has been going on in the columns of the *Indian Municipal Journal* of Bombay pointing out the necessity of some legislation on the lines of the Pawnbroking Act of Great Britain with a few modifications. We think the suggestion to be excellent: the time has come when some such legislation should be taken in hand. If Agricultural Banks are required to relieve the agricultural population and to save them from the high rate of interest charged by the village mahajan, some such help is also needed for the artizan classes in the towns who are at the mercy of petty money-lenders, who seldom fail to suck the blood out of their customers. Our industrial classes have no capital of their own; even for the small capital which they require for their industries they have to go to the neighbouring mahajan, who invariably charges from half an anna to one anna a rupee a month as interest with the result that the greater portion of their income goes to meet the demands of the mahajan, and the industrial classes, after hard work in profitable industries, find it difficult to make both ends meet. Besides artizans, there are respectable poor people too who want temporary loans to meet urgent demands, and they are put to great difficulty for want of respectable pawnbrokers. In every large town, if private companies or individual money-lenders were licensed to lend money at a fixed rate, and were, in return for doing so, protected from police persecution in case they, in the course of business, happened to purchase or receive in mortgage property which afterwards turns out to be stolen, we are sure the Government would be conferring a boon on the hard pressed poor classes. Pawnbroking is a respectable trade in England, and there is no reason why it should not be so in India. The majority of petty loans are given on the mortgage of jewellery, chattels, clothes and furniture. The value of an article offered as pawn is found by the dealer, the rate of interest fixed is his, and if the debtor fails to redeem the article, the price at which the pawned article is sold is his. The debtor has to suffer in silence. If the Legislature fixes a reasonable rate of interest, if the pawnbroker is asked to sell pawned articles in case of non-redemption by public auction, if he is asked to keep books in forms prescribed by law, many of the miseries of the debtors will be removed. In England we are told that the rate of interest per annum which the English pawnbroker is empowered to charge is 25 per cent. on loans of £2 and under. Over £2 the rate is, we believe, 20 per cent. and for larger loans of £40 or £50 and over, pawnbrokers often charge 15 per cent. The rate of interest, however, is so arranged, and this specially applies to loans under £2 sterling, as to make small loans for short periods, and even for long periods, bear a much higher rate of interest than is

A suggestion for passing an Act for Municipal towns on the lines of the Pawnbroking Act of Great Britain.

calculated at the yearly rate. A little explanation will make this clear. For loans under £2, the rate is one half-penny for every two shillings or *part of two shillings* per month. A loan consequently of sixpence—and millions of such loans are negotiated—will yield to the pawnbroker one half-penny, or 100 per cent. per annum. As every pawnbroker is free to charge a low interest as it suits his convenience in England, we are told that many a pawnbroker charges a little more than the bank rate of interest. The license gives rise to a healthy competition among brokers. Each tries to keep his *clientile* satisfied, and, like the Lucknow Rastogi, is not the master of the situation, but artizans and industrial classes are at his sweet will. We have even now amongst us petty loan companies, but they have not been so far very successful, as they have to take more than ordinary precautions in accepting articles for mortgage. The legislation will be welcomed both by the money-lenders and debtors, as it will regulate their dealings, and save one from the grasping practices of the other." [The *Hindustáni* (Lucknow) of the 16th July, expresses similar views on the subject.]

VI.—Railway.

23. The *Prayág Samáchár* (Allahabad), of the 26th June, received on the 16th July, on the authority of a correspondent, complains that as the carriages on the Raipur-Dhamtari Light Railway have not been provided with doors, the passengers are exposed to the inclemencies of the weather, and children are in danger of falling from the carriages on to the ground. Lately the carriages have been provided with *tát* screens, but these screens cannot effectually protect the passengers from the rain. The passengers are over-crowded for want of sufficient accommodation, and specially on the occasion of the Rajim fair the overcrowding is something fearful. Again, there are no sheds for passengers at the railway stations. The passengers on their way from Rajim to Raipur have to wait at Abhanpur Junction for about five hours; but there being no shed for them, the trouble and inconvenience which they, particularly women and children, have to bear under the hot midday sun, or when it rains heavily, may be easily imagined.

Prayág Samáchár, 26th June, 1902.

A complaint against the Raipur-Dhamtari Branch of the Bengal-Nagpur Railway.

VII.—Post Office.

Nil.

VIII.—Native Societies and Religious and Social Matters.

Nil.

IX.—Miscellaneous.

24. The *Bhárat Jiwan* (Benares), of the 14th July, says that the prophecy made by Pandit Kanda Swami Pillai, a native of Dindigal in Madras, a year ago, regarding His Majesty the King-Emperor has been fulfilled to the letter. His calculations therefore command full public confidence. Besides predicting His Majesty's illness, the Pandit made other terrible predictions which cannot be viewed with equanimity. The editor prays that they might turn out to be false. The Pandit has foretold that a severe earthquake will occur in India and Ceylon on the 30th or 31st August in the afternoon, the earthquake being preceded by fires and other such untoward events for a week. Another disquieting prophecy made by him is that His Royal Highness the Duke of Connaught will accidentally be wounded by a weapon on the 28th, 29th or 30th October, which God forbid. He has also predicted that the combined armies of two Powers will attack England between June and November. Such evil prophecies cannot but strike terror into the hearts of the people whose only prayer now is that they may not be fulfilled.

Bhárat Jiwan, 14th July, 1902.

Disquieting predictions made by Pandit Kanda Swami Pillai, a native of Dindigal in Madras.

25. The *Advocate* (Lucknow), of the 10th July, reviews the Statement exhibiting the Moral and Material Progress and Condition of India for 1900-1901, and India's Foreign Trade for 1901-1902, and concludes the review with the following remarks :—"How much

Advocate, 10th July, 1902.

India's trade and morals.

of India's trade, inland and foreign, is carried on by Indians and with indigenous skill and capital? Any business carried on in India by foreigners with alien money is not, properly speaking, Indian trade, but English, German, or American trade, run, for the time being, within the Indian Empire, because of cheap labour and ready market. When they wind up and leave us, India will lose not only her resources and money, but will not also advance one step in the art of self-reliance for trade purposes. What apity !!!"

ALLAHABAD:
The 23rd July, 1902.

PRIYA DAS, M.A.,
Government Reporter on the Native Press for the United Provinces of Agra and Oudh.

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SELECTIONS

FROM THE

NATIVE NEWSPAPERS

Published in the UNITED PROVINCES OF AGRA & OUDH

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I.—Politics.

(a).—*Foreign.*

Aligarh Institute Gazette, 17th July, 1902.

Alleged persecution of Musalman inhabitants in Bulgaria.

1. The *Aligarh Institute Gazette*, of the 17th July, copies, from an Egyptian newspaper, a portion of an article, reproduced therein from a Bulgarian newspaper. The writer of the it, article, who is probably a Christian, and has penned out of human sympathy, bitterly complains of the tyranny and oppression which both the Bulgarian Government and police practise over the Musalman inhabitants in that country. The Christian residents even go the length of outraging the Jama mosques of the Muhammadans. False cases are freely fabricated against the Muhammadans. The Musalmans thus persecuted in all manner of ways in Bulgaria have felt obliged to seek refuge in emigration for some time past. The Musalmans living in India should, the *Institute Gazette* says, be certainly thankful to the various blessings and perfect religious toleration which they enjoy under British rule here, while the lot of their co-religionists in Bulgaria is so very unbearable. Far from interfering with the religion of any class, the Government here renders help to all classes in the performance of their religious duties and ceremonies. Why, the sacred places of all the natives are as much respected as the churches. Those who have heard of the severities which are practised over their Musalman subjects by Russia in Turkistan, by France in Algeria, by Holland in Java, and now by the Bulgarian Government in Bulgaria, can easily conceive how very fortunate India is, where no such persecution is tolerated by her British rulers. But with the new story of Bulgarian atrocities on the Musalmans, the editor of the *Institute Gazette* cannot help asking those European Christian missionaries, who accuse Musalmans of religious prejudices and narrow-mindedness, if they are not ashamed of the misdeeds of their co-religionists referred to above.

(b).—*Home.*

Bhárat Jiwan, 21st July, 1902.

Coronation of His Majesty.

2. The *Bhárat Jiwan* (Benares), of the 21st July, adverting to the London telegram to the effect that the Coronation will be held on any day between the 8th and 12th August, urges that no date should be fixed for the ceremonial until His Majesty has fully recovered from his illness.

Advocate, 17th July, 1902.

Payment of the expenses of the Indian guests invited to attend the Coronation in London, from the Indian Treasury.

3. The *Advocate* (Lucknow), of the 17th July, observes:—"Indian and Anglo-Indian papers have unanimously condemned the decision of the Ministers in England to charge upon Indian revenues the expenses incurred and to be incurred for the entertainment of Indian Princes and representatives of the people gone to England to attend the Coronation. The short-sightedness of this policy, in a political sense, has been laid bare most forcibly by the *Pioneer* and the *Englishman*."

Oudh Samáchár, 21st July, 1902.

Condemnation of the defrayal of the cost of the hospitality of Indian guests in England from the Indian treasury.

4. The *Oudh Samáchár* (Lucknow), of the 21st July, says that Lord George Hamilton is disposed to burden the Indian Treasury with the cost of the entertainment given to the Indian Chiefs at the India Office on the 4th idem. In other words, the Indian Chiefs themselves have paid their way to England, and the British Government will realize the expenditure incurred in showing hospitality to them during their stay there, from the famine-stricken natives of India! Could anything be more disgraceful? Even the *Pioneer* and the *Englishman* characterise the conduct of the British as mean. All the world over, if a person invites any guests, he pays all their expenses. When His Majesty the King-Emperor paid a visit to India in his capacity of Prince of Wales, this country defrayed all his expenses. England will pay the expenses of the representatives of the Colonies who have been invited to attend the Coronation. But the Indian guests will be dealt with differently. India being a dependancy, Lord George Hamilton can treat her as he likes. But his meanness in charging her with the cost of entertaining the Indian guests will not add to his reputation. It is to be hoped that His Excellency the Viceroy will interfere and prevent the perpetration of such a piece of injustice. If the British Government were required to pay the

expenses of Englishmen who will attend the coming Delhi Darbar, the Secretary of State's mistake would be brought home to him.

Proclamation Darbar at Delhi.

5. The *Oudh Akhbár* (Lucknow), of the 24th July, says that, as the desire among the people of India for witnessing the grand Darbar that is to be held at Delhi in January next for proclaiming the Coronation of His Majesty King-Emperor Edward VII. is very general, the educational authorities would do well to hold the next University examinations a little later than in other years, postponing them, say, to April, so as to admit of students also seeing the grand assemblage. The Railway authorities should also make special arrangements and grant concessions on the occasion. Third class return tickets for two months at 1½ fares should be issued from 1st December 1902 to 31st January 1903, similar concessions being of course made in respect of other classes of carriages. Reduction in freight may also be made for goods sent to Delhi either for the Exhibition or trade purposes. Special passenger trains may be run to Delhi (from all parts of the country) during two months and the third-class carriages provided with latrines. Some high and courteous officials should be told off for duty at the Delhi railway-station during the Darbar so that passengers may be treated well and not put to any unnecessary inconvenience. The Delhi Municipal Board might erect some temporary lodging-houses for visitors, with proper sanitary, lighting, and other arrangements in the vicinity of the site of the Darbar. It is also desirable to create some new titles, suited to the various classes of people, to commemorate His Majesty's Coronation.

OUDH AKHBÁR, 24th July, 1902.

Question put in Parliament regarding the making of a grant by England towards the cost of the Delhi Darbar.

6. The *Advocate* (Lucknow), of the 24th July, observes:—"There was indeed irony in the question that was put the other day to Sir Michael Hicks-Beach in Parliament, if the Chancellor of the Exchequer was prepared to make a grant towards the cost of the coming Delhi Darbar. The Chancellor easily contributed towards heightening the joke by the reply that must have reddened his face in grating out a 'No' through his set teeth. It does not surprise us Indians so much as it brings to our mouth an adjective that we do not let out, but gulp down. The most charitable explanation that may be given to the question is that the member in charge wanted to know if there had been some reciprocity in the matter of expenses for Coronation celebrations in England and India. He surely was sadly undeceived if he thought England were capable of any such generosity where India was concerned. After the publication of the decision to charge on Indian revenues the cost of the reception given to Indian Princes, Chiefs and representatives, described as an instance of 'melancholy meanness' by the *Englishman*, it was indeed insulting to the Chancellor to be asked to pay towards any expenditure in connection with the Coronation in India. The Eastern sense of hospitality does not include the idea of 'paying guests;' nor does the Western, if the experience of those who had been to Europe, is to be relied upon. They ascribe the ugly decision to political considerations on the part of the Ministers, in keeping with those about the entertainment of the Sultan of Turkey and of Nasir-ul lah Khan; and holds that thereby they have painted the English nation very black in the eyes of the world. But the British Press does not seem to have taken any offence at the slur cast on the nation."

ADVOCATE, 24th July, 1902.

Lord Salisbury.

7. The *Express* (Lucknow), of the 24th July, has a leader on Lord Salisbury in which the editor highly praises His Lordship. The leader opens thus:—"The resignation of Lord Salisbury does not come as a surprise, for there were remarkable indications during the last few weeks that he was contemplating retirement. It has been an open secret that as soon as the important events with which the present time has been weighted were set in order, he would relinquish the reins of office and retire from a position which he has held with unequalled honour and eminent success." The article concludes with the following remarks:—

EXPRESS, 24th July, 1902.

"The man is of such mettle whose life's work is now ended, and he can look back upon a career which has been of almost unexampled distinction and success. Through fair weather and through foul, Lord Salisbury has stood an unruffled figure: he has been a stay and a strong staff to the Empire and to his party; and

he has, through his unbounded faith and his inborn confidence in the staying power of the British Empire, guided the ship of State through the dark waters with an unquickened pulse and untarnished success."

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

Advocate, 17th July, 1902.

An Indian Prince alleged to have been brought to book for allowing Mrs. Besant to address a public meeting in his State.

8. The *Advocate* (Lucknow), of the 17th July, says:—"Even the peace-loving and inoffensive Mrs. Besant is an eyesore to Politicals in Native States. The *Amrit Bazar Patrika* relates a story in which an Indian Prince came to grief, because of his arranging for a meeting addressed by this noble lady. It comes from another Indian Prince. Well, months ago, said he, an Indian Prince, one of the biggest in India—who is well educated and whose loyalty to the Government is beyond question—organized a meeting in which Mrs. Besant was to deliver a lecture. Everything had been settled and the date and place of the meeting publicly announced. To his great surprise, at the eleventh hour, he received a letter from the Political Agent requesting him to stop the meeting. The Prince had proceeded too far and the stoppage of the meeting would mean for him public humiliation and contempt. So the Prince, in reply, implored the Agent to be reasonable and to withdraw his request. But the Agent was inexorable. He would hear of no excuse. The poor Prince was on the horns of a dilemma. If he yielded to the desire of the Agent his prestige in the eyes of his people would be gone, while, if he disobeyed the Agent, he would incur the displeasure of the latter. In great distress he adopted the latter course. This bold attitude mightily offended the Agent. And then commenced the troubles of the Prince. Serious allegations against the Prince were immediately forthcoming. The Political Agent took action upon them and made a report against the Prince to the Government. The Government called for an explanation from the Prince and he submitted one. It was a short one, embodying the correspondence that had passed between him and the Agent. And thus the secret—why the Prince had been reported against—was out. Situated as they are at the mercy of the half-educated or ill-trained military officers who have the monopoly of all posts known as Residents and Political Agents in the Foreign Department, the lot of those who choose to follow the bent of their own mind is awfully miserable. To the Government of India the Politicals are the very paragon of perfection and are incapable of doing wrong. This is one of the imperfections of British rule in India that go greatly against its good name."

Hindosthán, 23rd July, 1902.

Introduction of the use of the Nagri character in place of the Persian one in the courts, &c. of the Gwalior State.

9. The *Hindosthán* (Kálákankar), of the 23rd July, observing that ever since the Local Government has introduced the Nagri character into the courts of the United Provinces the superiority of this character over other characters has naturally begun to attract the attention of the authorities in other places also. According to the *Venkateshwar*, the Maharaja of Gwalior has issued orders for the substitution of the Nagri for the Persian character in the courts and offices of his State from the beginning of the next Sambat 1960, warning the present incumbents to learn the Nagri character by that time, and directing the authorities to see that none who do not know Hindi should henceforth be admitted into the State service. The editor congratulates the Maharajá on his rightly recognising the advantages of the use of the Nagri character in official papers, and expresses a hope that other Chiefs will follow His Highness' noble example and discard the use of the ambiguous Urdu character from their courts and offices.

IV.—Administration.

(a).—*Judicial and Revenue.*

Advocate, 17th July, 1902.

Steady increase of crime in the Panjab.

10. The *Advocate* (Lucknow), of the 17th July, observes:—"The criminal has got the better of the criminal law in the Panjab, the United Provinces and Bombay, possibly also in Bengal. Famine explains but the smallest percentage of the heavy increase in crimes in all these provinces; growth of the

population is not proportionate to the rise in criminal statistics; better police administration does not cover even 20 per cent. of the increase in offences relating to life and limb. The tale of crime lengthens every year in spite of the growing number of courts, better work of the police, imposition of punitive police, special and confidential reports and union of the functions in Magistrates. As irony of fate has it, the criminal escapes, the innocent man suffers, and the administration of criminal justice loses in reputation notwithstanding the very elaborate machinery in full swing to bring the offender to book, with the entire paraphernalia of police, detectives, Bertillon's measurements and thumb impressions. The enlightened civilization of England has utterly failed in its contest with the Indian criminal. The *Pioneer* admits it in the course of two articles on the subject, and tries to suggest a remedy. It is a very important admission. Not that it proves the Indian criminal to be more wily than his British *confrère*, but that it only shows that the English system of criminal administration is an exotic plant that refuses to take root on Indian soil. Though we have not the figures before us, we may take it for granted that it answers the purpose wonderfully well in its native land. Be that as it may, we are glad that attention has been drawn to this great defect in the administration of criminal justice in this country on the British method. The figures, relating to the Panjab, that led the Allahabad paper to melancholy reflections are indeed very interesting. For the purposes of its remarks, our contemporary chose the statistics for the years 1867, 1880 and 1900. The total number of offences increased from 49,000 in 1867 to 103,000 in 1880, and to 180,000 in 1900. A certain amount of this increase is due to the existence of new laws—the offences under Local and Special Laws in 1900 amounted to three-fourths of the whole volume of crime in 1867—but even after allowing for this the increase is extraordinary. The steady addition to the tale of murders is the most disquieting feature. In 1867 only 243 murders occurred; in 1880, 393; in 1899, 667, and in 1900 no fewer than 690. One noticeable fact is that a much greater proportionate increase has taken place in the districts now left to the Panjab than on the Frontier, which the officials of the Panjab Government have been deemed to have managed so badly. In Hazara there has been a diminution during the last twenty years, and Dera Ismail Khan shows the same figures for 1880 and 1900, in Kohat the increase is slight, while the total increase for the whole Frontier Province is but 36 per cent. as compared with an increase of 113 per cent. in the Panjab proper. In 1879 there were but three districts, and in 1880 only five districts in the present Panjab in which the murders committed ran into double figures. Now only seven districts escape that unenviable distinction. The murders in Rawalpindi have risen from 22 to 70; in Lahore, the seat of the Local Government, from 9 to 44; in Amritsar from 9 to 44; and in Jhang from a negligible quantity to 72, in two decades. Robberies and dacoities admitted to have occurred have gone up from 348 to 838 within the last seven years. Those reported have risen from 218 only in 1867 to 404 in 1880, and to 2,276 in 1900. A very large proportion of such offences are struck off, partly because they are counted among the false and exaggerated accusations common among the peasantry, and partly, we fear, because the police declare cases to be untrue in which success is not likely. However that may be, the number of persons tried has risen from 281 in 1867 to 406 in 1880, and to 20,556 in 1900. Similarly, burglaries had in 1880 doubled the number of those offences in 1887 and by 1900 had quadrupled. Curiously enough common thefts have not increased at a similar rate, the figures for 1880 showing but a slight increase over those for 1867, and those for 1900 a 50 per cent increase only. Of the persons tried for murder in 1867, 54 per cent. were convicted; by 1880 this percentage fell to 43, and in 1900 to 40. For robberies and dacoities the figures are 60, 51 and 40 respectively. For all classes of criminal trespass, which of course include a number of petty cases that are very frequently false and brought to escape the terrible meshes of the civil law, the percentage has fallen from 55 to 49 and from 49 to 24. The convictions for theft rose between 1867 and 1880 from 62 per cent. to 75, but fell in 1900 to 53, while in the year before they stood at 44 only. The convicted criminal stands a far better chance of escaping on appeal than of old. In 1867 the Chief Court modified 1½ per cent. of the sentences, and acquitted 4 per cent. of the convicts. In 1880 it modified 8 per cent. and acquitted 16 per cent, while in 1900 it altered the sentences of 18½ per cent. and reversed 19 per cent. Thus 37½ per cent. now gain

by appealing instead of 5½ per cent. in 1867. Out-and-out acquittals by the Sessions Judge rose from 12 to 19 per cent. in 1880, though they fell slightly to 17 per cent. in 1900. District Magistrates who try less serious appeals from the orders of less experienced, and in some cases less trustworthy, subordinates, have kept fairly constant with 20, 27, and 24 per cent. of acquittals. Taking murders only, of all the persons sentenced to be hanged by the learned and experienced officers in the position of Sessions Judges, the Chief Court entirely acquitted 4 per cent. in 1867, 7 per cent. in 1880, and 14 per cent. in 1900. Sixty-eight men convicted of murder out of 229, escaped the death penalty in 1900, which the Sessions Judges found them liable to. This analysis of criminal statistics is surely very disquieting. It adds strength to the popular pessimism about the increase of crime in the world, and not its decrease with the progress of education and civilisation.

What are the causes, and what the remedies? The question is easier asked than answered. The Allahabad paper propounds a reply in its own way. It is clear, our contemporary avers, that there is an intimate connection between the inclination to acquit and modify sentences, and the steady increase in all classes of crimes, particularly of the more serious ones. The existence of the Appellate and Revisional Courts is said to induce the courts of first instance to keep an eye on the Appellate Court and decide cases less in accordance with their own knowledge of law and facts than with a view to working in line with the ideas and opinions of superior officers. The highest tribunal is charged by the *Pioneer* with unnecessarily interfering with the decisions of Magistrates and Judges simply to justify its existence. It is a pity that our contemporary has such a poor opinion of the honesty and integrity, education and high qualifications of its own countrymen who form the majority of the judges that sit on the Appellate and Revisional Courts. Apart from this personal element, there is the increased knowledge and skill of the criminal to successfully remove the traces of his crimes so as to prevent the police from forging the links, much less joining the chain of evidence. The pleader does also come in for a share of the blame for his anxiety to get off his clients among criminals also. The dread of appearing before a court to give evidence, particularly against a dangerous and dreaded ruffian, so common among the Indian people, is also utilised to explain partly the increase in crime in the Panjab. It means the absence of public spirit. Then comes a very important remark:—'One must not neglect to notice,' says the *Pioneer*, 'that one of the principal causes of the big percentage of acquittals is the fact that a very large number of persons accused even in the true cases are innocent.' Magistrates and Judges get proof of this in their everyday experience. No wonder then that Magistrates are disinclined to convict, and appellate courts to uphold convictions. The apparently paradoxical statement has been made that crime is on the decrease in the districts where the Frontier Crimes Regulation is in force, and on the increase where it does not obtain. On the average in each district of the frontier 100 to 120 persons accused of violent crimes are annually convicted and punished, who would otherwise have escaped all punishment. Forty-two per cent. of the 689 persons charged with murder in 1899, against whom judicial proof was not attainable, did not escape the punishment they deserved. It is true that till recently the penalties that could be inflicted were inadequate to the serious crimes for which they were tried: but this has been remedied to a large extent. The 291 persons thus convicted under the Regulation suffered in addition to those who were convicted by the ordinary tribunals. In the Panjab proper, 279 persons tried for murder were discharged for want of proof, with the result that murders increased in the year following by 49. It is impossible not to believe that if 42 per cent. of the above persons could have been convicted, as no doubt they deserved, this increase at least might have been prevented. The fact is worth notice and is a subject for very careful consideration.

The explanation lies, it is said, in the system of trial by a Council of Elders that prevails in the Frontier Province. Trial by tribal assembly is in vogue among Pathans. It was extended to non-Pathan tribes and found to work satisfactorily. The Elders do not necessarily belong to the tribe which owns the parties concerned in a case. The Magistrate has the power to call to his aid a small party of men of position within his district, and, with their assistance, look behind the veil to mete out better justice. In some districts the *jirga* system

prevails. It has also been a very successful machinery in both preventing and punishing crime. In trials by such bodies, the fact should not be lost sight of, that moral conviction, more than judicial evidence, goes a great way in deciding the mind of the *jirga* or the assembly. And working, as they do, not singly, such bodies are less likely to be bribed than a single Magistrate or Judge is liable to be. There are, again, other ways of bringing crime home to the criminal at the disposal of Village Elders, which criminalcourts can never dream of. The purpose of punishing crime is served, no matter whether judicially or otherwise: of course the same system cannot be followed in every district. We are inclined to agree with our contemporary in his advocacy of the old method of trial by Elders. Unconsciously the *Pioneer* bears evidence to the charge brought by educated Indians against the unsympathetic character of British Rule in India, and supports the very reasonable cry for an extension of the system of trial by jury to almost all the districts in India. British officers fail to discover the guilt of the accused before them. Not so Indians. Much is to be learnt from the demeanour and looks of a criminal to decide his share in a reported crime. People knowing his daily habits and ways of life are more likely to read aright his face and fasten the guilt on the proper party. This is the first and foremost reason to expect better justice from trial by jury."

11. The *Oudh Akhbár* (Lucknow), of the 23rd July, publishes a communication from a correspondent who states that hitherto the landholders were allowed sixty days to pay the water-rate assessed on their tenants, from the date on which the assessment notice was made over to them by the Tahsildar, but that during the current year the Collectors of certain districts in the Agra Division directed the Tahsildars to collect the water-rate as soon as the assessment notices were given to the landholders. This new departure was very hard indeed on the landholders who themselves could not afford to pay the rate at once, and had to borrow money for the purpose, and pay interest thereon which exceeded the commission they are allowed for collecting the rate from their tenants. The responsibility for payment of the water-rate imposed on the landholders is a source of great trouble and loss to them, inasmuch as they are generally unable to collect the assessments from the tenants within the sixty days allowed to them for making payment, and they have had to submit to all sorts of coercive processes in case of default. Their position has now been made still worse by the Collectors of the Agra Division, who require them to pay the rate immediately after the delivery of the notice to them. Surely the Collectors in question have misunderstood the words of the Board of Revenue on the subject, and the latter would do well to issue distinct instructions, and save the landholders from the hardships which this new departure in the Agra Division involves.

OUDH AKHBAR, 23rd July, 1902.

A complaint regarding the collection of the water-rate assessments from landholders in the Agra Division.

(b).—Police.

12. The *Oudh Samáchár* (Lucknow), of the 21st July, says that the Anglo-Indian newspapers, especially the *Englishman*, think that the appointment of the Police Commission will be viewed by the public with great satisfaction. But the editor is afraid that, in view of the constitution of the Commission and the terms of the reference made to it, the measure will create great disappointment among the natives. They had long expected that the measure would lead to police tyranny and oppression being checked, particularly in the interior of districts, but now all their hopes have been destroyed. There are only two natives in the Commission, and all the European members are officials with the exception of Mr. Colvin. How can these European officers be expected to be acquainted with the various forms of oppression exercised by the police over the ignorant peasantry? Thus the Commission will only involve unnecessary expenditure without leading to any good results. It should have also contained some native members well acquainted with the ways of the police in order that they might have enlightened their European colleagues on the subject. The high European officers on the Commission know little or nothing of the tyranny of the police. There are two Police officers among them, but they can hardly be expected to expose the high-handed proceedings of the Police force to which they themselves belong. The Commission will have two

OUDH SAMACHAR, 21st July, 1902.

Police Commission.

native members, *viz.*, the Maharaja of Darbhanga and Diwan Bahadur Shrinivas, against five European members. The former through a certainty of being overruled by the latter, will not give free expression to their thoughts. As regards the subjects which the Police Commission has been asked to inquire into and report on, the only question which chiefly affects the public is, "whether the general supervision exercised by the Magistracy over the police, and the control of the superior officers (including Inspectors) over the investigation of crime are adequate to prevent oppression on the part of the subordinate police, and, if not, how they can be made so." Such an inquiry will not be enough. The principal matter for inquiry should have been to find out the causes of police oppression and to suggest measures for the removal of those causes. The seventh question referred to the Commission by the Government of India is, "whether the career at present offered to natives in the police in each province is sufficiently attractive to induce the proper stamp of men to enter it; and if not, what steps can be taken to remedy this evil consistently with *the recognised measure of necessity for European control in the district charges.*" The italics are the editor's. He cannot understand what they are intended to mean. Do they mean that the District Magistrates will always be Europeans or that no natives will be appointed District Superintendents of Police? In either case an injustice will be done to natives. If this is really the object of Government, this is the first occasion on which Government has expressly announced it. But the editor hopes that such an announcement is due to an oversight. Lord Curzon is expected to throw more posts open to natives, and not to exclude them from any posts to which they are already eligible for appointment. The Police Commission will do harm rather than good, if its inquiries are confined to the matters referred to in the Government Resolution. The editor has lost faith in these Commissions, and his loss of faith is justified by the event. He can do nothing more than appeal to His Excellency the Viceroy to give his attention to the matters referred to above.

(c).—Finance and Taxation.

Nil.

(d).—Municipal and Cantonment Affairs.

ADVOCATE, 20th July, 1902.

Rumour regarding the introduction of a license tax on professions by the Allahabad Municipal Board.

13. The *Advocate* (Lucknow), of the 20th July, observes :—"In revising the schedule of octroi duty, according to the recent instructions of the Government of India, the Municipality of Allahabad will lose over Rs. 23,000 from its income. The question before the Board now is to make up this deficit, and increase the income to meet certain other demands. A License Tax on professions is in the air. The proposal will produce a disquieting effect in the minds of the citizens. The residents of Allahabad have not yet recovered from the after-effects of the plague, which, besides bringing misery, has financially ruined the middle class people. Any additional direct tax will create the greatest discontent, and we think it our duty to warn the Executive of the Allahabad Municipal Board, as also the members, against committing any such mistake. If a revision of the schedule of the duties is impossible without having recourse to further direct taxation in the shape of license tax—which by the way will not touch the pockets of the highly-paid officers of the Government—then it is better that the Board should rather express its inability to follow the instruction of the Government than levy a burden on the citizens which they cannot bear. Any tax at this juncture when the people of Allahabad apprehend a recrudescence of the plague will be a very unwise course."

(e).—Education.

AL BASHIR, 15th July, 1902.

Suggestion for the abolition of the *Middle English* and the *Intermediate* examinations.

14. *Al Bashir* (Etáwah)), of the 15th July, referring to the rumour *in re* the abolition of the Middle English examination, and the retention of only the Upper Primary one, says that the former examination has practically become useless, and should be knocked on the head by all means. No person who has not passed the Matriculation or a higher University examination is now eligible for a post carrying over Rs. 25 a month as emoluments, and under-graduates are now available in any numbers. Hence the Middle English Examination now serves no

useful purpose, but simply often impedes the progress of a student towards the Entrance examination. Why, the editor considers even the Intermediate examination an unnecessary block between the Entrance and the B. A. examinations. Many a student has been obliged to give up his studies, having been plucked at the Intermediate examination. If this examination did not exist every matriculate could study up to the B. A. standard; and nobody can deny that a student who prepares for the B. A. examination receives higher education than another who prepares only for the Intermediate examination. Moreover, a student who passes the Intermediate examination cannot affix any letters to his name like a graduate. The Intermediate examination had therefore better be abolished, along with the English Middle examination, and the course of studies for the B. A. examination extended to three or five years as the authorities might deem proper.

15. The *Bhárat Jiwan* (Benares) of the 21st July, referring to the rumour that the Government of India has issued orders to the Local Government and Administrations for the encouragement of female education, thanks Lord Curzon for the issue of such orders, and urges that girls should also be given religious instruction and taught needlework and other such handicrafts, so that they may be able to earn a livelihood in after-life, if they have no other persons to support them.

BHÁRAT JIWAN, 21st July, 1902.

Female education.

(f).—Agriculture and questions affecting the land.

Nil.

(g).—General.

16. The *Almora Akhbár*, of the 20th July, says that Chaudhri Deb Singh (Debi Singh?), a landholder in Meerut, possessed the title of Rai Bahadur. He offered a bribe to a Government officer with whom he had occasion to deal. He did not succeed in his object, and Government has divested him of his title. The withdrawal of the title from the Chaudhri is unobjectionable owing to his misbehaviour. But Government should also note that he would not have ventured on offering a bribe to an official, if corruption were not largely prevalent among Government servants. The receivers of bribes deserve to be more severely punished than the givers, inasmuch as people pay bribes only when they see no other way of gaining their objects.

ALMORA AKHBÁR, 20th July, 1902.

Withdrawal of the title of Rai Bahadur from Chaudhri Debi Singh of Asaura in Meerut.

17. *Al Bashír* (Etáwah), of the 15th July, says that it has pointed out in its columns more than once that the rates of pay which Government gives to its native servants were fixed at a time when wheat sold at a maund per rupee, all other articles were similarly cheap, and the mode of living was comparatively very simple. Now that famine has become chronic in this country, the wants of people have greatly increased, and the rupee has depreciated, it is not possible for the native employés to make both ends meet. The case is quite different with British employés. The things they require for their use have become much cheaper owing to the introduction of fast steamers, railways, &c., than they were when a voyage between England and India took six months. Hence they do not experience the same difficulty and inconvenience which the natives do in maintaining themselves and their families on the salaries they receive. Mr. Thorburn, late of the Panjab Civil Service, also complained of the smallness of the salaries paid to native employés in the Government offices in India, in the paper he lately read at a meeting of the East India Association. If an enquiry were made into the pecuniary condition of both native officials and clerks, who do not take bribes, they would be found to lead a very miserable life. What is worse still is that Government seeks to recruit its various services from more and more able men day by day on the same salaries, and that the work in every office goes on increasing at the same time. All these causes tend to make the lot of native employés more and more pitiable every day, with the exception of course of such among them as have other sources of income, besides their pay, or take bribes. Government should, under the circumstances, take pity on its native employés and make suitable increases in their salaries, in order that they may be able to perform their duties

AL BASHÍR, 15th July, 1902.

Great need for suitable increments in the salaries of native employés in the Government offices and courts in India.

honestly, otherwise few men will be found, who, while enduring all sorts of troubles and privations, will, from sheer fear of God, remain steadfastly honest throughout their service.

V.—Legislation.

Nil.

VI.—Railway.

Nil.

VII.—Post Office.

Nil.

VIII.—Native Societies and Religious and Social Matters.

Bhárat Jiwan, 21st July, 1902.

Alleged ill-treatment of the Raja of Puri in Orissa by the Magistrate.

18. The *Bhárat Jiwan* (Benares), of the 21st July, says that there is a deep sensation in Puri at present owing to the arrest of the Raja of Puri by the Magistrate. It would appear that the Magistrate warned the Raja against carrying the idols in the car as usual. The Raja appealed to the Commissioner and the Lieutenant-Governor by telegraph against the Magistrate's unjust order. Hearing of his appeals the Magistrate summoned him in order to satisfy himself how far the rumour was true, but he did not present himself on the fixed date. On this the Magistrate issued a warrant for his arrest. The Police Inspector arrested the Raja in the private apartments of his palace on the 15th July and then released him on his giving security for Rs. 1,000. The Raja appeared before the Magistrate, who discharged him after examining him. The ill-treatment of the Raja in this way has been a source of great annoyance to the entire Hindu population of India.

IX.—Miscellaneous.

Nasím-i-Hind, 1st and 8th July 1902.

Lamentation over the present condition of India.

19. The *Nasím-i-Hind* (Fatehpur), in its joint issue of the 1st and 8th July, publishes an Urdu poem from a lady whose *nom de plume* is Kishori, and who bitterly laments the fall and decline of India. What tyrant, the writer asks, has disfigured dear India in this way? Who has wrecked the womb of India who formerly produced a large number of scholars and sages? Time was when she was proud of her arts, industries and learning: she was in fact the richest country in the world and lived in happiness and joy. But alas! Providence has now reduced her to beggary. Her children whose tables once groaned under delicious viands both in the morning and the evening cannot now afford a full meal even of coarse grain! Providence is not to blame, but they have only themselves to thank for their present unsatisfactory condition. They have become Anglicised in their customs and manners and use only foreign goods! It is no wonder then that the native industries have all declined, and the country has been reduced to abject poverty. Again if Indians become members (of the Viceregal Legislative Council) by flattery, they ruin their country by readily agreeing to the imposition of new taxes. They would waste any amount of money for obtaining the titles of Rai Bahadur and Khan Bahadur; but they turn their face from a poor widow who appeals to them for relief. They are reported to freely give subscriptions for big objects (proposed by officers), while they wanted to stop the weekly newspaper *India* (for want of funds)! The system in which education is given to females is very objectionable: why, some native girls are sent even to England (for education). How can India, in short, make any progress, when she is groaning under heavy taxes.

Gauhar-i-Hind, 19th July, 1902.

Condemnation of the excessive use of foreign goods by natives in India.

20. The *Gauhar-i-Hind* (Najibabad), of the 19th July, in an article, headed "Where does the wealth of India go?" says that 75 lakhs of rupees are remitted to Europe in payment of the price of ready-made suits of clothes alone imported every year from there. Are there no tailors in India? It is certainly very bad taste on the part of the natives to use clothes prepared in foreign

countries, and to allow Indian tailors to starve. If the Indians only refrained from the use of such clothes, they would benefit their country to a considerable extent. The price paid for foreign boots and shoes in 1897 was as much as 12 lakhs! Verily, when the natives are so foolish as to patronize even foreign shoe-makers, India has a very gloomy outlook before her. Similarly India remits to foreign countries every year about two lakhs for bricks, five lakhs for couches and chairs, some five and a half lakhs for tallow candles, 13 lakhs for cigars and cigarettes, about 14 lakhs for Chinaware, and 25 crores for cotton goods! If a country consumes foreign cotton goods alone to the extent of 26 crores of rupees a year, it will not astonish anybody if she is reduced to poverty before long. Such an inordinate love for foreign goods on the part of natives in preference to country-made articles that are more durable, though not so nice-looking, is a high road to ruin and decay.

ALLAHABAD:
The 29th July, 1902.

PRIYA DAS, M.A.,
Government Reporter on the Native Press for the United Provinces of Agra and Oudh.

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SELECTIONS

FROM THE

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I.—Politics.

(a).—Foreign.

Nil.

(b).—Home.

Bhárat Jiwan, 28th July, 1902.

The Coronation.

1. The *Bhárat Jiwan* (Benares), of the 28th July, referring to the fixing of the 9th August as the day for the Coronation of the King-Emperor, expresses satisfaction that His Majesty has made such rapid progress. According to medical opinion it would have been better if the Coronation had been postponed for a few days more. Now it is the earnest and sincere prayer of the three hundred million loyal Indian subjects of His Majesty that the Coronation may be happily performed on the fixed date.

Advocate, 27th July, 1902.

Defrayal of the cost of the entertainment of Indian guests in England from the Indian Treasury, and the military aid rendered by India to England during the late wars.

2. The *Advocate* (Lucknow), of the 27th July, observes :—"The presence of some of our Princes, Chiefs and representative men (in England) has been availed of by the *Standard* to drive home to Englishmen how much England owes to India for relief at a moment's notice when she finds herself in tight places. The London correspondent of the *Patrika* quotes instances from the London paper in which India saved the honour of England. 'Ladysmith, we should remember,' observes our contemporary, 'was defended mainly by regiments which had been embarked in India. It was an Indian General, commanding native troops in India, who relieved the Legation at Pekin; and it was from native regiments that our Chinese contingent of occupation was supplied. Since the beginning of the war in South Africa more than 13,000 British officers and men were sent to that country from India, and they were accompanied by over 9,000 natives, principally followers and attendants. To China there were forwarded from India 1,000 British officers and men, some 20,000 native troops, and 17,500 native followers and attendants. Such is the scale on which India, at the shortest notice and without dislocating her establishments, can contribute towards the military capabilities of the Empire beyond her own frontiers.' And this debt is paid by charging upon India the cost of the reception given to our people in connection with the Coronation, and by increasing our military charges for purposes of the predominant partner!"

Vasundhará, 22nd July, 1902.

His Majesty's illness.

3. The *Vasundhará* (Lucknow), of the 22nd July, says that only the other day every part of the globe was full of joy at the Coronation of His Most Gracious Majesty King-Emperor Edward VII. Every country on the face of the earth sent representatives to London to take part in the happy ceremonial; and of course several Indian Chiefs proceeded to England to participate in the rejoicings. All the world and his wife was jubilant in England and India. But man proposes, God disposes. His Majesty was suddenly seized by a severe illness, which caused great anxiety and sorrow to his subjects. But all is well that ends well. It is a matter of satisfaction that the King-Emperor is making steady progress towards recovery. It is the earnest prayer of the people that His Majesty may soon be restored to health, and that they may have the pleasure of witnessing the Coronation celebrations.

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

Nil.

IV.—Administration.

(a).—Judicial and Revenue.

Árya Mitra, 24th July, 1902.

Acquittal by the Allahabad High Court of the Brahman girl in Banda convicted of secretly disposing of the body of an illegitimate child.

4. The *Árya Mitra* (Moradabad), of the 24th July, says that in Banda a girl fourteen years old, named Saraswati, gave birth to a still-born child by her husband. Her father threw the child into the Jamna. The following day a dead child was found on the roof of a neighbouring house. The police at once jumped to the conclusion that this child was the offspring of

Saraswati, who had killed it because it was illegitimate. The Sessions Judge convicted the girl and sentenced her to six months' rigorous imprisonment On appeal the Allahabad High Court has honourably acquitted her. Will the Police Commission appointed by Lord Curzon suggest reforms calculated to check such high-handed proceedings on the part of the Police? [The *Prayág Samáchár* (Allahabad), of the 24th July, in commenting upon the same case, observes that Mr. Justice Knox is entitled to public gratitude for saving a girl, who belongs to a respectable Brahman family, from disgrace and ruin. Who knows how many innocent persons, who cannot afford the cost of an appeal to the High Court, have to undergo the sufferings of incarceration on their conviction by lower courts?]

Separation of the Judicial and Executive functions in Bengal.

5. The *Oudh Samáchár* (Lucknow), of the 28th July, says that public agitation has long been going on for the separation of the judicial and executive functions. The Government of India admits the necessity for the introduction of this reform, but pleads the want of funds as its excuse for not carrying out the reform at once. However, this excuse does not hold water, at least as far as Bengal is concerned. It would appear from the Bengal official reports that during the last five years the income derived from the Civil and the Criminal courts in that province has exceeded the cost of maintaining those courts by Rs. 2,03,86,000. This saving might be devoted to the separation of the judicial and executive functions. Indeed the reform could be carried out without incurring any great additional expenditure by simply dividing the Deputy Magistrates into two classes, one class being required to exercise judicial powers, and the other to do executive work.

OUDH SAMACHAR, 28th July, 1902.

Applications under section 59 of the Tenancy Act in the United Provinces.

6. The *Zamindár-wa-Káshtkár* (Bijnor), for July, states that applications, under section 59 of Act II of 1901, for ejectment of tenants on the ground specified in clause (*a*) of section 57 of the said Act, are filed in the courts of Tahsildárs in some districts in view of section 171, while in Bijnor and other districts they are filed in the court of the Assistant Collector 1st class, in view of clause (*a*) of section 174. Evidently either the one or the other practice is wrong. The Board of Revenue had better remove the discrepancy in question; otherwise when either practice happens to be eventually declared to be wrong, litigants will be exposed to serious losses in the districts where it prevails.

ZAMINDAR-WA-KASHTKAR, July, 1902.

Licensed stamp-vendors accused of levying blackmail.

7. A correspondent of the *Gauhar-i-Hind* (Najibabad), of the 26th July, complains that licensed stamp-vendors all over the country take, as a rule, something over and above the actual value of the stamps they sell to the public, beginning with one pice in the case of stamps of smaller values, and exacting as much as one or two rupees for stamps of higher denominations. This is downright extortion. The stamp-vendors receive commission from Government for selling stamps and are bound to supply them to the public at their actual values. If the authorities are unable to put a stop to this levy of blackmail, the grant of licenses might be discontinued, and stamps sold only at the Government Treasuries and Tahsils. If complaints are not frequently made against stamp-vendors the reason is that people do not like to undergo the trouble and expense of instituting prosecutions against them. If notices were hung up at the doors of courts warning stamp-vendors against levying blackmail on pain of punishment, the evil would be checked to some extent. Enquiries into the conduct of licensed stamp-vendors might also be occasionally made through detective police. If the authorities have any doubts regarding the misbehaviour of the stamp-vendors, they can easily remove their doubts by sending a trustworthy man to purchase a stamp from a stamp-vendor

GAUHAR-I-HIND, 26th July, 1902.

Ill-treatment of patwaris by the Sadar Kanungo in Partabgarh, Oudh.

8. A correspondent of the *Oudh Samáchár* (Lucknow), of the 28th July, writing from Partábgarh, says that so far the patwaris were under the happy impression that if they lived in their circles and performed their duties honestly and satisfactorily, they could hold their posts without let or hindrance up to the age of 55 years in accordance with the orders of the Board of Revenue. But their minds have been disabused of this impression by the treatment they have received from the

OUDH SAMACHAR, 28th July, 1902.

Sadar Kanungo in Partábgarh, who, it would seem, can set at defiance the orders of the Board. The Sadar Kanungo is after the patwaris with a knife in connection with the redistribution of circles. He has injured hundreds of them, reducing some and transferring others, and has appointed new inexperienced men in their place. Some of these patwaris have appealed to the Deputy Commissioner, who, it may be hoped, will make an inquiry into the matter and do them justice.

(b).—Police.

VASUNDHARÁ, 22nd July, 1902.

Police Commission.

9. The *Vasundhará* (Lucknow), of the 22nd July, observes that the current year is the year of Commissions. The Police Commission has sprung into existence before the results of the labours of the University Commission have seen the light. The public are deeply interested in the reform of the police. If Lord Curzon succeeds in cleansing this Augean stable, the country will long ring with the praises of His Lordship. It is the duty of the people to lay their grievances freely and fearlessly before the Commission. Moreover, it is to be hoped that Government will see that the Police Commission does not content itself with examining a handful of persons, but obtains the opinions of the representatives of all the leading public societies and associations in the country.

NASIM-I-AGRA, 31st July, 1902.

A complaint against the police at Agra.

10. The *Nasim-i-Agra*, of the 31st July, states that a Municipal lantern was stolen from the Loha Mandi ward at Agra. The lamp-lighter went to the police station to report the theft, but the police clerk in charge sent him away without recording the report. This is a serious matter, if true. If the police make so light of a theft of Municipal property, one can imagine how they treat reports made by ordinary people.

OUDH AKHBÁR, 26th July, 1902.

Confidential diaries kept by police officials for the Special Branch.

11. The *Oudh Akhbár* (Lucknow), of the 26th July, says that though the Police Special Branch has been carrying on its work pretty secretly, its existence is fully known to the public. It is an open secret that this Branch is in the charge of an Assistant Inspector-General of Police in every province. The evidence recorded in the notorious case of Ganesh Parsad, the late Kotwal of Lucknow, further disclosed the fact that Sub-Inspectors and Inspectors of the Regular Police Force are empowered to keep confidential diaries for the use of the Special Branch. The Police Department is a very important and responsible department, and it is highly desirable that it should discharge its duties honestly and carefully. But it is a pity that it does not do so, and all sorts of shameful and irregular practi ces are attributed to the Police force, so that the Government of India has felt obliged to appoint a Commission with a view to reforming it. When, under the existing circumstances, the police are able to openly practise much high-handedness over people, against which the public clamour is so constant, one can easily imagine to what troubles and miseries they might be putting people by means of the secret entries made by them in their confidential diaries. Suppose a police official is displeased with a talukdar, landlord or any other *rais* for some reason or other: the former can easily get the latter into hot water by making secret complaints against him. He can easily record in his confidential diary that at the house of such and such person there was a meeting of a number of men, on a certain date, which lasted from 7 P. M. to 11 P. M., and at which matters relating to Ram Naumi, Muharram, the Congress, or any other similiar subject were discussed, that subscriptions were raised to promote the object under discussion, and so forth. The insertion of such reports in the diary is calculated to disturb the equanimity of the authorities at any time, and might lead to very serious consequences. The confidential diary may thus prove a very dangerous weapon in the hands of ordinary police officials: only select police officials of unimpeachable honesty and integrity should be allowed to keep such diaries.

(c).—Finance and Taxation.

Nil.

(d).—Municipal and Cantonment Affairs.

12. The *Oudh Samáchár* (Lucknow), of the 28th July, observes that the inhabitants of Allahabad are threatened by another misfortune before they have fully recovered from the effects of plague. The Government of India has issued instructions to the effect that the octroi duty levied by the Municipal Boards on goods which have paid customs duty should not exceed Rs. 1-9-0 per cent. *ad valorem*. The revision of the octroi schedule in accordance with these instructions will involve a loss of revenue to the Allahabad Municipal Board to the extent of Rs. 24,000 a year. The Board must have recourse to fresh taxation to recoup itself of this loss and to meet fresh demands in connection with sanitary arrangements. According to rumour the introduction of a license tax is in contemplation. But the Board should think twice before imposing any new burdens on the people, especially as they have greatly suffered from plague, and fear that another outbreak may occur on the approach of the cold weather, which Heaven forbid.

OUDH SAMACHÁR, 28th July, 1902.

Rumour regarding an increase in taxation in the Allahabad Municipality.

13. The *Prayág Samáchar* (Allahabad), of the 24th July, in its columns of local news, complains that sweepers do not properly clean the by-lanes. There are holes in the streets, which get filled with dirty water whenever there is a shower of rain. As carriages and *ekkas* pass along the streets, the dirty water in these small pools is disturbed and soils the clothes of the passers-by. The Municipal Board should put a stop to this nuisance by getting the holes in the streets filled up.

PRAYÁG SAMÁCHÁR, 24th July, 1902.

Holes in the streets of the Allahabad city.

14. A correspondent of the *Hindustani* (Lucknow), of the 30th July, says that the Commissioner of the division has prohibited potters and brick-makers at Moradabad from burning in their kilns the sweepings of the town or of the villages in the district. The prohibition is no doubt based on sanitary grounds. But do there exist adequate arrangements in the interior of the district for the removal of sweepings. Certainly not. Why, even the Municipal Board at Moradabad has not been able to make such arrangements in the town, and sweepings and refuse are to be found lying in heaps in every street and lane; so that unless the present conservancy staff is considerably increased, the measure will render the sanitation of the town worse than at present, and might lead to an outbreak of an epidemic. Moreover, this prohibition will have a most disastrous effect on agriculture: the potters' ashes being considered good manure for land.

HINDUSTÁNI, 30th July, 1902.

Prohibition by the Commissioner of the use of street sweepings as fuel by potters at Moradabad.

15. A correspondent of the *Nasim-i-Agra*, of the 31st July, complains that the municipal authorities have by their severities caused great excitement and dissatisfaction among the people at Jhánsi. Everybody has one complaint or another against the new Municipal Secretary: one person has been fined as much as Rs. 200 simply because the drain of his house was found flowing; another is summoned to appear before a Magistrate owing to a report having been made as to the drain of his house emitting a bad smell; a third person is *chálaned* on account of sweepings lying (at his door), and so on. Grain-grocers have to wander about, not being allowed to take their seats in the bazars or streets to sell their goods. Such being the attitude of the municipal officers towards the people, the municipal peons are availing themselves of this opportunity to harass and blackmail the public. A (general) notice without date has lately been issued, under the signature of Mr. C. A. Silberrard, Chairman of the Municipal Board, under sections 90 and 91 of Act I of 1900, but no period has been fixed within which the people are expected to carry out the orders contained therein. The town of Jhánsi was long under a native chief, and it was only in 1886 that it came under British rule. The houses of this town are built in the old native style, and the householders should be given sufficient time to submit objections, if they have any, to carrying out the orders in question. The Municipal Board has built dust-bins in the various lanes and streets, but people are not allowed to throw sweepings into them! The public urinals emit a most offensive smell, some of them not being cleansed for two or three days together. The people are growing tired of this state of things. A number of them waited upon the District Magistrate on the 21st July with a petition setting forth their grievances, but no orders have yet been passed.

NASIM-I-AGRA, 31st July, 1902.

Complaint against Municipal administration at Jhansi.

VASUNDHARÁ, 22nd July, 1902.

16. The *Vasundhará* (Lucknow), of the 22nd July, says that the town of Lucknow is built on even ground, and that old drains in the town have generally been choked with earth. The result is that when there is a fall of rain the rain water in the lanes instead of being drained away, finds its way into the houses situated on low lands. This not only injures the property of the inmates of the houses, but also endangers their health and lives. The house sweepings are not properly disposed of. They are thrown into the neighbouring *nallas* in which the town abounds, and which are thus a standing menace to the public health. Again, the by-lanes are not properly lighted, the lights being generally very dim. The Municipal Board should give its attention to these complaints.

Alleged unsatisfactory sanitary arrangements at Lucknow.

BHÁRAT JIWAN, 28th July, 1902.

17. The *Bhárat Jiwan* (Benares), of the 28th July, says that the Benares Municipal Board has ordered municipal officials other than those employed in the Municipal Office to wear blue caps as a distinguishing mark. The editor suggests that each such official should also have his official designation marked in brass letters on his cap like railway officials.

Distinguishing marks of municipal officials at Benares.

GAUHAR-I-HIND, 26th July 1902.

18. The *Gauhar-i-Hind* (Najibabad), in its Supplement of the 26th July, says that the Municipal Board of Najibabad has evidently made a mistake in entrusting, to two of its Hindu members, the work of capturing monkeys in that town. These members who, being Hindus, consider these brutes to be sacred animals, cannot possibly be expected to take effective steps to free the town of them. Monkeys are certainly a source of great danger to the lives of the residents. They bit a woman so severely the other day, while standing on the top of her house, that she became unconscious, fell on the ground and breathed her last. Another woman, lately bitten by monkeys, lies in a precarious state. Cases of slight wounds inflicted by monkeys are very numerous. The authorities had better transfer the work of capturing these brutes from the Hindu members, to other persons who will attend to it in right earnest.

Capture of monkeys at Najibabad, district Bijnor.

(e).—Education.

OUDH SAMÁCHÁR, 28th July, 1902.

19. The *Oudh Samáchár* (Lucknow), of the 28th July, says that the proposal of the Education Department regarding the abolition of the college classes in the Fyzabad Collegiate School has created deep sensation and dissatisfaction among the inhabitants of Fyzabad. It is true that the number of students in the Intermediate classes is not yet satisfactory, but there are causes which tend to prevent those classes from becoming popular. *Firstly*, there are frequent changes in the tuitional staff every year and some posts often long remain vacant. *Secondly*, the school fees exceed even the Canning College fees, so that even the residents of Fyzabad find instruction at the College at Lucknow cheaper than at the local school. Instead of endeavouring to remove these causes, the Education Department, whose ways are mysterious, has resolved to abolish the college classes of the school, and be done with them. The latter course, though more convenient than the former to the Education Department, will be injurious to the inhabitants of Fyzabad. It is to be hoped that the matter will attract the attention of the Local Government.

Proposal regarding the abolition of the college classes in the Fyzabad Collegiate School.

SANADHYOPKÁRAK, July, 1902.

20. The *Sanádhyopkárak* (Agra), for July, in an article headed "Moral Education," lays great stress on moral education, and urges that the teachers in schools, specially primary schools, should not be content with explaining text-books to the boys, but should also make a point of giving them moral instruction. Parents send their children to school, not so much to learn history or geography by rote, as to acquire good manners and form their character, which may stand them in good stead in after-life.

Need for moral education in schools.

BHÁRAT JIWAN, 28th July, 1902.

21. The *Bhárat Jiwan* (Benares), of the 28th July, argues that the decline of India, which was once famous for her wealth, learning, bravery, &c., is chiefly due to the neglect of female education, pointing out that no woman can properly perform her duties as a

Female education.

mother and wife unless she has received education, that in the time of Hindu supremacy, Hindu women were educated, and that Rajput women were even able to accompany their husbands to the battlefield in a crisis. Female education is a *sine quâ non* for social reform. But the editor contends that the education of women should not be purely literary. They should be also taught some industrial art, so that they may be able to turn an honest penny in time of need.

(f).—Agriculture and questions affecting the land.

OUDH AKHBÁR, 30th July, 1902.

Unsatisfactory condition of zamindars.

22. The *Oudh Akhbár* (Lucknow), of the 30th July, publishes a long article, in which the writer, referring to the prosperous condition of zamindars both before, and during the time of Emperor Akbar, pathetically says that their loss of position and prosperity dates from the time when the Muhammadan rulers becoming debauched and having to fight with the Mahrattas, took to squeezing money out of them on various pretexts. The British Government that subsequently assumed the supreme power in India, has enacted such laws as have made cultivators, as it were, rivals of zamindars, so that the former do their best to avoid paying any rent to the latter, while the latter desire to squeeze as much money as they can out of the former. The result is that a good deal of both the zamindars and cultivators' money is wasted in litigation, and zamindars are now hardly better than cultivators from a pecuniary point of view. The majority of the zamindars being unable to make both ends meet, are obliged to have recourse to money-lenders, and are ultimately ruined. The existence of zamindars as intermediaries between Government and actual cultivators of the soil is very necessary for the collection of rent, the system of direct collection not working well anywhere. This gradual ruin and decay of landholders is injurious both to Government and the country, and Government would do well to inquire into their condition all over the country, and especially in the United Provinces.

(g).—General.

RAHBAR, 28th July, 1902.

Complaint against the hostile attitude of certain local authorities towards the Hindus.

23. The *Rahbar* (Moradabad), of the 28th July, says that for some twenty years past a number of British officers have come to regard Hindus as the enemies of the British people. The mere recollection of the miseries and troubles to which the Hindus were exposed during the *règimes* of Lord Lansdowne and Lord Elgin would cause one's hair to stand on end; the ill-treatment of the pilgrims to the (last) Kumbh fair at Hardwar by the police, and the proceedings taken by the authorities in connection with the Ram Temple riot at Benares, being two of the several instances in point. Even in the matter of Government employment the claims of the Hindus were often over-looked. But "our" most heartfelt thanks are due to Lord Curzon who, soon after taking the reins of the Government of India into his hands, removed the doubts which certain high-placed officers entertained towards the Hindus, and thereby the disadvantages under which the latter laboured. This happy result was also due, to a great extent, to the successive appointment of two sympathetic officers like Sir Antony MacDonnell and Sir James Digges LaTouche, as the Lieutenant-Governor of the United Provinces, of whom it may justly be said that if the former was gold, the latter is a diamond. But it is greatly to be regretted that some of the British officers have not yet mended their ways, and they still continue to persecute and harass the Hindus. The *Rathjatra* procession of the Jagannath car at Puri was (lately) sought to be stopped. The celebration of the late Ram Naumi festival was disallowed at Caddapah in the Madras Presidency, on the ground that there was fear of interference by the Musalmans. According to a correspondent of the *Amrit Bazar Patrika*, the District Magistrate of Gházipur warned the Hindus on the occasion of the late Rath Játra to stop all music and singing, while passing by Muhammadan mosques. It is not known why such an order was issued at all, the Muhammadans having entered no protest against the celebration of the Hindu festival in the usual way. It is reported from Ballia that Hindu officials in that district are being harassed in various ways. An Allahabad correspondent writes that the ratio which Sir Antony MacDonnell laid down for the employment of the Hindus and Musalmans in the Government service is not observed in these days.

The Board of Revenue has this year appointed more Musalmans to tahsíldárships than Hindus. The abolition of the Deputy Collectors' Competitive Examination is also said to be in contemplation, simply because more Hindus have been successful in this examination than Musalmans. Thus it would seem that the persecution of the Hindus has again commenced. The editor therefore prays Lord Curzon and the rulers of the various Provinces to warn their subordinates against assuming this change of front towards the Hindus.

OUDH AKHBAR, 30th July, 1902.

Bribery among Government officials.

24. The *Oudh Akhbár* (Lucknow), of the 30th July, observes that bribery among officials has become so general in almost all the Government offices and courts, where an illegal gratification can be obtained, that it has now become quite intolerable, and that the people can no longer stand it. This is a great evil indeed, and is fraught with very grave consequences. If a Civilian be appointed to make secret inquiries, the writer has no doubt that he will be able to find out how widely the vice has spread. The account-books of zamindars and *mahajans* (money-lenders) will also, if examined, throw light on the misbehaviour of numbers of officials. It is at any rate high time that something were done to check bribery among Government servants.

AL BASHÍR, 22nd July, 1902.

Suggestion for improving the prospects of Civil Hospital Assistants in the United Provinces.

25. "A Civil Hospital Assistant," writing to *Al Bashír* (Etáwah), of the 22nd July, bitterly laments the lot of his *confréres* throughout this country, and specially in the United Provinces. After four years' hard study in a medical school, a student who succeeds in passing the examination enters the Government service as a Hospital Assistant on Rs. 25 a month. He draws this paltry pay for seven long years. He is then again examined, and if he is successful he receives an increase of Rs. 10 a month. On the lapse of another seven years, he has to pass another examination, before he obtains a second increment of Rs. 20, and then his promotion stops for ever. In no other Department of the public service are officials placed under such disadvantages. A nazir in the Collector's office can gradually rise to the General Superintendentship of that office, and even to a tahsíldárship and Deputy Collectorship if he is a matriculated man. Similarly the employés in the Irrigation, Police and other Departments have good prospects of promotion. Why, in the Medical Department itself, an Assistant Civil Surgeon can become a third grade Civil Surgeon; the Military Hospital Assistant can receive promotion up to Rs. 100 a month, and even the compounder to Rs. 25 a a month, which is a third-class Hospital Assistant's pay. What is worse still is that after a person passes the Hospital Assistants' examination and leaves the school, he cannot join a medical college to prosecute his studies further, being bound to serve Government as Hospital Assistant for at least full five years continuously. Again, when a Hospital Assistant is told off to plague duty at a railway station or in a village, he is put to all sorts of inconvenience, and great privations. His life is equally miserable when he is deputed to a jail. If he is attached to a dispensary in a town, and happens to acquire some practice there, he becomes an eyesore to the Assistant Surgeon, who gets him transferred from that place. All these grievances were urged upon the attention of the authorities for some years past, and the Government of India being at last convinced of their truth issued a Resolution last year, revising the scale of pay for Hospital Assistants, by which the latter could rise to Rs. 70, and in special cases to Rs. 80 a month. But the Local Government has postponed the introduction of the new scale till further orders; and the result is that the Hospital Assistants in these Provinces still continue to receive their emoluments at the old rates, while their *confrères* in the other Provinces are paid according to the new scale! Can hardship go further? Is it possible for the Hospital Assistants in these Provinces to have patience any longer? The maximum pay allowed to the Hospital Assistants by the new schedule is not, however, the writer urges, sufficiently high: it should at least have been raised to Rs. 100, which is the maximum salary given to a Military Hospital Assistant. Hospital Assistants of the present generation are found to be as skilful in performing major operations as Assistant Surgeons. As regards their proficiency in English, very few of the present Assistant Surgeons have read beyond the Entrance standard, and the

majority of the Hospital Assistants too have either actually passed the Entrance examination, or know English as much as is required for that examination. Such being the case, there is no reason why Hospital Assistants should not be more liberally treated in the matter of pay than they are. The writer therefore suggests (1) that the Agra Medical School may be raised to the status of a medical college, (2) that the maximum pay of Hospital Assistants may be raised to at least Rs. 100 a month, (3) that after a student has passed the final examination of the Medical School, he may be allowed to prepare for the L. M. S. examination, whether he holds a University degree or not, (4) that Hospital Assistants may be put in permanent charge of hospitals at the headquarters of districts, (5) that the period of their service in jails may be limited, (6) that they may be rewarded with suitable titles for distinguished services, and so on; and prays Government to adopt these measures and thereby better the prospects of Hospital Assistants in honour of the happy occasion of the King-Emperor's coming Coronation.

V.—Legislation.

Nil.

VI.—Railway.

Nil.

VII.—Post Office.

Nil.

VIII.—Native Societies and Religious and Social Matters.

Nil.

IX.—Miscellaneous.

Sanádhyopkárak, For July 1902.

Decline of India.

26. The *Sanádhyopkárak* (Agra), for July, publishes a communication in which the writer points out with great regret and sorrow that India has lost all her former wealth, power and learning. She has been reduced to utter poverty, and her sufferings are aggravated by frequent outbreaks of famine and plague. The Hindus, who formerly strictly followed their orthodox religion, have not now the same strong faith in it, and a number of new religions have sprung up. The cordial mutual sympathy and unity which prevailed among the natives have ceased to exist. Brahmans to whom even Rajas and Mahárájas made obeisance, are now to be found doing menial work. The Kshatriyas formerly ruled and protected India. There have been great heroes among them, including Shri Ram Chandra, an incarnation of the Deity. But now they have accepted foreign rule, and the country is in great distress in consequence. The Kshatriyas, who carried swords and bows are now satisfied with wearing coats and trousers and carrying walking sticks. The Vaishyas, too, have undergone a change for the worse. These changes are due to the old division of a Hindu's life into four *áshrams* (stages or states) not being observed, and to the neglect of education. In times gone-by the Hindus were able to make cars which moved high up in the heavens, and Raja Ram Chandra returned in one such car from Ceylon to Ajodhia. They made telescopes, clocks and other such instruments, but now they have to depend on foreign countries even for the supply of matches. This country has always produced grain enough and to spare. But owing to the wholesale exports of grain and the frequent occurrence of famines, grain has to be imported from other countries when a severe famine breaks out. When the wants of the people were fewer and were locally supplied, they were happy and contented. But now they have contracted a love for foreign goods, and crores of rupees are drained from the country every year for the purchase of such goods. Formerly this country abounded in cattle which are a *sine quá non* for cultivation; and people having plenty of milk to drink were strong and robust. But now cattle have become scarce, owing to lakhs of them having perished during famines, lakhs suffering from the scarcity of fodder and lakhs being slaughtered daily for food. India once boasted of producing thousands of famous heroes with the help of the goddess mother-cow, but now cows are freely killed for food. *O tempora! O mores!* The writer mentions the celebrated sages, philosophers, poets, physicians, grammarians, religious reformers,

generous kings, warriors, and chaste women who lived in the palmy days of Hindu rule, and asks if the like of them are to be found at present in this country. The writer complains of the neglect of education, industrial arts and trade, the growth of immorality and poverty, and the dearth of grain, which prevail at present, and observes that only forty or fifty years ago wheat sold at one maund and *ghi* at five seers a rupee, and that an idea of the poverty of the masses may be gathered from the fact that, according to Sir William Hunter's book, entitled England's Work in India, forty millions of men live on insufficient quantity of food even in good seasons. In conclusion the writer appeals to his countrymen to shake off their lethary and put the shoulder to the wheel, promoting education, trades and industries, and abandoning all vices.

GAUHAR-I-HIND, 26th July, 1902.

Condemnation of the excessive use of foreign goods by natives in India.

27. The *Gauhar-i-Hind* (Najibabad), of the 26th July, in continuation of its article headed "Where does the wealth of India go?" published in a previous issue (*vide* Selections No. 30 of 1902, page 472, para. 20) enumerates a number of articles imported into India from foreign countries, such as cotton goods, jute cloths, hardware, hides, horse-saddles, liquors, matches, linseed-oil, dyes, paper, salt, wood, umbrellas, toys, silk cloths, &c. and says that the total value of these foreign goods amounts to about fifty and a half crores of rupees a year. Some of these articles are the raw products of India simply turned into another shape and sent back to this country. It is greatly to be deplored that while the artizans of this country are starving, the natives should be patronizing the manufacturers of foreign countries! There was a time when India was celebrated for her dyes, but her children now use foreign dyes in preference to the Indian ones! The heavy drain of wealth to England and other countries in the shape of the cost of foreign goods consumed in India cannot be checked until the natives make up their minds to use home-manufactured articles in preference to foreign ones.

ALLAHABAD:
The 5th August, 1902.

PRIYA DAS, M.A.,
Government Reporter on the Native Press for the United Provinces of Agra and Oudh.

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SELECTIONS

FROM THE

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I.—Politics.

(a).—Foreign.

Nil.

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Devanágri Gazette, 25th July, 1902.

The Coronation.

1. The *Devanágri Gazette* (Meerut), of the 25th July, rejoicing over the speedy recovery of King-Emperor Edward VII, observes that His Majesty did not postpone the promised dinner to the poor of London even during his illness. Again on his recovery His Majesty has fed half a million poor persons. He is really the milk of human kindness. The editor had the good fortune to have a sight of His Majesty when he laid the foundation-stone of the Meerut Town Hall during his visit to India. The editor earnestly prays that the King-Emperor's Coronation may happily be celebrated, so that he may have occasion to make a request to His Majesty. He does not want a jagir, a title, or any other such thing.

Hindosthan, 1st August, 1902.

Defrayal of the cost of the entertainment of Indian Coronation guests from the Indian Treasury.

2. The *Hindosthan* (Kalakankar), of the 1st August, says that the decision of the Secretary of State for India in Council to throw the cost of the entertainment of the Indian Coronation guests, that took place at the India Office in London, on the 4th July last, on the treasury of famine-stricken India, has been a source of great annoyance and dissatisfaction to the natives of this country. The measure is especially objectionable, inasmuch as the bills in respect of the Colonial guests will be paid from the British Treasury. Are Indians less loyal to the British Crown than Colonists? Have not the former readily fought the battles of the British Government at home and abroad, and are they not always ready to lay down their lives at its bidding? Then, why should an invidious distinction be made between the Indian and the Colonial guests?

Oudh Akhbar, 5th August, 1902.

Defrayal of the cost of the entertainment of Indian guests at His Majesty's Coronation in London from the Indian Treasury.

3. The *Oudh Akhbár* (Lucknow), of the 5th August, referring to the protest made in certain quarters, both in India and England, against the defrayal of the cost of entertaining the Indian guests invited to attend His Majesty's Coronation in London, from the Indian Treasury, observes that one newspaper goes the length of suggesting that the Indian guests themselves had better pay down the cost of their respective entertainment on the spot, and thereby save the poor Indian tax-payer from being required to pay the bill; but nothing could be more absurd than such a suggestion. From the Imperial point of view no distinction should be made between India and England, the division of the Empire into different parts being due to administrative and political reasons. Former kings held grand feasts and rejoicings in the past with their people's money. For instance the Moghal Emperors did this; but no objection was ever taken by the nobility to being entertained by royalty at the expense of the public Treasury. Besides, their respect and loyalty to the Throne will not possibly allow the Indian guests to adopt the preposterous course suggested by a contemporary.

Advocate, 31st July, 1902.

Cost of the reception of the Indian Princes at the India Office.

4. The *Advocate* (Lucknow), of the 31st July, says:—"The fête is over. Not so the heart-burning created thereby. The mail that left England after the incident brought many anecdotes about the reception. Many are still said to be sorrowing over their unhappy lot who were refused invitations. Among these was a Princess of England. As was expected, certain M. Ps. have grown indignant over the decision to charge the cost to India. Just think, one evening's meeting was held at the expense of £7,000 or Rs. 1,05,000, that is to say, more than a lakh of rupees. Only flowers cost £1,500 (Rs. 22,500) and the hangings and fittings alone £2,000 or Rs. 30,000. It is natural that Mr. Caine should resent the fabulous expenditure being incurred in this connection. Had it not been for the decision to make India pay for the affair, we are afraid there would have been some care exercised over the several items of expenditure. Anyhow Lord George Hamilton will not have a very jolly time of it during and after the happiest event of the Empire, the Coronation of King Edward."

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

Need for the establishment of factories and industrial schools in the Native States.

5. The *Hindosthan* (Kálákankar), of the 5th August, observing that the poverty of India is, to a great extent, due to the neglect of trades and industries by the moneyed classes, appeals to Native Chiefs to start factories for the manufacture of different articles in their respective States, and thereby not only increase the wealth of their territories, but provide employment for a large number of their subjects. Industrial schools should also be opened in every State.

Hindosthan, 5th August, 1902.

IV.—Administration.

(a).—*Judicial and Revenue.*

Junior Officers' examination rules and Hindi.

6. *Al Bashir* (Etáwah), of the 5th August, says that one of the several measures injurious to Musalmans, adopted by Sir Antony MacDonnell, is his rules regarding the examination of Junior Officers. These rules were published in the Government Gazette dated the 22nd June 1901, and criticised fully by the editor in *Al Bashir*, of the 15th July 1901. Under them the examinees are required to translate Urdu into Hindi and *vice versâ*, and to have a knowledge of Hindi syntax and idiom and have also to converse in Hindi. It is to be hoped that Sir James Digges LaTouche, who declared in his Benares speech that the Court language would be Hindustani, whether it is written in Urdu or Nagri character, will make the necessary changes in the examination rules, otherwise they will continue to be an impediment to the admission of Musalmans to the executive service, and the unpleasant language controversy will be kept up. The editor is anxious that the peace of Sir James Digges LaTouche's *règime* should not be disturbed by the revival of such a bitter controversy, but that sleeping dogs should be allowed to lie.

Al Bashir, 5th August, 1902.

Travelling allowance paid to Deputy Collectors in the United Provinces.

7. *Al Bashir* (Etáwah), of the 5th August, cannot understand on what principle the Deputy Collectors in the United Provinces are paid travelling allowances. The Deputy Collectors, whose pay is Rs. 600 or over, receive the first class allowance, while others, whose pay is under, get the second class allowance. There being no difference between the work, position and expenses of the two classes of the Deputy Collectors, the distinction made in the matter of their travelling allowance is inexplicable. No such distinction is made among the officers in other departments. Assistant District Superintendents of Police whose pay is Rs. 200, and Opium Assistants and Postal Superintendents whose pay is Rs. 150, get the first class travelling allowance.

Al Bashir, 5th August, 1902.

Honorary Magistrates.

8. A correspondent of the *Sahifa* (Bijnor), of the 5th August, referring to the important and responsible duties of Honorary Magistrates, observes that since pleaders, practising in the local criminal courts, have been held disqualified by Government for Honorary Magistracies, some of these posts have been conferred on Mukhtars and Revenue Agents whose small incomes do not guarantee an impartial administration of justice at their hands. None but educated men belonging to the respectable and well-to-do classes should be appointed Honorary Magistrates, and they had better be examined in law before they are allowed to exercise any criminal power.

Sahifa, 5th August, 1902.

Irregularities in the trial of a case by the Magistrate of Ahmedabad.

9. The *Advocate* (Lucknow), of the 31st July, observes :—"While Judges in Bengal have of late got much brow-beating from both the High Court and the Government, they get a different treatment on the Bombay side. Mr. Pennell, and only recently Mr. Lee, had a very hard time of it during the sensation created by the Noakhali murder and Rajshahe Muharrum cases respectively. In connection with these cases, they found much irregularity in the action taken by the

Advocate, 31st July, 1902.

executive officers and commented upon it very severely. The Sessions Judge of Ahmedabad was in such a predicament the other day. In a case that came up before him on appeal, Mr. Bachelor discovered several irregularities in the proceedings of the trial in the court of the Magistrate. The Judge expressed the opinion that, 'on a full consideration of the whole case, of the manner, the temper and method of the trial and of the Magistrate's similar work in the past, he entertained grave doubts that the accused had a fair trial.' A reference was made to the Bombay High Court, and the Judges there agreed with the verdict of the Sessions Judge and ordered a retrial. It was indeed a case of Tartar against Tartar, and the High Court upheld the dignity of justice in a contest with the prestige of the executive."

(b).—Police.

ADVOCATE, 31st July, 1902.

The United Provinces Police Committee.

10. The *Advocate* (Lucknow), of the 31st July, says:—"His Honor the Lieutenant-Governor has appointed the local Police Committee, consisting of Mr. G. Bower, Magistrate and Collector, Bulandshahr, Mr. H. D. Griffins, District and Sessions Judge of Agra, and Mr. J. N. Sharpe, Officiating Deputy Inspector-General of Police. The local member on the Police Commission, when it visits these Provinces, will be the Inspector-General of Police. The Local Committee will assemble at Agra by the 1st August and visit Meerut, Bareilly, Moradabad, Cawnpore, Jhánsi, Gorakhpur and Allahabad and the headquarters of other districts, if the members think it expedient to do so. The Committee has been asked to submit its report by the 20th September. The members selected must be experienced officers of Government such as are likely to do their work with ability. But the Government would have made the Committee more efficient, would have made the public more confident in its deliberations and its enquiries more far-reaching, had it included one Indian member of the Provincial Service in the Committee. One of the two *pakka* Indian Collectors, or an Indian permanent or Officiating District and Sessions Judge, would have been a welcome addition to the Committee. Being in touch with the Indian public opinion, such a man would have been able to help his colleagues with the opinion of his countrymen, both official and non-official, as none of the European members can do. It is a pity that a Commission appointed with a view to hear the grievances of the Indian population about the police administration in a province which is most backward in this branch as it is in others, shall have not *one* member on its body to voice the needs and requirements of the people."

OUDH AKHBAR, 5th August, 1902.

Police reform.

11. The *Oudh Akhbár* (Lucknow), of the 5th August, says that the most important duty which the Police Commission has to perform, is to provide means for preventing the concealment and the distortion of the reports of cognizable offences. With a view to checking the evil, the Inspector-General of Police has introduced a scheme. People have been allowed to make written reports on printed forms supplied to village chaukidars for the purpose. Such reports are made over to the village chaukidars who take them to the police-station. But this scheme has not been very successful for the following reasons: In the first place, in accordance with the orders of the officers in charge of police-stations, the village chaukidars supply such forms only when cases of house-breaking without a theft have to be reported. Secondly, *loose* forms are supplied to the village chaukidars, and there is therefore no check over their destruction of any reports made over to them for delivery at the police-station. If the forms were numbered and bound up in volumes, the chaukidars would not be able to destroy any reports. Again, the police reports of cases of theft generally do not contain lists of articles which have been stolen, but only a remark to the effect that the person at whose house the theft has been committed will subsequently file a list of the stolen articles after checking his property or making an inquiry from the members of his family. In many instances this remark is made simply to gain time in order to induce him to understate his loss. There is no hope of the concealment of cognizable offences being checked until and unless the duty of making the first reports of such offences is transferred from the police to village mukhias and other respectable persons, and the unlimited powers of the police are curtailed.

(c).—Finance and Taxation.

Nil.

(d).—Municipal and Cantonment Affairs.

12. The *Prayág Samáchár* (Allahabad), of the 31st July, says that although octroi duty is very heavy, and levied with great severity at Allahabad, a deficit, it is reported, has occurred in the budget of the Municipal Board. The Board has also had to incur a heavy expenditure in the special sanitary measures adopted during the late prevalence of plague in the town, and it must be made good somehow. Apparently there is no escaping a new municipal tax.

PRAYÁG SAMÁCHÁR, 31st July, 1902.

Expected imposition of a new tax by the Municipal Board at Allahabad.

13. The *Nátya Patra* (Allahabad), for August, complains that the roads in muhallas Mahajanitola and Chand-ka-Kuwa at Allahabad are in a very unsatisfactory condition. An application was made last year by the residents for the improvement of the roads in question; but the Municipal Board has so far done nothing in that direction. The people who have occasion to go to those muhallas are consequently obliged to follow circuitous ways in the rainy weather. Insects are to be found in the flour sold by the shopkeepers to the public. The consumption of such flour is calculated to affect the public health, and might lead to an outbreak of disease. It is surely the business of the Municipal Board to exercise some check over the sale of rotten articles of food. The conservancy arrangements continue to be as unsatisfactory as ever: heaps of sweepings are allowed to decompose in many a dust-bin. The dust-bin at the gate of the Gujrati muhalla, and the ground behind the northern fence of the Muir College compound are always full of sweepings. Even some of the principal streets in the town are not properly cleaned. The streets and by-lanes should be lighted even on moonlight nights when such nights are cloudy and rainy, but this is not done, and the people have to grope in the dark in the best way they can. The Municipal Board has turned a deaf ear to the editor, who requests Government to interfere and have the above grievances removed.

NÁTYA PATRA, August, 1902.

Complaints against Municipal conservancy and other arrangements at Allahabad.

14. The *Prayág Samáchár* (Allahabad), of the 31st July, complains that some of the stone slabs covering the drain near the Jhanjheria culvert at Allahabad have been dislodged, which causes much inconvenience to pedestrians. The Municipal officials should give their early atttention to the matter.

PRAYÁG SAMÁCHÁR, 31st July, 1902.

Displacement of some stone slabs covering a drain at Allahabad.

15. The *Bhárat Jiwan* (Benares), of the 4th August, complains that the road between Gudaulia's Chaumuhani and Gauri Shankar's garden in Benares, along which persons have their morning and evening walks, rides and drives, is in a very neglected condition, and asks the Municipal Board to put it into order.

BHÁRAT JIWAN, 4th August, 1902.

Neglected condition of a road in Benares.

(e).—Education.

16. The *Bhárat Jiwan* (Benares), of the 4th August, observes that India, which once stood far ahead of the civilised world in learning, science, art, trade and wealth, has entirely declined and has been turned, as it were, into a burning ground. Under British rule her children have been working hard to acquire a knowledge of English. Thanks to their energetic application, they have acquired such proficiency in that foreign language that they are able to compete with Englishmen at public examinations on equal terms. Unfortunately even the English education in which all their hopes are now centred is threatened by the recommendations of the University Commission, some of them being the raising of the College fees which are already high enough, the abolition of the second grade colleges, the establishment of another examination which the students will be required to pass before appearing at the Entrance Examination, the Entrance Examination being conducted *viva voce* as well as in writing, the establishment of a central law class by Government at Calcutta for the whole of Bengal, and so forth.

BHÁRAT JIWAN, 4th August, 1902.

Recommendations of the University Commission.

These recommendations have created doubts in the public mind regarding the future of English education, which is one of the greatest blessings of British rule. With all the efforts of Government hardly 20 per cent. of the people receive instruction. But if Government adopts the recommendations of the Commission, which Heaven forbid, the country will again sink into ignorance from which it has begun to emerge: any increase in the fees will shut the doors of colleges against the children of the middle class. It is to be regretted that the University Commission threatens to fix a dark stain on the fair fame of Lord Curzon's *règime*.

HINDOSTHAN, 5th August, 1902.

A suggestion for the introduction of temperance books into schools and colleges.

17. The *Hindosthan* (Kalakankar), of the 5th August, says that the Honorary Secretary to the Temperance Union at Cawnpore has urged the introduction, into the curricula of studies in schools and colleges, of books calculated to impress upon the minds of the students the importance of refraining from the use of intoxicating liquors and drugs. The suggestion is, beyond question, a most reasonable one and deserving of consideration at the hands of the educational authorities.

ADVOCATE, 3rd August, 1902.

The High School Scholarship examination.

18. The *Advocate* (Lucknow), of the 3rd August, observes:—"One more departmental examination has been abolished from this year. The English Middle examination to be held in December has been cancelled Its place will be taken by another to be known as the High School Scholarship examination. Unlike its predecessor it is made optional. It is intended to enable poor but intelligent boys to prosecute their studies in High Schools. Fifty scholarships of Rs. 5 a month each will be given to the fifty candidates who obtain the highest number of marks, provided they are natives of these Provinces and pursue their studies satisfactorily in an approved High School up to the Entrance examination of the Allahabad University. So the scholarship will be tenable for two years. A pass certificate will not be given to any candidate who secures less than 40 per cent. of the maximum number of marks in each of the compulsory, and 33 per cent. in other subjects. For the present year the courses of reading will be the same as were prescribed for the English Middle examination. The fee for a regular student will be Rs. 5, and for a private candidate Rs. 8, to be paid on or before 15th October. For the examination to be held next year (1903), it will comprise four compulsory and three optional subjects. The former are English, Mathematics, Indian History, Geography and Sanitation. and Vernacular, Hindi or Urdu, and the latter a classical language, Sanskrit, Persian or Arabic, Drawing, Elementary Science and Physical Geography. The maximum number of marks are 150, 100, 75, and 75, respectively, with a total of 400 for compulsory subjects, and 75 for each of the optional. From 1903 both forms of Vernaculars will have to be taken, and book work alone in Geometry will not be reckoned as qualifying for marks. The examination has been made stiffer. We do not think there is much to object to making the test more thorough. What guardians would fail to make out is the forcing from the next year of both forms of Hindustani upon young boys for the only reason that the courts now recognise them as the media for submitting applications to them. While our rulers blame us in and out of season for keeping service under the State always in our view, while in school or college, why should they, of all people in the world, make proper education a thing of secondary importance in our educational institutions? To force a boy of, say, 13 or 14 to master one classical and two vernacular languages as well as English is to allow him a very little time and energy for the careful study of other subjects not less important than the above. The only thing that mitigates the severity of the condition imposed is the optional character of the examination in which we hope we are not mistaken, there being considerable difference of opinion on account of the language of the circular. And to institute an optional examination to grant only 50 scholarships among some 5,000 students in Class VIII of our Anglo-Saxon secondary schools is to carry out the suggestions of experience and psychology at the wrong end. Any public examination, what to say of multiplicity of such tests, at an early stage of a scholar's life, turns his mind from training to forcing and from understanding to cramming. If the Department be so fond of the examination, let the examinations held below Class VIII be all abolished, and the new examination made compulsory. Such a course will give our boys more time to be trained properly and the teachers ample leisure to study their little charges and

mould their character accordingly. Instead of this rational course we have the spectre of examination placed before a boy just as he enters a school. We hold that up to the primary and middle standards the classes should not be differentiated from one another by very hard and fast courses of studies, and quality more than quantity should be the end to be attained. Public examinations, and even class examinations as they are held nowadays divert attention of both teacher and students from the training of the *man* to the stuffing of the *mind*.

Female education.

19. The *Devanagri Gazette* (Meerut), of the 4th August, says that the neglect of female education is one of the principal causes of the decline of this country. An educated mother can teach her children more than the schoolmaster up to the age of eight or nine. Again, a man's happiness largely depends upon his partner in life for obvious reasons. There is no end to the sufferings of the people in a country where the fair sex are ignorant and illiterate. Uneducated women cannot properly perform their duties as wives and mothers. Natives should make a point of educating at least their daughters, if their wives are advanced in life.

DEVANAGRI GAZETTE, 4th August, 1902.

(f).—Agriculture and questions affecting the land.

Nil.

(g).—General.

Employment of Muhammadans in the ministerial ranks in the United Provinces.

20. A Muhammadan correspondent of the *Sahifa* (Bijnor), of the 5th August, complains that the number of Muhammadan employés in the ministerial ranks in the public offices and courts in the United Provinces, is very small, as compared with Hindus, especially Kayasths. Almost all the Patwaris, Kanúngos, Amins, Head Clerks, Revenue Superintendents in the Collectors' offices, &c., are Hindus, so that Muhammadan candidates have little chance of admission. It is therefore very necessary that if the Head Clerk (in a Collector's office) is a Hindu, the Revenue Superintendent should be a Muhammadan or at least a Eurasian or Native Christian, and *vice versâ*, so that the claims of Muhammadan candidates may not invariably be overlooked. Muhammadans are greatly in need of employment, and though there are now to be found undergraduates and graduates among them in large numbers, they cannot readily get a footing into the public service for want of recommendation. They entertain great hopes from Sir James Digges LaTouche to do so something for their larger employment in the subordinate public service.

SAHIFA, 5th August, 1902.

Bareilly Reformatory, and the decrease in the Hindu population during the last decade.

21. The *Saraswati* (Allahabad), for July, in reviewing the Administration Report for the United Provinces for 1900-1901, refers to the management of the Bareilly Reformatory School, expressing satisfaction that boys, as a rule, on their release follow the trade they have learnt in the school. The editor offers cordial thanks to Government for the establishment of such a useful institution; which reclaims juvenile criminals, teaches them how to turn an honest penny and prevents them from becoming hardened thugs and dakaits. The school is also an object lesson to the native social reformers, who meet but once during the year to deliberate on the subject of social reform and then sleep over it for the rest of the year. They view, with perfect equanimity, the religious mendicants adopting poor children and bringing them up as beggars. Thus these children who, if put into an orphanage or free school, would turn out to be respectable persons, become beggars and scoundrels. In noticing the late census, the editor expresses regret that there has been a decrease of 613,447 in the Hindu population during the last decade. The decrease has been attributed to plague and famines. But this explanation will not do, inasmuch as Muhammadans and Christians who were equally subject to the visitations above referred to have increased. There are Hindus who boastfully allege that their religion has held its own against the attacks of Budhists, Musalmans and Christians, should now be on the *qui vive*. But they will soon have to change their view if the Hindu population should continue to decrease at the rate quoted above. The fact is that the Hindu religion is like a

SARASWATI, July, 1902.

house into which no fresh admissions are allowed, and to which the inmates who once leave its portals are not readmitted. Such a house is doomed to be devoid of inmates in course of time. When a famine breaks out, numbers of poor Hindus perish from starvation, and their children fall into the hands of Christian missionaries who rescue them from the jaws of death. If any Hindu boys happen to take food from the hands of persons professing other creeds, they are turned out of the pale of Hindu religion for good. The leaders of the Hindu religion should take steps with a view to preventing such losses.

V.—Legislation.

Nil.

VI.—Railway.

Al Bashir, 5th August, 1902.

Need for waiting rooms for intermediate class passengers at railway stations.

22. *Al Bashír* (Etáwah), of the 5th August, complains that well-to-do and respectable natives, who generally travel intermediate class on railways, are exposed to great trouble and inconvenience at railway stations for want of waiting-rooms. Intermediate class passengers were occasionally allowed to wait at the second class waiting room; but this has lately been prohibited. The sheds provided for third class passengers are not suited for the use of respectable natives, nor do such persons like to mix with the lower classes of people. It is to be hoped that Lord Curzon, who takes a keen interest in railway reform, will recognize the necessity for the provision of waiting rooms for intermediate class passengers.

VII.—Post Office.

Rohilkhand Gazette, 1st August, 1902.

A postal complaint.

23. The *Rohilkhand Gazette* (Bareilly), of the 1st August, complains that a copy of its issue of the 8th June last was posted by the editor, addressed to Munshi Ghulam Mustafa Khan, Sub-Inspector (of Police), Kekra (*sic*) in the Bulandshahr district, but that it came back to the editor on the 17th July last, although the address was printed on the label both in Urdu and English. The various endorsements on the cover show that it was missent to Kakora where the addressee was of course not to be found. What is still more strange is that when the cover was sent to the General Post Office at Bulandshahr, the clerks in that office did not detect the mistake, but readily returned it to the editor. It is a pity that Post Office employés should make such mistakes even in respect of articles on which the names and addresses of the addressees are clearly printed.

VIII.—Native Societies and Religious and Social Matters.

Nil.

IX.—Miscellaneous.

Advocate, 3rd August, 1902.

Extension of inoculation in the Panjab.

24. The *Advocate* (Lucknow), of the 3rd August, says:—"Sir Charles Rivaz differs from Lord Curzon. He is no believer in the *laissez faire* policy lately introduced by the Government of India after a very sad spell of coercive measures for about a quinquennium. The new Lieutenant-Governor of the Panjab took up the duties of his office at the end of last year. His attention was forthwith drawn towards the serious nature of the plague epidemic in that Province. He did not even then conceal his views about the steps taken to combat the disease. The major portion of sufferings and deaths among the people he considered preventible, and ascribed it to the principle of let-alone insisted upon all rulers by the Supreme Government. In the meantime, mortality from the plague went up by leaps and bounds. The rulers as well as the people, were simply appalled by the severity of the outbreak. While the people consoled themselves with their *kismat*, Sir Charles Rivaz thought it due from him to do something in

the matter. The history of the disease in the Panjab is one of unmitigated horror. In 1899-1900 the plague was confined to two British districts and one Native State, causing 530 deaths; in 1900-1901 it spread to seven British districts and two Native States, and caused 6,399 deaths; in 1901-1902 it extended to 23 British districts and nine Native States and claimed 200,000 victims. Everything, except compulsory enforcement of plague measures, was done, but to no purpose. While the expenditure on plague administration has already run to many lakhs, there has been a steady rise in number of places infected, and seizures and deaths from the fell disease. That the plague is at the present time in a dormant state is only because of seasonal influence. No sooner do the conditions favourable to plague germs set in than a fresh outbreak of greater activity will take place. The prospect is one of the gravest apprehension not only for the Panjab but for the whole of India. The plague has a tendency to spread from the centre to the confines of the provinces; next time it may overstep the limits, and go into the neighbouring provinces. The prospects of the next cold season then menaces not only the Panjab itself, but the United Provinces, the Rajputana States, the new Frontier Province and the numerous Hill States, bordering the Panjab on the north. In fact, Northern and Central India stand on the very brink of a dangerous abyss to fall into which will mean ruin and desolation to families, death and suffering to people and dislocation of trade. The British Government, with the sense of duty towards those committed to its charge, cannot sit with folded hands. This has induced the Panjab Government to formulate a proposal for the adoption, in time, of some active measures to prevent the recrudescence and stay the further spread of plague in Northern India.

There are, as in the case of every other disease, and particularly that of an epidemic character, preventive and curative remedies. Whatever measures may be taken, with regard to plague they are limited by three very important factors: the policy of non-interference enunciated last year by the Government of India, the resources of men and money available for plague work, and the attitude of the people. Segregation, evacuation, disinfection and inoculation cover all the possible measures that may be adopted. Any medicine, Allopathic, Homeopathic, Vaidic and Unani, to successfully treat cases of plague, is yet to be discovered or prepared, though we have got shoals of leaflets, pamphlets and articles in journals from medical men and amateur practitioners. Segregation is now out of the question. Evacuation fares little better. People are not fully convinced of its efficacy, they fear the loss of property left in evacuated houses; they dislike and dread exposure to rain, duststorm and the extremes of heat and cold. Sir Charles Rivaz holds that a very slight amount of compulsion would turn the scale in favour of evacuation. But this is not to be. So runs the *hukum* of the Government of India. Disinfection, the sheet-anchor of plague measure in the opinion of the Governments of Bengal and the United Provinces, does not stand high in the estimation of the Lieutenant-Governor of the Panjab. Unless the operation be done with strong chemicals, which the people dislike, it becomes useless if not done along with other measures; it is but supplementary and cannot stand alone. There remains only one step which is said to have secured some measure of success. The Panjab Government considers that the experience which has been gained of the protective effects of inoculation, and the practicability which has been proved of inducing the people of the Panjab to submit to it extensively in anticipation of an outbreak of plague, point to inoculation as a measure on which considerable hope and reliance may be placed. The Indian Plague Commission came to the conclusion that inoculation exercises an effect not only in warding off plague, but also in reducing the risk of death in plague cases; but they doubted whether in the absence of special inducements a large proportion of the population could be inoculated in anticipation of an epidemic. The experience of the Panjab has confirmed the conclusion of the Commission as to the benefits of inoculation, and in the opinion of the Panjab Government has also shown that those benefits are now so generally understood that a large proportion of the population of infected districts can without much difficulty be induced to submit to the operation. Inoculation is making such way and is winning such favour among the people that in April last, without the provision of special facilities or the making of special efforts, 50,031 persons submitted to the operation in the Panjab, in spite of the fact that harvest work made inoculation inconvenient to many, and that the epidemic was approaching the period

of its decline to which the people look forward with confidence. So then, if opportunities are given, the people in the Panjab at least are likely to avail themselves of this remedy without much coaxing and cajoling. Inoculation does not of course afford absolute protection: but the Government should place within reach of the people facilities to get themselves inoculated if they so wish. No sensible man will, we are sure, dispute this view of the case. It remains to be seen what agency is to be employed to take up the work, and where the money is to come from."

ALLAHABAD:
The 12th August, 1902.

PRIYA DAS, M.A.,
Government Reporter on the Native Press for the United Provinces of Agra and Oudh.

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SELECTIONS

FROM THE

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I.—Politics.

(a).—*Foreign.*

1. The *Kayasth Samáchár* (Allahabad), for July, says:—"On the 31st of May was signed at Pretoria the declaration of peace between the Britons and the Boers, and with this came to an end the great South African war, which had been going on for about two years and seven months. The termination of the war has been hailed with delight throughout the length and the breadth of the great British Empire, and we heartily join our fellow-subjects throughout the Empire in the chorus of congratulations to our Sovereign on the declaration of peace. We feel glad not only in the interests of England or the British Empire, but in the interests of humanity at large, at the termination of a war which has been fraught with most dire and terrible consequences to the world, and specially to our British fellow-subjects, and the prolongation of which could only mean the continuation of the untold miseries, both to the Britons and the Boers, which had already marked the course of the war since it was declared by ex-President Kruger, in his memorable manifesto on the 11th of October 1899. It would be remembered that in declaring the war against the British, Mr. Kruger held out his memorable threat that 'the two republics are determined that if they must belong to England, the price which will have to be paid will stagger humanity.' And verily the prediction has been fulfilled to the letter, for out of no previous trial of military strength have the British—throughout the whole course of their history—ever emerged so beaten and unsuccessful, so discomfited and with so much loss of prestige and reputation, as they have done out of the South African war, and it is because we feel sure that if the war had been prolonged, it would have still entailed on our British fellow-subjects terrible losses, both in men and money, that we rejoice to-day at the declaration of peace even though on such extremely favourable terms to the Boers. Thousands of precious lives have been lost and millions of money have had to be spent by the British exchequer over the unfortunate war, and the losses thus entailed will hardly be recouped by the terms secured under the settlement. Leaving the consideration of the loss of human lives alone and that of the misfortnue to the hundreds and the thousands who have been permanently incapacitated from making a living for themselves and their children, it appears that the total outlay on the war, on the side of the British, has been no less than two hundred and twenty-five millions sterling, and even this sum—very large as it is—will have to be supplemented before a well-organized Government is established in the newly acquired territories. In the meantime, additional taxation has had to be already resorted to, by levying duties even on some of the necessary articles of consumption, and this has led to serious grumbling on the part of the British tax-payer. In fact matters had come to such a pass that there was no option left to the Government but to effect a compromise with the Burghers, even though it were like surrendering at discretion. In the result, except for the acknowledgment of the sovereignty of the British Power, the Boers have succeeded in extorting terms from their opponents, which practically confer upon them all the liberty that they could desire under any Government, native or foreign. It would be beyond our province to discuss here the nature and the terms of the settlement, or to draw therefrom the lessons that they point to us. An exhaustive discussion of the subject from the pen of a competent and well-known writer is presented elsewhere in this journal. We would fain hope that in the course of establishing a settled Government in the Transvaal and the Orange River Colony the Government would not forget to settle once for all the question of the status and the rights of His Majesty's Indian subjects in South Africa, who have suffered so much in the past at the hands of the South African Colonists. We trust the settlement of the question in the new territories—where it would be comparatively easier than in the older colonies—will be but a prelude to the satisfactory solution of the problem throughout the whole of His Majesty's dominions in South Africa, and if this comes to pass, we may well recognize the truth of the old adage that out of evil cometh good and that the war has not been without its wholesome effects on the moral consciousness of the British people as well as the South African Colonists."

Kayasth Samáchár, July, 1902.

The peace in South Africa.

(b).—*Home.*

KAYASTH SAMÁCHÁR, for July, 1902.

Postponement of the Coronation owing to His Majesty's illness.

2. The *Kayasth Samáchár* (Allahabad), for July, says :—"Peace having been declared in South Africa about a month before the date fixed for His Majesty's Coronation, and there having been no other troubles ahead, the whole of the British Empire had thrown itself into a mighty wave of joyous enthusiasm, anxious expectation of the long-looked for day—the 26th of June—which was to witness the imperial baptism of our Sovereign as the King of the United Kingdom, and the Emperor of India. For weeks before the day fixed for the Coronation, His Majesty's loyal subjects throughout the Empire had been looking forward with interest and enthusiasm to the day on which was to be crowned the ruler of the greatest and most highly-organized Empire known to history. To witness and take part in the celebration there had assembled in London the crowned heads of the European States or their proxies, the ambassadors of the Asiatic Kingdoms and Empires and of the American Republics, the Prime Ministers and the public men of the different British colonies, representatives of the British Army, Imperial, Colonial and Indian, and last but not least the large number of chiefs, princes and nobles from India. To the utter dismay of all, however, came the news, swift and sudden, on the eve of the Coronation, that on account of the very serious illness of His Majesty the celebration had to be unavoidably postponed. It would be difficult to describe the sense of disappointment and consternation which was caused to His Majesty's subjects throughout the British Empire by the announcement of this alarming news. In proportion to the intensity of the high-pitched expectations was the Empire plunged into the deepest slough of despondency and the keenest poignancy of grief. The bulletins that were issued by the newspapers from hour to hour were scanned with the gravest anxiety all over the Empire, and it was not until there was a definite announcement that His Majesty was no longer in danger, and that he was on a fair way to recovery, that the hundreds of millions who live under the ægis of the King-Emperor's benign administration, could breathe freely once more. Fortunately, however, His Majesty is now thoroughly recovered, and though weak there is not the least doubt that he would be able to bear up with the exigencies of the Coronation, which is going to be celebrated on the 9th of August. We hope and trust that the ill-wind has now completely blown over, and that the forthcoming Coronation in August will be celebrated amidst the happiest associations and surroundings."

KAYASTH SAMÁCHÁR, for July, 1902.

Indian Coronation guests in England.

3. The *Kayasth Samáchár* (Allahabad), for July, observes:—"The Indian Princes and noblemen who have been invited to England as our Coronation representatives have had a good time of it so far. As representatives of the great Indian dependency, which is rightly regarded as the brightest jewel in His Majesty s imperial diadem, they have naturally received a large share of public favour and attention, and both the Government and the British people have accorded to them a reception for which we have every reason to feel grateful. Banquets, receptions, at-homes, garden parties, and pleasure trips have been the order of the day for our Coronation representatives, the most noble of which were the grand banquet given to them by Lord Reay on behalf of the Royal Asiatic Society of which he is the President, and the trip arranged by our ever sympathetic ex-Viceroy, the Earl of Northbook, to the ancient city of Winchester. Both the banquet and the trip were eminently successful and they afforded the Indian visitors opportunities for examining certain phases of British life and civilization, which, it is to be hoped, they utilized to the fullest extent. At the Asiatic Society's banquet, cordially enthusiastic speeches were made by eminent Anglo-Indians, especially by His Royal Highness the Duke of Cannaught, who in welcoming the Indian representatives foreshadowed the definite announcement of a visit to this country by the Prince and the Princess of Wales some time next year. The main brunt of responding on behalf of the Indian visitors fell on His Highness the Maharaja Sindhia of Gwalior. His Highness' reply to Lord Reay's speech was conceived in the happiest vein for an after-dinner performance and did credit to the young Indian Prince, but we cannot but confess that it was too full of conventional platitudes about the loyalty of the Indian Chiefs, the sympathy

of Lord Curzon, and so forth, to have been of any real use to anybody. It might be urged that the occasion did not lend itself to the discussion of any serious questions and it was one where nothing but pleasing platitudes were to be indulged in. Perhaps it was so; but still we cannot but regret that a rare opportunity for a ruling Indian Prince to take the British people into his confidence should have been thrown away by His Highness and that he should have contented himself with indulging in the veriest commonplaces. We cannot therefore help regretting that His Highness the Gaekwar of Baroda was not invited as a Coronation representative, for he is the one Indian Prince who can be trusted even on such occasions to speak out plain truths, fearlessly and independently, and on which account, we are afraid, he is not a *persona grata* with the powers that be, and which evidently accounts for his having been left in the cold shade of neglect in connection with the Coronation selections. If the Maharaja Sindhia had but followed the example of the Gaekwar and utilized his reply for drawing the attention of his audience to the desirability of the Indian Government's associating the native chiefs with Anglo-Indian administrators in the direction of the Indian Empire to our present low industrial condition, as compared with the colossal magnitude of the British industries, to Great Britain's direct interest in our contentment and prosperity, and the advisability of introducing measures calculated to bring about the same, and to other topics of a like nature, he would have rendered an immense service not only to his country but to the whole of the British Empire. The Cadet Corps which the Maharaja eulogized is no doubt—as we remarked at the time when it was formed—a move in the right direction, but it is not a panacea for the solution of the problems which should have formed the subject-matter of the Maharaja's reply, in place of the unmeaning and inane commonplaces that he indulged in. We cannot therefore help regretting that such a rare occasion, which, if properly utilized, would have been of benefit to our people, was practically lost to us through want of a proper representative."

ADVOCATE, 7th August, 1902.

Cost of the entertainment of Indian guests in England.

4. The *Advocate* (Lucknow), of the 7th August, remarks:—"A new code of etiquette has been promulgated by the India Office. Guests from India are to be fed sumptuously and fêted wondrously at their own or their poor countrymen's expense. The representatives of newspapers are to attend India Office receptions on condition they write eulogies, no matter if they are good, bad or indifferent."

RAHBAR, 7th August, 1902.

Defrayal of the cost of the entertainment of the Indian Coronation guests in England.

5. The *Rahbar* (Moradabad), of the 7th August, says that when King-Emperor Edward VII paid a visit to India, while he was the Prince of Wales, he was entertained in right royal fashion by the Native Princes, receiving presents alone worth about 75 lakhs of rupees. But what a sad contrast does the entertainment of the Indian Princes, invited to England to take part in His Majesty's Coronation, at the cost of the Indian tax-payer, present to that given to the late heir of the British Throne as stated above? The expenditure incurred in England in entertaining the Indian guests will be charged to the Indian Treasury! Surely the Secretary of State must have felt ashamed of himself after making the above announcement: "Cries of shame" assailing him from all quarters! This act of the British Ministry is a capital specimen of the civilization of a "civilized" people indeed!

OUDH SAMÁCHÁR, 7th August, 1902.

Entertainment of the Indian Chiefs at the India Office.

6. The *Oudh Samáchár* (Lucknow), of the 7th August, gives a brief account of the entertainment given to the Indian princes at the India Office on the 4th July, referring to Lord George Hamilton's omission to invite a princess of the Royal family and her consequent indignation, and pointing out that the Indian Ruling Chiefs had to show respect to a large number of the relatives of the Royal family who accompanied His Royal Highness the Prince of Wales, on the occasion, which is considered derogatory to the Chiefs by many persons. The editor observes that an idea of the extravagance in the expenditure may be gathered from the fact that the flowers alone cost £1,500. The total cost of the entertainment amounted to £70,000. In reply to a question in Parliament Lord George Hamilton declared that the whole of the cost would be charged to India! Mr. Redmond, an Irish member, asked His Lordship if he had obtained

permission from the King-Emperor regarding this meanness, and if he could not see that his conduct would be considered mean. The Secretary of State was at his wits' end and could not give a satisfactory reply. It would seem that the term "meanness" being dinned into his ears from every side, the Home Government has agreed to pay a portion of the expenditure. But the lion's share will of course be thrown on poor India. A contemporary suggests that the Indian Chiefs, who have wasted lakhs of rupees on their visit to England to attend the Coronation, should come to the rescue of the poverty-stricken Indian tax-payer and pay the bill of their entertainment. The editor is at one with his contemporary and hopes that they will rise to the occasion and offer to defray the cost incurred.

OUDH SAMACHAR, 7th August, 1902.

Certain questions put in Parliament regarding Indian affairs.

7. The *Oudh Samáchár* (Lucknow), of the 7th August, says that the overland mail of the 4th July has brought parliamentary news regarding India, which shows that an important question was put to the Secretary of State. He was asked whether the whole of the proceeds of the customs duty levied on foreign goods by the Indian Government went to the Indian Treasury or whether any portion of it was made over to the Indian Chiefs. The Secretary of State replied that the whole of the amount, of course, went to the Indian Treasury. But is it not sheer high-handedness that the Government of India keeps to itself the import duty levied on goods which are consumed in Native States? It is to be regretted that the questions put in Parliament end in smoke. Again, Mr. Weir put several questions, one of which related to the Savings Banks. The answer given to the question shows that the money deposited in these banks is not kept in reserve by Government but is spent by it in any manner it likes just like an ordinary loan. In this way Government gets crores of rupees at small interest to spend. But do the depositors deposit their money to be used up? The Secretary of State, to be sure, exercises more power than the late Mughal Kings.

ALMORA AKHBÁR, 10th August, 1902.

Coronation Day at Almora.

8. The *Almora Akhbár*, of the 10th August, observes that the Coronation of King-Emperor Edward VII on the 9th August after a severe illness has afforded as great joy to his subjects in England and India as did that of Raja Ram Chandra to the inhabitants of Ajudhia after his exile for 14 years. There must have been great and universal rejoicing at an expense of lakhs or rather crores of rupees in England on the Coronation day. Though the public rejoicings in this country have been reserved for New Year's Day when the Delhi Darbár takes place, the natives spontaneously made loyal demonstrations in many towns. The Hindus assembled in Sri Ram Chandra's temple at Almora on the Coronation Day and indulged in the joyful cry of "Victory to Edward," which was attended with a shower of flowers. A Pandit repeated some Sanskrit verses wishing success and long life to the King-Emperor. The Musalmans and Christians offered prayers at their mosque and church respectively.

II.—AFGHANISTAN AND TRANS-FRONTIER.

BHARAT JIWAN, 11th August, 1902.

Compulsory military service in Kabul.

9. The *Bhárat Jiwan* (Benares), of the 11th August, says that the late Amir Abdur Rahman Khan of Kabul compelled one man in every eight men in his territories to enter the army. The present Amir first abolished this system but has lately revived it. India is the only unfortunate country in which the children of the soil are not even enlisted as volunteers by Government.

III.—NATIVE STATES.

ADVOCATE, 7th August, 1902.

The Nizam's Government required by the Government of India to furnish particulars regarding residents of Hyderabad proceeding to England for education.

10. The *Advocate* (Lucknow), of the 7th August, observes:—"Lord CURZON is very solicitous for the welfare, dignity and prestige of Indian Princes; he is averse to their going out of India for foreign travels. He is anxious that those of them who go out of the country should in no way suffer in dignity in the foreign country owing to ignorance of their rank

and position there. To prevent the Indian Chiefs wasting the resources of their States, Lord Curzon issued the famous circular by which His Excellency interdicted the visits of the Indian Chiefs to foreign lands without first obtaining the permission of the Government of India. The Circular was resented by the Indian Chiefs as an unnecessary interference with their liberty to visit foreign lands, both for recruitment of health and education by travelling. Such Chiefs as have their own Princes or other members of the family receiving high education in European countries, considered the circular to be an encroachment on their personal liberty. Now we are told that the Nizam's Government have been informed that the Government of India have intimated that the Secretary of State for India has had occasion to observe that, sons and near relatives of ruling Chiefs and of Indian nobles have sometimes visited England for the purpose of education without any previous intimation of their intentions having reached him, whereas if due notice of their plans and status were given, it would be possible to obtain for them, during their stay in England, social and other attentions which might prove of great value. The Nizam's Government are accordingly requested to furnish the Resident with an early intimation in respect of any cases which may arise in Hyderabad, furnishing at the same time all necessary particulars for communication to the Government of India, in order that ample notice may be given to the Secretary of State. There may be nothing objectionable in the proposal of the Government. But the question arises, why should the Government of India be anxious to have a list of all the Hyderabad young men receiving education in European countries; why should not sons of noblemen from the Hyderabad State be allowed to quietly go and study, say, in a German or American University without the information of the Government of India. Does the Secretary of State mean to keep the State students in leading strings in England? We have, of course, no desire to prejudice the public against Lord Curzon, but we must say that, with all good intentions, ther estriction placed by his Government over men of light and leading, specially from the Indian States, is to say the least most undesirable. His Excellency's first action was to prevent Indian students visiting Japan without first obtaining a certificate from the District Magistrate; the next was to prevent in general terms the visits of Indian Chiefs to foreign countries, without a *parwana* from the Foreign Office; and now comes the order that the only important Indian State which had been regularly sending students to foreign countries should not do so without the Government of India being fully informed of their rank, position, &c. All this might have been done in our interest, but this, as we have said, might also mean that the majority of the ambitious students in foreign lands should always be under the eye of the Government. What can prevent the Government from issuing yet another circular that no Indian should be allowed to leave the Indian shores without first giving the necessary information to the Commissioner of Police, Bombay? The paternal care of the Sirkar for our welfare is taking an aggressive turn day by day."

IV.—Administration.

(a).—*Judicial and Revenue.*

11. A correspondent of the *Sahifah* (Bijnor), of the 12th August, urges that Tahsíldárs who have worked as such for many years should be exempted from passing the Junior Officers' Examination by the higher standard on their promotion to Deputy Collectorships. The Board of Revenue has laid down that those Tahsíldárs who have done good service and work for ten years will be eligible for exemption. All that is necessary is that the condition as to good work should be done away with. A Tahsíldár's work is very arduous and a man who has done it for ten years cannot be expected to retain that vigour of intellect which is necessary to successfully go through the ordeal of the examination in question. Again, a Tahsíldár of ten years' standing deserves an exemption. It is difficult for an Officiating Deputy Collector to obtain a special recommendation from a Collector for his exemption, inasmuch as, while acting as such he is frequently transferred from one district to another. But it may reasonably be assumed that he has done good work, otherwise he would not be promoted to the post of Officiating Deputy Collector. The dread that, if he fails to pass the examination in three

A suggestion for the exemption of Tahsíldárs who are acting as Deputy Collectors from Departmental Examination.

Sahifah, 12th August, 1902.

years, he will have to revert to a Tahsíldárship, always weighs on him as an incubus. Why, this dread affects the health of many Officiating Deputy Collectors. The writer urges that Sir James Digges LaTouche who is well known for his sympathy with the people, should be pleased to exempt those Tahsíldárs who are acting as Deputy Collectors, from the prescribed Departmental Examination in honour of the coming Coronation Darbár at Delhi.

GAUHAR-I-HIND, 12th August, 1902.

Licensed stamp-vendors and petition-writers in the United Provinces and the Punjab.

12. The *Gauhar-i-Hind* (Najibabad), of the 12th August, publishes a communication in which the writer states that, as it is, the people have been reduced to poverty by various calamities and misfortunes. To add to their miseries they have contracted an undue love for litigation which is very expensive. To begin with, a litigant has first to deal with a licensed stamp-vendor who has to be paid something over and above the actual value of a stamp. Next he has to deal with petition-writers or deed-writers who are seated at the doors of courts and are veritable vultures. They charge very heavy fees according to the value of the subject-matter of a suit or deed. These men as a rule are friends or relatives of the court officials. If a petitioner, being unwilling to pay the high fee demanded by a petition-writer, indites his petition himself or gets it written by another person, the court officials do not receive it, picking holes therein. In the Punjab the officers keep an eye on licensed stamp-vendors and petition-writers and therefore the state of things is not so bad there. Some licensed stamp-vendors who were found misbehaving themselves were deprived of their licenses and punished. An examination is held every year to select petition-writers. According to the result of the examination they are divided into three grades. They have to obtain licenses and are required to keep up a register and a seal. They have to make a note of every petition they write in the register, to note the fee they charge both in the register and in the margin of the petition, and to affix their seal to every petition. A scale of fees has been prescribed for the various kinds of papers. These checks tend to prevent the levy of high fees by petition-writers. The same system had better be introduced into the United Provinces.

ROZNAMCHA-I-QAISARI, 9th August, 1902.

Abuse of pleaders and witnesses by some Revenue and Civil Judicial Officials, Allahabad.

13. The *Roznámcha-i-Qaisari* (Allahabad), of the 9th August, complains that some of the Revenue and Civil Judicial officers at Allahabad have not been transferred for many years and are in the habit of calling pleaders and witnesses names.

ROZNAMCHA-I-QAISARI, 9th August, 1902.

A complaint against the Copying Department in the Collector's Office at Allahabad.

14. The *Roznámcha-i-Qaisari* (Allahabad), of the 9th August, says that in the form of an application for a copy of a decision, prescribed by the Board of Revenue, there is a note to the effect that the date of the decision, if known, should be given. The word "if" shows that the giving of the date of the decision is not absolutely necessary. But the corrupt officials in the Copying Department in the Collector's Office at Allahabad insist on the date being entered in the application, which causes great trouble to the applicants and forces them to grease the palms of the officials.

ADVOCATE, 7th August, 1902.

Case of Lala Someshwar Das, Allahabad.

15. The *Advocate* (Lucknow), of the 7th August, observes:—"The sentence of three months' rigorous imprisonment with a fine of Rs. 500, inflicted on Lala Someshwar Das, for the offence of not allowing Mr. De La Fosse to remove some rose trees, the ownership of which was disputed, is to say the least shocking. The Indian community of Allahabad must have been scandalised to hear of this heavy sentence, but as an appeal must have been filed, we need not comment on the Cantonment Magistrate's judgment."

(b).—Police.

OUDH AKHBAR, 12th August, 1902.

The Police Commission.

16. The *Oudh Akhbár* (Lucknow), of the 12th August, adverting to the appointment of the Police Commission, regrets to say that the people do not yet appear to have bestirred themselves in any part of the country to take any steps for acquainting the Commission with the general grievances against the police.

There is hardly a person, however great or high, who is not liable to be disgraced by the police at any time. But it is not the (low) scale of salaries paid to the police officials that leads them to misbehave themselves, and lord it over the people in all manner of ways: what makes the police so very arrogant and tyrannical is the unlimited powers with which the Legislature has invested them. It is a very common saying among the people, that, however highly educated and of good birth a person may be, he is at once metamorphosed as soon as he is appointed a patwari, or enlisted in the police force. An increase in the rates of pay allowed to the police is not at all likely to improve their *morale*. Besides, Government cannot possibly raise their salaries beyond certain limits. A Sub-Inspector of Police at present draws Rs. 30 a month, and his pay may at the most be raised to, say, Rs. 50. But does it stand to reason that this increase will induce Sub-Inspectors to give up their ill-gotten profits which may amount to Rs. 50 or even Rs. 100 a day (in the shape of bribes)? The only way to reform the police is to curtail their powers, and arrange for an investigation into crimes being made through private gentlemen. The writer expresses a wish that some well-wisher of this country would do well to collect all the points against the police, and lay them before the Commission.

17. *The Oudh Samáchár* (Lucknow), of the 7th August, referring to the appointment of the Police Commission by the Government of India, and to that of the Police Committee by the Local Government in the United Provinces, regrets to say that the Local Member nominated for the Commission and all the members of the Local Committee are Englishmen, so that neither the Commission nor the Committee will contain a member who has a personal knowledge of the tyranny and oppression practised by the police in the interior of the districts. But there is no help for it: who listens to the wailing and crying of the people? The editor can therefore, under the circumstances, do nothing more than appeal to all those gentlemen who may be examined as witnesses, by either the Commission or the Committee, to do their best to fearlessly expose the high-handedness of the police on the helpless people. Cases like that of the Brahmani girl Sharbati at Banda are of daily occurrence.

Oudh Samáchár, 7th August, 1902.

Police Commission and the Local Police Committee in the United Provinces.

18. The *Oudh Samáchár* (Lucknow), of the 7th August, referring to the recent arrest of a *yogi* (a religious mendicant) at Lucknow, who was suspected to be the Rana Beni Madho of Mutiny fame, says that the Rana, who was from 30 to 35 years old at the Mutiny could not easily be identified at his present age of 80 or so, even if he is still living. The police have done all in their power to identify the man, but they have failed, and he turns out to be a Rabi Nath of Jubbulpore. He has not, however, been set at large yet. It is a pity that innocent persons should be liable to be suspected and arrested as Rana Beni Madho? The police have certainly subjected an innocent poor man to much ill-treatment and trouble by arresting him. A little reflection would have shown them that even if the Rana were still alive, he would not have dared to set foot on British Indian soil. The police are empowered to make arrests on suspicion: but they are not brought to book when they are guilty of (gross) blunders in exercising this power. God knows how many cases like the above occur every day! If the Police Commission appointed by Lord Curzon takes into consideration such popular grievances, and suggests measures for their redress, it will do real service to the country, otherwise it is apprehended that instead of rendering any benefit, it might do harm.

Oudh Samáchár, 7th August, 1902.

Arrest of a Hindu religious mendicant at Lucknow suspected to be Rana Beni Madho.

(c).—*Finance and Taxation.*

19. The *Almora Akhbár*, of the 10th August, in its columns of miscellaneous news, states that it is rumoured that the famous Sambhar salt lake in Rajputana has begun to dry up. If such is really the case, Government will reap a large profit from the event. It is to be hoped that Government will avail itself of such a good opportunity to remit the salt duty.

Almora Akhbar, 10th August, 1902.

A suggestion for the remission of the Rajputana salt duty.

(d).—Municipal and Contonment Affairs.

ROZNAMCHA-I-QAISARI, 9th August, 1902.

Proposal regarding an increase in taxation in the Allahabad Municipality.

30. The *Rozná́mcha-i-Qaisari* (Allahabad), of the 9th August, echoes the views of the *Oudh Samáchár* on the rumour regarding an increase in taxation in the Allahabad Municipality, and observes that the inhabitants of Allahabad are threatened by another misfortune before they have fully recovered from the effects of plague. The Government of India has issued instructions to the effect that the octori duty levied by the Municipal Boards on goods which have paid customs duty should not exceed Rs. 1-9-0 per cent. *ad valorem*. The revision of the octroi schedule in accordance with these instructions will involve a loss of revenue to the Allahabad Municipal Board to the extent of Rs. 24,000 a year. The Board must have recourse to fresh taxation to recoup itself of this loss and to meet fresh demands in connection with sanitary arrangements. According to rumour, the introduction of a license tax is in contemplation. But the Board should think twice before imposing any new burdens on the people, especially as they have greatly suffered from plague, and fear that another outbreak may occur on the approach of the cold weather, which Heaven forbid.

ROZNAMCHA-I-QAISARI, 9th August, 1902.

Prosecutions by the Allahabad Municipal Board for offences against Sanitary Rules.

21. The *Rozná́mcha-i-Qaisari* (Allahabad), of the 9th August, complains that the Allahabad Municipal Board has not made satisfactory arrangements for the clearance of dust-bins, but that if the ground at the door of a person is found to be dirty he is at once served with a notice, prosecuted and fined. Such prosecutions, which are the order of the day, are a source of great annoyance to the public. According to rumour a person suggested to a high local authority that a certain gentleman, being a man of position, might not be prosecuted, but might be sent for and warned, but the authority replied that he had no regard for persons of wealth and position! However, he is sure to have special regard for them, when there is need for raising subscriptions for a fund. This shows how selfish Englishmen are.

PRAYAG SAMÁCHÁR, 7th August, 1902.

Dislocation of stone-slabs covering a certain drain at Allahabad.

22. The *Prayag Samáchár* (Allahabad), of the 7th August, complains that the stone-slabs covering the *Ganda Nála* drain at Allahabad have been dislocated in several places by the strong current of rain water flowing underneath, during the present wet weather, which is a source of danger to the lives of people, but that though attention was drawn to the matter in the previous issue of this paper, no steps have yet been taken by the Municipal authorities to have the gaps in the drain properly covered again. The writer then pointing out certain places where stones have been removed from over the drain, rebukes the Municipal Members for neglecting to look after the convenience and comfort of the people who have elected them as their representatives on the Municipal Board.

OUDH SAMÁCHÁR, 7th August, 1902.

Prohibition by the Commissioner of the use of street sweepings as fuel by potters at Moradabad.

23. The *Oudh Samáchár* (Lucknow), of the 7th August, expresses the same views as those expressed by the *Hindustani*, regarding the alleged prohibition, by the Commissioner of Rohilkhand, of the burning of the street sweepings by potters and brickmakers in their kilns (*vide* paragraph 14, page 479 of the Selections from the native newspapers for the week ending the 2nd August, 1902), observes that if the street sweepings are not allowed to be used as fuel by potters and brickmakers until satisfactory arrangements have been made for their disposal in other ways, they will decompose and lead to an outbreak of disease. It is not a wise policy to put a stop to the old system of disposing of street sweepings without adopting a new system.

CAWNPORE GAZETTE, 7th August, 1902.

Sale of rotten wheat flour at Cawnpore.

24. The *Cawnpore Gazette*, of the 8th August, regrets to say that disease continues to linger in the Cawnpore city. Rotten wheat flour abounding in worms is brought to the market for sale. Good flour having an admixture of this rotten stuff, is sold by petty shopkeepers, which is injurious to the public health. The local authorities should take steps to check the evil.

(e).—Education.

25. The *Oudh Samáchár* (Lucknow), of the 7th August, observes that the *Bengalee* which appears to have obtained some information regarding the recommendations of the Universities Commission, says that if these recommendations were accepted, high education would be at an end. It is to be hoped that His Excellency the Viceroy will accede to the request of the Principal of the city Metropolitan and the Bangavsi College at Calcutta, and soon publish the report of the Commission, and thereby afford the public an opportunity to express an opinion regarding its recommendations. The editor entertains the view that the various Commissions appointed by the Government of India are calculated to do more harm than good. But it is his earnest prayer that his view may turn out to be wrong and that Lord Curzon may only do good to the people according to his promise. Any blow struck at high education will mean the ruin of the country and the people.

Report of the Universities Commission.

OUDH SAMÍCHAR, 7th August, 1902.

26. The English *Hindosthan* (Kalakankar), of the 6th August, observes:—"The backbone of India is the cultivators, and it is time that a good system of primary and technical education should be introduced among them, so as to enable them to attain a higher standard of living and domestic comfort, to fit them better for the production of wealth, and take their proper place in the commercial world. By primary education, boys and girls are taught the 3 R's, how to read, write and cipher, both in English and the vernacular; while technical instruction enables them to become successful cultivators, fruit-growers, breeders of stock, masons, carpenters, potters, weavers, blacksmiths, etc., and thus earn good wages, and become useful members of society."

Need for primary and technical education for cultivators.

HINDOSTHAN, 6th August, 1902.

(f).—Agriculture and questions affecting the land.

Nil.

(g).—General.

27. A correspondent of the *Sahifa* (Bijnor), of the 12th August, urges that a metalled road should be constructed between Saháranpur and Lakhnauti *viâ* Phandpuri, Khera, Ambahta and Gangoh, a distance of 24 miles, of which four miles are already metalled. A metalled road would be a great convenience to travellers and encourage trade. It is believed that there is a balance of the famine fund to the good at the Saháranpur treasury. That money could advantageously be devoted to the construction of a metalled road. The writer hopes that Sir James Digges LaTouche will give his attention to the subject.

Need of a metalled road in the Saharanpur district.

SAHIFA, 12th August, 1902.

V.—LEGISLATION.

Nil.

VI.—RAILWAY.

28. The *Oudh Samáchár* (Lucknow), of the 7th August, observing that Eurasians, Native Christians and "starving" (domiciled) Europeans are being more and more largely appointed to the higher posts on the railways in India, while natives pure and simple are excluded from them, says that all these Christian classes have established associations at large stations or centres to look after their interests. It is now reported that their associations intend submitting to the Viceroy two memorials, in one of which they will request His Excellency's Government to permit the railways to employ British soldiers when Eurasians, &c., are not available in sufficient numbers, and work cannot be carried on without taking on additional hands, and in the other to empower them to send a representative of their own to the (Viceregal) Legislative Council. The memorialists are the "beloved children" of Government, and both their requests will probably be granted. It is owing to the growing influence of the memorialists that the Hindus (pure natives) have been reduced to great straits (in the matter of employment in the public service).

Larger employment of domiciled Europeans, Eurasians and Native Christians on the Railways in India.

OUDH SAMACHAR, 7th August, 1902.

VII.—Post Office.

Al-Rashid, 12th August, 1902.

Alleged exclusion of Musalmans from the Postal Department.

29. *Al-Bashir* (Etáwah), of the 12th August, says that the editor has more than once drawn attention to the unjust exclusion of Musalmans from the Postal Department in the United Provinces. The number of Muhammadans employed in that department can be, counted on one's fingers. It would seem that a Muhammadan graduate of the Aligarh College applied to the Postmaster-General for an appointment. He was asked if he would accept the post of the Head Clerk in the office of a Superintendent of Post offices. Replying in the affirmative, he was told to wait on a certain Superintendent who examined him in English composition. The Superintendent approved of his composition and promised to send a report to the Postmaster-General. The candidate did not hear from the Postmaster-General for several weeks. When he sent reminders, he received a letter to the effect that the Head Clerkship had been conferred on a man whose father and other relatives had done service in the Postal Department, but that his name could be entered in the list of candidates for posts of Rs. 30 or Rs. 40 a month if he so desired, and that he would get an appointment on the occurrence of a vacancy! If the Head Clerkship was reserved for the sons of Postal officials, why was the Aligarh College graduate above referred to put to the unnecessary trouble and expense of going to a Superintendent for examination? Indeed, if the Postal Department is recruited from among the sons and nephews of Postal officials, the Muhammadans will never obtain a footing in it. On the other hand, Sir Antony MacDonnell fixed the proportion of 5 Hindus to 3 Musalmans for the Revenue Department and the Police force in which the Muhammadan element prevails. There should be the same principle of recruitment for all the branches of the public service. Hundreds of descendants of Musalman officers, who rendered important services to Government at the commencement of British rule and during the Mutiny are to be found in great distress owing to want of employment and cannot get posts of even Rs. 10 or Rs. 15 a month. If the Postal Department is reserved for the sons of Postal officials, well and good; but the same principle should be extended to other bureaux in which the Muhammadans are more numurous.

VIII.—Native Societies and Religious and Social Matters.

Oudh Samáchár, 7th August, 1902.

Case of the Raja of Puri.

30. The *Oudh Samáchár* (Lucknow), of the 7th August, says that in the previous issue, the editor referred to the ill-treatment to which the Raja of Puri had been subjected at the hands of the boy magistrate, Mr. Garrett. For reasons best known to the magistrate, he ordered the *Pahandi* ceremony not to be celebrated on the usual date. The Raja tried his best to bring him to reason, but he was inexorable. At last the Raja was obliged to make an appeal to Government which gave permission for the due performance of the ceremony. The magistrate was highly indignant, and at once issued a warrant for the arrest of the Raja, simply in order to require the Raja to substantiate the truth of his appeal to Government. Could high-handedness go further? The Raja was arrested in the zanana apartments of his palace, but was soon after released, which shows that the magistrate's object was simply to subject the Raja to indignity. The Raja has instituted a prosecution against the persons who arrested him; and Government has called for an explanation from the magistrate. It is to be hoped that a thorough inquiry will be made into the magistrate's high-handed proceeding. No better result can be expected from the policy of putting raw youths in charge of districts. The editor is very thankful to Sir James Digges LaTouche for ordering that no magistrate of less than five years' standing should be placed even in temporary charge of a district. The editor would be doubly glad if the limit had been pitched still higher, say, at 10 years. But, independently of any limit, it may reasonably be expected that His Honor will raise no officer to the high position of a District Magistrate who is not fully qualified for it.

IX.—Miscellaneous.

31. The *Bhárat Jiwan* (Benares), of the 11th August, says that it would appear that a large number of doctors will be imported from England next cold weather for inoculating people in the plague-stricken districts in the Punjab. They will get Rs. 750 a month as pay, and the expense of their voyage will also be paid by Government. Thus the Indian treasury will be burdened with a large additional expenditure; but it is doubtful whether any good will accrue from the measure.

Importation of doctors from England for plague duty in the Punjab.

Bhárat Jiwan, 11th August, 1902

Allahabad:
The 19th August, 1902.

PRIYA DAS, M.A.,
Government Reporter on the Native Press for the United Provinces of Agra and Oudh.

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SELECTIONS

FROM THE

NATIVE NEWSPAPERS

Published in the UNITED PROVINCES OF AGRA & OUDH

Received up to the 23rd August, 1902.

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I.—Politics.

(a).—*Foreign.*

1. The *Riyáz-ul-Akhbár* (Gorakhpur), of the 16th August, is glad to notice that Munshi Niyaz Ahmad, a resident of Khairabad (in the Sitapur district?) added, in honour of the King-Emperor's Coronation, a fresh contribution of Rs. 500 to the subscription of Rs. 1,000 he had already promised in aid of the Hedjaz Railway Scheme, and sent the total amount of Rs. 1,500 to the proprietor of the *Watan* newspaper on the Coronation day for transmission to Constantinople. The editor trusts that the Munshi will assuredly receive a gold medal from the Sultan in recognition of his liberal donation. A committee has been established at Delhi with the object of raising subscriptions for the "pious" scheme of the Hedjaz Railway on the occasion of the Coronation-Proclamation Darbar. This committee has, however, already begun to raise subscriptions at Delhi and to transmit the same by instalments. The Sultan highly values the subscriptions raised in India for the railway, and in compliance with the wishes of the Indian Musalmans, has promptly ordered a railway to be constructed from Jeddah to Mecca and Medina for their convenience.

Subscriptions raised in India for the Hedjaz Railway Scheme.

Riyáz-ul-Akhbár, 16th August, 1902.

(b).—*Home.*

2. The *Prayág Samáchár* (Allahabad), of the 14th August, expresses great joy at the Coronation of King-Emperor Edward VII on the 9th idem, and prays for His Majesty's good health and successful rule, praising His Majesty for paying a visit to India while Prince of Wales, for terminating the Boer war before his Coronation, for showing great hospitality to Indian Chiefs in London, and so forth.

The Coronation.

Prayág Samáchár, 14th August, 1902.

3. The *Advocate* (Lucknow), of the 14th August, in noticing the Coronation of His Majesty which came off on the 9th idem, observes:—"The Empire once more breathes freely. The long-drawn war on the Dark Continent is at an end. Peace reigns supreme throughout the Empire. Suspense about the Coronation is now over. The after-effects of the tedious ceremonies have not adversely affected His Majesty's health. Among the people there are now but two feelings, of loyalty to the Throne of England and of relief at the happy conclusion of the ceremony. All's well that ends well. And all round the Empire 'broad-based on the people's will,' the one prayer is for health and long life to His Majesty. The British National Anthem echoes through all hearts."

The Coronation.

Advocate, 14th August, 1902.

4. The Hindi *Hindosthán* (Kalakankar), of the 16th August, adverting to the celebration of the Coronation on the 9th idem, points out that grand preparations were made in London and that various kinds of rejoicings were held in the principal towns in British and Native India on that day. The editor refers to the dinner given by the King-Emperor to the poor of London, the giving of Osborne House to the British nation, the contribution by His Majesty of his Coronation gift of £115,000 sterling to the King's Hospital Fund, and His Majesty's message to his subjects thanking them for their manifestation of sympathy with him during his late serious illness, and concludes observing that His Majesty possesses all the good qualities and that it is the earnest prayer of all Indians that His Majesty may keep good health and have a long life so that they may be able to enjoy the blessings of his beneficent rule.

The Coronation.

Hindosthán, 16th August, 1902.

5. The *Riyáz-ul-Akhbár* (Gorakhpur), of the 20th August, states that His Majesty's Coronation day was celebrated in India by the distribution of alms to the poor and of sweetmeats to students, the gifts of cloth and money to poor widows, the remission of debts by money-lenders, and rents by landlords, the offer of prayers in the sacred places, the holding of dancing parties, the display of fireworks, &c., &c., which clearly show that both the King and the British Government are heartily loved by the people. But it is no wonder that the loyal Indians should

Celebration of His Majesty's Coronation Day in India.

Riyáz-ul-Akhbár, 20th August, 1902.

have rejoiced over the happy event and made such demonstrations, when even foreign Governments and their people expressed their joy on the occasion. It is the earnest prayer of the people that their just and merciful King may live long, and that they may enjoy happiness and prosperity under his benign rule.

KAYASTH SAMÁCHÁR, July 1902.

Defrayal of the cost of the entertainment of the Indian guests in England from the Indian Treasury.

6. The *Kayasth Samáchár* (Allahabad), for July, observes:—"It is not only that private individuals and institutions have come forward to do honour to the Indian representatives. The India Office, as representing the British Government in its dealings with India, organized a very grand reception in honour of the Indian representatives. The reception was on such a magnificent scale and was so splendidly got up, that even the sedate and sober Reuter, had to become gushing in transmitting a telegraphic account of it to the Indian papers. The huge canvas which covered the central quadrangle of the India Office—which was decorated on an unparalleled scale of magnificence as an Italian palace—was, we are told by Reuter, painted by eminent artists to represent the moonlit starry sky of India, while in conformity with it were drawn charts of stars which by an ingenious process of limelight were made to glitter and twinkle. The effect of the decorations was gorgeous in the extreme and the whole show—for such it was—formed, we can well imagine, a most effective background for the gorgeous uniforms and the glittering jewels that adorned the persons of the Indian Princes. The band of the Royal Artillery was in attendance to discourse sweet music, the air was laden with the perfume of flowers, no less than three thousand guests were present including nearly all men of eminence in different walks of life, as also the Prince of Wales and other members of the Royal family. The Indian Chiefs and noblemen were made to pass in procession before the Prince of Wales, and each had to make to His Royal Highness, 'a profound obeisance.' Each of the Indian Officers present handed his sword to the Prince, in token of fealty, the hilt of which was touched by him and the sword returned. Such were the salient features of the reception which Reuter declares to have 'surpassed in splendour anything seen this season.' A few days later, in reply to a question in the House of Commons, Lord George Hamilton declared that the reception was not an evening party 'but a State ceremony of importance as commemorating the fact, that for the first time in the history of England, the Sovereign at the Coronation occupied the position of Lord Paramount of India.' So far so good: but let us hear the sequel, which is as unsurpassed an instance of 'melancholy meanness' as the reception was unsurpassed for its splendour. It appears that whereas the cost of the entertainment of the Colonial representatives and troops is going to be borne by the British Treasury—as is but right and proper—the whole cost of the entertainment of the Indian representatives and troops, including that of the magnificent reception at the India Office, is going to be saddled on the back of poor, jaded, famine-stricken India. Surely even a 'nation of shopkeepers' might have been expected for once in the course of their history, in their dealings with a people like that of India, to suppress their irrepressible spirit of meanness and to rise above it, at least on the occasion of such a great historic function as the Coronation. But the times are unfortunately out of joint for poor India and they shall so remain until her sons can assert their rights and can prove their stamina to hold their own, like the Colonials. Until then it is useless to expect at the hands of the British Government, any financial justice, not to talk of generosity. The conduct of the British Treasury in charging the expenses of the hotel bills of the Indian visitors and of their entertainments and receptions is so outrageously mean and unworthy of a people with any pretensions to civilization and culture, that we are not surprised to find even the leading exponents of Anglo-Indian public opinion lending us their entire support on this question. The *Pioneer* which has taken a prominent part in the agitation against the action of the British Treasury, thus writes in its issue of July 10th:—'We feel bound to enter a protest against the differentiation being made between India and the Colonies on the occasion of a historic function, intended to emphasise and demonstrate the solidarity as well as the loyalty of all portions of the Empire. The question is one of principle rather than amount. There should be no sense in which the Colonial visitors are the 'guests of the Nation,' which does not apply with equal fulness to the Indian visitors. When will the Treasury see that these *petty economies at the expense*

of India do harm politically? The 39 lakhs set apart for the Delhi Darbár represent a substantial contribution by India and it will be most cheerfully paid. But why should we pay the travelling expenses and the hotel bills of the 'guests,' invited from amongst us, when such charges in the case of the Colonies are paid by the hosts of the Imperial occasion.' To this protest of the *Pioneer*, the *Englishman* lends its support in its issue of July 11th, in the course of an editorial note, and follows it up with a leading article on the subject—which is reproduced in full in our Selections,—which for its outspokenness deserves careful study at the hands of our readers. 'We heartily endorse,' writes the *Englishman* in its editorial note, 'the spirited protest of the *Pioneer* against the *almost insane meanness* which *characterizes the British attitude towards India on every occasion which can lend itself to petty exaction.*' As the *Englishman* implies, our tale of woe is of a very long standing. It is not the first time—nor, we are afraid, will it be the last—that the British Treasury has been in its dealings with India guilty of aggressive shabbiness and unjust paltriness. The evidence adduced before the Welby Commission did unfold a tale of unparalleled meanness on the part of the British Government in its dealings with the dumb millions of this land, and even the very perfunctory recommendations of that Commission have not been so far accepted by the Government. But this crowning piece of 'insane meanness' as the *Englishman* calls it, surely beats the record. To invite Indians as 'guests' but to ask them 'to bring their own mug and muffin to the Coronation tea-party,' while allowing the Colonials to make free of the feast, withal to charge to our account the large expenses of the glorious reception at the India Office, the splendours of which, deprived even Reuter of his powers of expression and nearly imperilled the lofty structure of his reason, is a proceeding which—as the *Englishman* rightly points out—'marks the climax of an ascending series of meannesses.' Both the *Pioneer* and the *Englishman* are agreed that the conduct of the Treasury is calculated to do great political harm, and we quite agree with our Calcutta contemporary, that 'the effect will probably be injurious out of all proportion to the cause.' For ourselves, much as we regret the step taken by the Government, we are surely not surprised at it, for we find in the present action of the Government but another instance confirming our view enunciated by us in one of the earlier issues of this Journal and pressed several times since then, in the following words:—'The Britishers have two sets of moral notions and two sets of ethical standards by which to regulate their dealings. When dealing with races whom they regard as equally advanced with themselves in material civilization, they no doubt exercise or feel compelled to exercise the virtues of Truth, Justice and Honesty: but it is otherwise when they are dealing with what they call 'the inferior races.' They then lay to their hearts the soothing unction that the people they are dealing with are not on a sufficiently high moral and intellectual level to justify the exercise on their part of these good and rare virtues, and they quietly betake themselves to 'the good old rule, the simple plan,' to quote the lines of Wordsworth, 'that he should take who has the power and he should keep who can.'"

A suggestion for the release of Munshi Amba Prasad, late editor of the *Jami-ul-Ulúm* newspaper in honour of His Majesty's Coronation.

7. The *Rohilkhand Gazette* (Bareilly), of the 16th August, says that the Native Press would feel greatly indebted to the merciful Government of Sir James Digges LaTouche if it included the name of Munshi Amba Prasad, late editor of the *Jami-ul-Ulúm* newspaper, in the list of the prisoners to be released from jail in honour of the King-Emperor's Coronation on the occasion of the Proclamation Darbar at Delhi. If Government exercises the royal prerogative of mercy in favour of Munshi Amba Prasad on that august occasion, the Munshi will, the editor is sure, remain ever grateful to the authorities. He has already suffered more than enough for his offence and is deserving of mercy. In making selections for release, such prisoners whose offences were of a petty nature, who were convicted of an offence for the first time, who were unjustly incriminated and convicted by the machinations of the police, and whose weak constitution will not enable them to undergo the full term of their sentences, should be made the first objects of royal mercy, and set at large in honour of the Coronation.

ROHILKHAND GAZETTE, 16th August, 1902.

BHÁRAT JIWAN, 18th August, 1902.

Delhi Darbar.

8. The *Bhárat Jiwan* (Benares), of the 18th August, adverting to the approaching Coronation Darbar at Delhi, observes that such grand darbars are no new things in this country. The great Hindu Kings held the *Raj Suya* and the *Ashwamedh* on very grand scales. One is struck with wonder at the grandeur and splendour of Maharaja Judhisthir's Court, as described in the *Mahabharat* when Raja Bibhishan of Lanka (Ceylon) accompanied by Shrikrishna Chandra, went to have an interview with the Maharaja on the occasion of the *Raja Suya* held at Delhi. The Mughal Kings, too, held several large darbars in that town. But of course electric light, the telegraph, railways, and balloons, which are excellent specimens of human skill and ingenuity, and which will be brought into use at the Coronation Darbar, did not exist at the Hindu and the Muhammadan Darbars. The Imperial Assemblage of 1877 was attended by 63 native chiefs who ruled over forty millions of people and over an area exceeding the areas of England, France and Italy put together. Since then the extent of the British Indian Empire has increased. It is expected that the brother of the Amir of Kabul and a representative of the King of Persia will attend the Coronation Darbar. Crores of rupees will be spent at the Darbar, but the lion's share of this money will go into the pockets of European firms. All the photographing in connection with the Darbar will be done by Messrs. Borne and Shephard of Calcutta, and the refreshment stalls at the exhibition will be opened by Messrs. Oakes and & Co. of Madras. Raja Din Dayal is a good photographer, but of course he is a native. Were there no natives capable of arranging for the supply of refreshments at the Exhibition? The Viceroy desired to dispense with the custom of paying return visits to the native chiefs on the occasion of the Delhi Darbar, owing to great pressure of work. But the chiefs entered a protest against the proposal on the ground that it would deprive them of an old privilege. On second thoughts, His Excellency has agreed to pay return visits somehow or other. Ten thousand rupees worth of balloons, useful for military purposes, have been sent for from England. It is rumoured that the decorations at the Darbar will be according to the native style.

ADVOCATE, 17th August, 1902.

Taluqdars of Oudh and the Delhi Darbar.

9. The *Advocate* (Lucknow), of the 17th August, observes:—"Few persons outside the province of Oudh can perhaps gauge the intensity of feeling which has been excited in the Taluqdars of Oudh because only 19 Taluqdars have been invited to attend the Darbár of Delhi and because in making the selections some of the biggest houses have been left unnoticed. These feel the slight the more, because some Taluqdars, lower than them in social position and bearing no comparison to their wealth, have been invited. Had the names been selected by the Local Government without consulting the executive of the British Indian Association, there would have been less heart-burning. The belief in party feeling has led to the omission of certain important names, and this has roused much feeling, a proof of which could be found during the last week when perhaps the one wail that could be heard among the Taluqdars, referred to the selection of names for the Delhi Darbar. Let us hope there will be some way out of the difficulty and that the additions of a few names will set at rest the storm in the tea-cup."—[The *Hindustani* (Lucknow), of the 20th August, expresses similar views on the subject.]

ADVOCATE, 21st August, 1902.

Advocate on the rumour regarding some young Princes being required to act as pages to the Viceroy at the Delhi Darbar.

10. The *Advocate* (Lucknow), of the 21st August, observes:—"A rumour has gone round the press that some young Princes may be asked to act as pages to the Viceroy at the Delhi Darbar. We do not know how far it is true. Fact or not, the proposal is humiliating enough. Acceptance or rejection of an invitation to serve as a page will not, and should not be, the measure of one's loyalty to the British Throne. Though Indians as a rule believe in the divine right of a king, they draw a line somewhere as to the nature of services they may tender to the king. For instance, they may fight for the king, may exercise judicial powers in his name, collect taxes for him, but will never stoop so low as to work as menials to him, except under two conditions. In India the rules of hospitality enjoin the host to do every work for his guest, be the latter what he may, prince or pauper. The very intention to make a guest comfortable leads a householder to work in almost every capacity. When a man is ill, an Indian nursing him is ready to do everything to make the patient feel

easy. In all other cases the sense of self-respect comes in the way and rightly prevents the performance of any and every work for any person, irrespective of his power and position. That it is so will be plain from an incident that occurred during the tour in India of His Majesty as Prince of Wales. At a Darbar held then, the late Maharaja of Kashmir was requested to act as a page to the then heir-apparent to the British throne. The Maharaja felt it beneath his dignity to do any such work and bluntly refused to accede to the request. The Viceroys are Englishmen and are not to blame for any such request emanating from them. Their experience in the matter is quite different from what Indians have. Dukes and Duchesses, Earls, Viscounts and Viscountesses glory in their appointment in the Royal Household as maids of the wardrobe, chamberlains, attendants upon Kings and Queens, and such other offices. In this country jagirdars, taluqdars and zamindars may proudly become members of the Darbars of Native States, but will never accept any posts in the families of the Princes and Chiefs. It is indeed a thousand pities that from Lord Curzon, who is said to be well conversant with Oriental etiquette and sentiments, should emanate such a preposterous proposal. It is one more instance of the pleasure felt by the powerful in humiliating those under them before the eyes of the public."

Al Bashír on the list of editors of native newspapers invited by Government to the Delhi Darbar.

11. *Al Bashír* (Etáwah), of the 19th August, publishing a list of the native newspapers whose editors have been invited by Government as guests to the Delhi Proclamation Darbar, observes that of the five Urdu newspapers included in the list, none are of any real worth or write with independence. It is a great pity indeed that while the editors of such papers have received invitations, those of such valuable papers as the *Hindustani* of Lucknow, the *Riyaz-ul-Akhbár* of Gorakhpur, the *Aligarh Institute Gazette* and *Al Bashír* of Etáwah in the United Provinces, and the *Paisa Akhbar*, the *Akhbar-i-Am*, the *Wakil*, the *Watan*, the *Chhaudhwin Sadi* and the *Curzon Gazette* in the Panjab, have been left out in the cold. So far as the editor of *Al Bashír* is concerned, he does not care for pageantry, otherwise his paper is a distinguished Muhammadan organ and enjoys the largest circulation among the educated Musalmans. Even if he had been invited to the Darbar, he himself would not have attended it, but would have deputed a reporter to represent him there, for he would be busy in the work of the Muhammadan Educational Conference which will be held at the same time as the Darbar at Delhi. The selection of the editors of papers by Government is at any rate such as casts discredit on the authorities, and the editors of the leading papers named by him should certainly be invited, leaving out of course the editor of *Al Bashír* for reasons stated above.

Al Bashír, 19th August, 1902.

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

Nil.

IV.—Administration.

(*a*).—*Judicial and Revenue.*

A complaint against Babu Shibban Lal, Deputy Collector.

12. The *Oudh Samáchár* (Lucknow), of the 14th August, says that another Deputy Collector in Meerut is in trouble. Babu Shibban Lal was placed on special duty to acquire land for public purposes. The landholders of mauza Rali Raisna have submitted a petition complaining that they did not receive compensation in full though they had to give receipts for the full amounts. Government has ordered the District Magistrate to make an inquiry into the matter. The editor would be very glad if Babu Shibban Lal were able to clear his character. Meerut threatens to become a dangerous place for Deputy Collectors. One Deputy Collector in that district has already been in trouble.

Oudh Samáchár, 14th August, 1902.

ROHILKHAND GAZETTE, 16th August, 1902.

Accusation of bribery against a Tahsildar in the United Provinces.

13. The *Rohilkhand Gazette* (Bareilly), of the 16th August, says that at the late trial of a suit before the Subordinate Judge of Bareilly, one Karamat Khan, a witness for the plaintiff, stated in the course of his deposition that three years ago one Fakhr-ud-din gave Rs. 100 to Munshi Abbas Ali, late Tahsildár, Nawabganj, in the Bareilly district, and thereby got the witness's complaint regarding the closing of a certain thoroughfare rejected. It is a pity that such a disgraceful accusation should be made against a public official in an open court.

AL BASHIR, 19th August, 1902.

Certain grievances of Naib Tahsildars in the United Provinces.

14. An Allahabad correspondent of *Al Bashír* (Etáwah), of the 19th August, referring to the great importance and responsibilities that have been attached to Naib Tahsildarships for some years past, and to the great restrictions imposed on nominations of candidates to those posts, bitterly complains that the rates of pay allowed to Naib Tahsildars are extremely low, and cannot possibly suffice for their own maintenance and that of their families. They are obliged to keep a horse which cannot cost less than Rs. 10 a month in the interior of a district and Rs. 15 at headquarters. They have also to live decently to maintain their position. When a person is first appointed a Naib Tahsildar he is paid only Rs. 50 a month, and continues to draw the same pay for a considerable period before he receives promotion. There are few Naib Tahsildars who receive Rs. 75, the maximum pay of their post. Is it not a big jump from Rs. 50 to Rs. 125 a month for a Naib Tahsildar who is promoted to a Tahsildarship? Promotion should be gradual, and hence it is necessary for this and other reasons that the scale of pay of Naib Tahsildars should be raised. With their present pay it is almost impossible for Naib Tahsildars to be honest, and abstain from bribery to make both ends meet. The houses provided for the residence of Naib Tahsildars in most of the tahsil compounds are very small and do not provide sufficient privacy to enable them to keep their families with them, and Naib Tahsildars are generally young men, and it is not safe for them to live long away or separate from their families. So long as they are officiating Naib Tahsildars they are not entitled to privilege leave, so that they are not in a position to visit their homes with sufficient frequency if they have not got their families with them. Government would therefore do well to make such additions to the existing houses as may provide sufficient accommodation for the requirements of Naib Tahsildars and their families. Hitherto a Naib Tahsildar was not to be posted to any of the tahsils in the district of which he was a resident; but under the new rules the restriction has been extended to the *Division*. This will entail great hardships on Naib Tahsildars. They will not be able to visit their homes and look after their property, &c., at sufficiently frequent intervals, on account of great distances, and consequent large travelling expenses. Moreover, if a person who is resident of a dry place, is posted to a damp district, he is sure to suffer in health.

OUDH SAMÁCHÁR, 14th August, 1902.

Case of Lala Someshwar Das, Allahabad.

15. The *Oudh Samáchár* (Lucknow), of the 14th August, referring to the case of Lala Someshwar Das who has been sentenced to three months' rigorous imprisonment and a fine of Rs. 500 by the Cantonment Magistrate at Allahabad, observes that the Lala has been released on bail, and that his appeal has been pending before the Sessions Judge. It would appear that an attempt was made to settle the dispute by a compromise; but the plaintiff being a European was inexorable. If an Educational officer declined an amicable settlement of the dispute under similar circumstances in England, his conduct would be considered highly reprehensible.

(b).—Police.

KAYASTH SAMÁCHÁR, July, 1902.

Police Commission.

16. The *Kayasth Samáchár* (Allahabad), for July, observes:—"At last a Police Commission has been appointed by Lord Curzon to investigate the widely-agitated question of the reform of the Police in India. Perhaps no question has been pressed upon the attention of the Government during the last two decades, with such complete unanimity between the Indian and the Anglo-Indian sections of the Press of the country, as that of reforming the department of Police, which, entrusted as it is with the prevention of crime and the prosecution of the criminal, practically controls the life

and the liberties of the people and thus yields to none in importance. Unfortunately our Police department has been like Tennyson's proverbial brook—for although Viceroys have come and Viceroys have gone, that great department of State, has gone on, in its own way. It therefore redounds to the statemanship of Lord Curzon that he has not allowed it to go on for ever, but that he has redeemed his promise, made some time back, to appoint a Commission to probe the causes of the corruption and the inefficiency of the Police. Unfortunately the *personnel* of the Commission is one which is not calculated to inspire confidence in the public mind, and we have already noticed grumblings in the Press of all the Provinces at the constitution of the Commission. To begin with, it was to be expected that the Commission which was called upon to investigate the relations of the Police to the people, would be a thoroughly representative Commission and would include in its ranks leading non-official Indians, at least one from each of our larger Provinces. Judge of our surprise then to find that out of the Commissioners selected there are only two natives of India, one a Government official and the other an ex-official! We have nothing to say against the two Indian gentlemen selected—Dewan Bahadur Srinivasa Raghava Iyangar, C.I.E., the present Inspector-General of Registration, Madras, and the Maharaja of Darbhanga—an ex-Statutory Civilian—but we do maintain that the appointment of only these two Indian gentlemen and no others, does not provide the constitution of the Commision with the adequate number of Indians—a majority of whom should have been non-officials—which alone would have been calculated to make the public view with confidence the suggestions of the Commission. But, unfortunately, this fact alone is not our sole grievance against the Commission as at present constituted. If the *Englishman's* interpretation of a clause in the terms of reference laid down by the Government for the guidance of the Commissioners be correct, it would mean that the deliberations of that body would be hardly of any practical value. The Resolution appointing the Commission refers to the 'necessity of European control in district charges,' which is construed by the Calcutta Anglo-Indian daily to imply that the terms preclude the Commissioners from going into the question of the appointment of the natives of India as District and Assistant District Superintendents of Police. 'In any case,' writes the *Englishman*, 'the native members are apparently prevented from making proposals to reduce the number of Europeans in the Police, or from calling for evidence which might justify their European fellow-members in declaring that more natives should be admitted in the administrative grades.' We confess we do not quite follow or appreciate the process of reasoning which leads our contemporary to the conclusions that we have quoted, but we are free to add that the presence of the words referred to by us in the Resolution is calculated to lead to much confusion and ambiguity, and if the construction put by the *Englishman* were allowed to prevail, it would render the situation before the Commission perfectly absurd, for it would be frustrating the very object of the Commission by precluding from its consideration perhaps the most important issue involved in the solution of the problem. This view of the question has not failed to strike the *Englishman* itself, which feels compelled to add—though evidently with great reluctance—that 'it is possible that suggestion will be made that the *Government has not acted fairly in thus limiting the functions of the Commission*,' and already we find that the interpretation placed by the Calcutta journal, due to the ambiguity of the terms of reference has caused widespread dissatisfaction in the public. As the Commission is not going to sit before October, there is yet sufficient time to meet the two serious objections to which we have drawn attention. Lord Curzon is a statesman whose motto is 'courage with sympathy,' and surely it is not too much to expect that by appointing some leading non-official Indians as members of the Commission, and also by clearing the confusion that is likely to be caused by the ambiguous terms of the Resolution, he will remove, once for all, all such objections as are likely to be brought against the recommendations of the Commission as at present constituted.

17. Saiyid Muhammad Baqar Ali, a retired Inspector of Police, residing at Panwari in the Hamírpur district, writes a long letter to the *Oudh Akhbár* (Lucknow), of the 20th August, in which he says that though Government has repeatedly been tinkering at the organisation of the police since the Mutiny, it has not yet been able to put it on a satisfactory basis, so that it

Oudh Akhbár, 20th August, 1902.

A suggestion to place some retired competent Police Inspectors and Deputy Collectors on the Police Commission.

has again felt the necessity of appointing a Police Commission to make an inquiry into the working of the Police Department and to suggest measures for its reform. But as such Commissions are always composed of high-placed English officers, and certain *rajas*, *ratises* and other well-to-do natives, who are not in touch with the people, and are therefore not in a position to throw any good light on the subject under enquiry, they generally prove failures. The difficulties under which the Police have to discharge their duties are certainly formidable. There is no end to laws, circulars and orders, according to which they have to shape their proceedings: they have not one but a number of officers whom they must please. If they were to discharge their duties in strict accordance with the law and honestly, three Sub-Inspectors would never suffice for the work of a police station, owing to the large number of registers and statements they have to keep up and prepare at every thana! People do not like to give evidence before them, and even when they have succeeded in recording evidence in a case, it is not held reliable. Again, if a police official succeeds in putting down crime in his jurisdiction, he is suspected of hushing up crimes; while on the other hand, if he *chalans* a large number of cases, he is considered incapable of checking crime, and so forth. No doubt the police oppress and lord it over the people in numerous ways. They can easily bring a person into trouble by first entering his name as a suspicious character in their confidential register, and then on a suitable opportunity, getting him incriminated, convicted and punished. If any respectable man unable to bear the oppression practised on him by a police official, institutes a prosecution against him, great efforts are made by the local authorities to procure his discharge with a view to preserving the prestige of the police. And the result is that respectable and well-to-do persons consider it a safer and wiser course to put up with the high-handed proceedings, and meet with the illegal demands, of the police as far as possible, rather than seek redress against them in a court. Such being the case, it is very necessary that Government should place on the Commission some retired Police Inspectors and Deputy Collectors who have served in the Police and other departments in the various grades, and are receiving good service pensions, if the Commission is to be successful and do real service to the people. Only such officials as are well acquainted with the ins and outs of the working of the Police Department and have also had personal experience of the lot of ordinary private men, can enlighten the Commission on the tactics, &c., of the police and the true grievances of the people against the latter.

RIYÁZ-UL-AKHBÁR, 20th August, 1902.

The Local Police Committee at Lucknow.

18. The *Riyáz-ul-Akhbár* (Gorakhpur), of the 20th August, states that the Local Police Committee will sit at Lucknow from the 25th to the 28th idem to examine witnesses on the subject of Police reform. The Deputy Commissioner has issued a public notice inviting gentlemen interested in police reform to correspond with him wtih a view to enabling him to enter their names in the list of witnesses to be produced before the Committee for examination. Though owing to the shortness of time, the notice cannot prove of any great use, still it will widen the field of enquiry to a considerable extent. It is a pity that similar notices were not previously issued at other places also where the committee was to hold its sittings.

OUDH AKHBAR, 15th August, 1902.

Police reform.

19. A correspondent of the *Oudh Akhbár* (Lucknow), of the 15th August, referring to the malpractices of the police, states that he recently read a judgment of a Magistrate of the 1st class in the Farukhabad district, in which he, after most severely criticizing the doings of the police in fabricating false evidence to incriminate two bad characters in a criminal case, absolves the police in the end, on the ground that they acted in *good faith*, their object being to save the public from the high-handedness and oppression of the bad characters in question. Bravo, Magistrate! Similarly, if the police torture a thief in extorting a confession and recovering the stolen property from him, their conduct may be excused and even belauded on the ground of *good faith*, or a tahsildar may be absolved of guilt, if he harasses a defaulting zamindar contrary to law. How can the police be possibly reformed if Magistrates are so ready to gloss over their high-handed illegal practices on the flimsy ground of good faith? But the fact is that all classes of people, whether high or low, and even Government officers, fear the police on account of the great powers possessed by them.

20. The *Oudh Samáchár* (Lucknow), of the 14th August, says that some days ago a bania, named Lallu Mal, closed his shop at Rakabganj, Lucknow, at half-past seven in the evening and proceeded to his house carrying four thousand rupees worth of jewellery and accompanied by two Brahmans. As they were passing by the masjid, seven or eight *badmashes* rushed out of it, wounded them, robbed them of the property and then took to their heels. The two Brahmans, wounded as they were, bravely pursued the robbers who were obliged to throw the property on the ground and escaped. Which should be admired most—the negligence of the police or the temerity of the *badmashes?* Although there was a loud hue and cry at the time of the robbery, not a single police constable appeared on the scene of action. On the other hand, the *badmashes* had the temerity to commit a highway robbery in broad daylight. The local *badmashes* or roughs are in evidence in the city of Lucknow. If the residents of a lane make a complaint against a local *badmash*, he generally succeeds in securing a discharge on one pretext or another, and then he harasses them still more. Some residents of muhalla Narahi lately filed a complaint against a man and his son on the ground that they greatly harassed them. The police have made an investigation. It is to be hoped that the City Magistrate will pass suitable orders and afford protection to the people.

A highway robbery at Rakabganj, Lucknow.

Oudh Samáchár, 14th August, 1902.

21. The *Prayág Samáchár* (Allahabad), of the 14th August, says that a son was lately born to the brother of a *randi* or dancing girl at Allahabad, on the 7th idem. She held a *badhává* procession in the principal street of the city which was accompanied by three elephants. Permission is generally refused even to rich and respectable persons to have any elephants in marriage processions. The question is, how was a prostitute allowed to take three elephants with a mere *badhává* procession? If the District Magistrate granted permission, he was deceived. If she did not obtain permission, why did not the police interfere? The matter is exercising the public mind a good deal.

A prostitute's badhaw procession accompanied by elephants at Allahabad.

Prayág Samáchár, 14th August, 1902.

(c).—*Finance and Taxation.*

Nil.

(d).—*Municipal and Cantonment Affairs.*

22. The *Prayág Samáchar* (Allahabad), of the 14th August, complains that there are holes in the streets in Muthiganj and Mohtashimganj in Allahabad, which are filled with water when there is a fall of rain, and that people are consequently put to great inconvenience, especially at night, the arrangements for the lighting of the streets being also very unsatisfactory.

Neglected condition of certain streets in Allahabad.

Prayag Samáchár, 14th August, 1902.

(e).—*Education.*

23. The *Oudh Samáchár* (Lucknow), of the 14th August, publishing, on the authority of the *Shri Venkteshwar*, the substance of the recommendations of the University Commission and of Mr. Justice Guru Das Banerji's note of dissent, remarks that if the Commission's recommendations were adopted in their integrity, they would do more harm than good, as observed by the *Bengalee*. But it may be hoped against hope that Lord Curzon will not do anything which is calculated to injure the cause of education. His Lordship will assuredly give an ear to the strong protests of the Principals and Managers of Colleges and of Mr. Justice Guru Das Banerji.

Recommendations of the University Commission.

Oudh Samáchár, 14th August, 1902.

24. The *Express* (Lucknow), of the 11th August, observes :—"The report and recommendations of the Indian Universities Commission are based on this one principle: that it is better for India that a small number of young men shall receive a sound and liberal education than that a large number shall be passed through an inadequate course of instruction leading to a depreciated degree. One member of the Commission dissented from the report of his colleagues, Mr. Justice Banerji, who while anxious that the gifted few shall receive the highest training, desires that the bulk of the less gifted but earnest seekers after knowledge may

The Express on the Universities Commission's Report.

Express, 11th August, 1902.

also have every facility afforded to them for deriving the benefits of high education. We are of opinion that his note of dissent was quite unnecessary inasmuch as his colleagues also are desirous of placing higher education within the reach of earnest seekers after knowledge. But the general consensus of opinion among the witnesses examined by the Commission was that the standard of University training should be raised. Under the system advocated by the Commissioners in their recommendations, it is anticipated that the expense of College education will, in many cases, be increased, and it may be argued that the measures proposed will have the incidental effect of narrowing the popular basis of higher education. But to this argument the Commissioners reply that in all matters relating to higher education, efficiency must be the first and paramount consideration. The necessity for this reform was pressed upon the Commisioners in almost every centre in which they took evidence, and the adoption of this particular recommendation will not affect the poor, but earnest seeker after knowledge, for there is an abundance of scholarships, stepping-stones to the degree of proficiency to which the earnest seeker may aspire. As to the reforms suggested with regard to examinations, the exclusion of the School Final from the function of the University, and the suggestion that the Matriculation Examination should not be accepted as a test for any post in Government service, we are certain that no friends of University reform will offer any objection. As the Commissioners remark, the School Final Examination ought to be sufficient evidence of fitness to enter the University. But at its present standard we are inclined to doubt if it is, and are glad to notice that the Commission does not bind itself to the suggestion, adding to its remark the saving clause: 'Failing this the Matriculation Examination should be merely in additional subjects not included in the School Final Examination.'

The report of the Commission is very exhaustive, and its recommendations are numerous and far-reaching. Knowing that funds are not plentiful and that the changes suggested may involve some expense, the Commissioners recommend that no new University should be created until the changes proposed in the existing Universities have been tested by experience, and Bangalore, Trichinopoly, Trivandrum, Nagpur, Rangoon and Aligarh will have to wait for the Universities they are bent upon. The idea of making all Universities teaching Universities is to be encouraged, and in this respect the Universities of Calcutta, Allahabad and Madras may have something to learn from Bombay, which, as the Principal of the Wilson College stated in his evidence, is without qualification a teaching University. The unwieldy Senates are to be overhauled, and the number suggested, by Professor Sharp, *viz.*, a hundred, has been adopted as adequate for all purposes, in Calcutta, Madras, and Bombay, and should not exceed 60 in Allahabad and Lahore. The Commissioners would have all the existing rights to elect Fellows confirmed by statute. They would revise the list of *ex-officio* Fellows and add to it the name of the Director of Public Instruction. But in order to keep the Senate efficient and sufficiently strong, they would make appointments and elections to the Senate for a period of five years with power to remove those who will be negligent of their duties. In Bombay it was objected that this would operate unfairly on Fellows residing in distant cities. But the Commission met this objection by recommending that existing Fellows not reappointed when the Senate is reconstituted should retain the honorary distinction of Fellowship for life, and that although no Fellowship shall be bestowed merely as a compliment, honorary Fellowships may be so conferred. The evidence given in Bombay as to the Syndicate has borne fruit. The Vice-Chancellor of the Bombay University expressed as his opinion that the Syndicate should be composed of not less than twenty members so that committees should be formed for the disposal of the various matters, rules being made to enable them to bring them before the full body for decision when considered necessary. The Commission hold fifteen syndicates to be enough, and would have the Syndicate recognised by law as the executive authority of the Senate, and some of its powers exercised independently of the Senate. They recommend five faculties only, rejecting the suggestions for those of Oriental learning, of Agriculture, of Commerce and of Theology. Agriculture they would have embraced under Science, and hold that the growing demand for commercial instruction can be met otherwise. With regard to the rejection of the others, the Commission offer no explanation; enough that they do not recommend their adoption.

As to the affiliation of colleges to the existing Universities, the Commission has many recommendations to make, some of which may give rise to further controversy. Each University, it is believed, requires new rules. Before a college is affiliated, the Commission would have the Director of Public Instruction report why the new institution requires affiliation and what are the guarantees of its financial stability. They would insist on every college keeping up to the affiliation standard, on each college having a proper governing body, and on its not being dependent on the caprice of an individual, and that affiliation be granted not in general terms, but with reference to the subjects they are qualified to teach. They would have fees neither so high as to prevent the spread of education, nor so low as to tempt poor boys unfit for higher education. Here we have another point rendering Mr. Justice Banerji's dissentient note unnecessary. State scholarships, it is shown, would provide openings for really deserving poor boys, and while the Syndicate would prescribe the minimum fees for affiliated colleges, certain exemptions would be granted to philanthropic colleges designed to bring higher education within the reach of even the poorest classes. The Commission would affiliate no new second grade college, for they hold that if such institutions cannot rise to be first grade colleges, they should relapse into high schools. Mr. Justice Banerji thinks this is not only aiming a death-blow at the second grade colleges, but is injurious to the true interests of education. He admits that his colleagues have aimed at raising the standard of university education and college discipline, and that some of the measures of reform they advocate for the attainment of that object tend to place education under the control of Government and small bodies of experts, but he objects that they seek to reduce the control of what is known as the popular element, to repress imperfectly equipped colleges and schools, to deter students of average ability and humble means from the pursuit of knowledge. He contends, however, that they seek to sacrifice surface in order to secure height. According to his view the solution they arrive at is only a partial solution of the problem, and that while they raise the height of the educational fabric they omit to broaden the base. Mr. Justice Banerji suggests no alternative plan, so far as the summary already before us shows. But we are unable to see how he arrives at the conclusion he has placed on record."

Advocate on the Universities Commission's report.

25. The *Advocate* (Lucknow), of the 14th August, after briefly describing the scheme recommended by the Universities Commission for the constitution of the Senate and the Syndicate, and referring to the counter-suggestions made by Dr. Justice Gooroo Das Banerji on the subject in his note of dissent, remarks:—"The suggestions are indeed a counsel of perfection. They provide for a fair and adequate representation of Government and private educational interest, and official and non-official interests to be represented by Europeans and Indians in fair proportion. Reformation should be secured not by breaking loose from the educated community but by bringing them to appreciate the advantages of a better and improved method. As all colleges cannot be expected to be represented on the Syndicate, Dr. Banerji is not for a majority of teachers there. Against the proposal to make the Syndicate's decision about disaffiiation of a college not open to revision by the Senate, our learned friend enters an emphatic protest. When sanction to an application is to be given, no large or vested interests are affected if it is withheld. The case is different when the permission is to be revoked. In such a case to attach practical finality to the decision of a single chamber is perhaps the worst way to dispose of an important affair. The safeguard against any error of the Syndicate that might be afforded by Government action is not likely to appeal to common-sense. For information the Govenment will have to rely on the Syndicate and the Director of Public Instruction; and both being committed to the opinion expressed, the Government may not have all the materials before it to arrive at an independent decision. If the power of revision be exercised by the Senate in every case, the Government shall have the opinion of two learned bodies to base their final decision on. That the Senate may be overruled is no reason to exercise revisional authority over the decisions of the Syndicate—which should be nothing but a working committee. Why, in that case all power of revision by Judges should be revoked as the High Court may set aside their decision and uphold the judgment of the courts of first instance. This is indeed a lame excuse and is another instance

ADVOCATE, 14th August, 1902.

of the bugbear of prestige ruling the mind of the Commission while making their recommendations.

ADVOCATE, 17th August, 1902.

Comments of the *Advocate* on certain recommendations of the Universities Commission.

26. The *Advocate* (Lucknow), of the 17th August, in commenting upon the recommendations of the Universities Commission, observes :—" Professional college-making has been, more than anything else, the ruin of education in India. It has lowered the standard of education as well as the value of our degree-holders. Private colleges are the greatest sinners in this respect. They should certainly cease to be the property of individuals. A governing body, an adequate teaching staff and well-equipped libraries and laboratories are some of the ways to make a college efficient. These should be insisted upon before the grant of affiliation and should continue during the term of affiliation. In this we are quite in accord with the Commission." As regards the proposal of the Commission for fixing the minimum rates of fees for colleges, the editor remarks:—" Poor as India is, it is the poorest boys that go in more for education. And scholarships, unluckily for us, are not as plentiful as blackberries. The effect of the suggestion will be to shut the door of education to deserving poor students and not to prevent the undeserving rich from clogging the wheel and really adding to the troubles of Professors and Lecturers. . . . The risks of undue competition are the laxity of discipline andthe lowering of the educational standard. This is sought to be remedied partially by fixing the minimum rate of fees. The evils are there without doubt. But the lower fees charged in private colleges are not wholly or even primarily responsible for them. It was admitted by competent witnesses that fees did not much affect discipline. Dr. Banerji would insist upon conditions of efficiency to be determined and enforced by the Universities and leave the fixing of fees to colleges themselves." The Commission is opposed to the transfer of students from one college to another in the middle of a course of study on the ground that such a transfer would be injurious to discipline, and so on. No sane man would take exception to the prevention of the grant of a transfer certificate, if it is meant to evade discipline. But the measure may compel students to stick to an ill-equipped college which they joined at the commencement of the session through ignorance. The Commission suggests that the second grade colleges should be required to raise their status to that of a first grade college and, in case of failure, should relapse into high schools. All ill-equipped colleges, whether of the first or the second grade, should be abolished by all means both in the interest of education and discipline. But to disaffiliate a college only because it is of the lower grade, is to put a damper upon a good motive. " The recommendations would have some value if the Entrance standard were raised very high and the Entrance examination made the Matriculation for the Medical and the Engineering Colleges. While the School Final test is sought to be made the dividing line between school and college life, the Intermediate or F. A. Examination is recognised as a legitimate break in the Arts Course. So long as an Intermediate or F. A. certificate entitles a holder of it to enter the Medical or the Engineering College, second grade colleges have a purpose to serve. The only thing that should be done is to impose conditions for an adequate staff and well-equipped libraries and laboratories."

ADVOCATE, 21st August, 1902.

Want of social intercourse between boys and English Professors in Indian Colleges.

27. The *Advocate* (Lucknow), of the 21st August, observes:—"The Government in this country is a machine. It is impersonal and shrouded in mystery. The Universities are, like the State, cold and colourless, merely intellectual in their aims ; the colleges, teaching the university courses, are still more so and their managers are generally calculating to the extreme. There are few graduates who carry with them into the world any very strong feeling of liking for the colleges where they studied last. Their *alma mater* is not the college, but the university in which they have graduated. What in the West is known as college life is a fact almost unknown in India at the present time. The reason of this deplorable condition lies in the fact that there is no social side to a university career in India. Between professors and students there is little direct friendly association. There are obstacles which are admitted to exist but are not enumerated, much less remedies prescribed for them. In a general way every encouragement

is advised to be given to societies and pursuits which bring the men together out of class, to attach importance to games which interest men in healthy outdoor exercise, to foster college patriotism, and often to provide a bond of common interest between the European professor and his pupils. The universities are also asked to do something to create a true university life by founding, say, reference libraries, with reading and conference rooms for professors and rooms in which students might read and hold debates. Stupendous difficulties stand in the way of a realisation even of the above very modest scheme. It is a painful fact to acknowledge that European professors in India, who are generally English or Scotch by race, are first Anglo-Indians and then teachers. The stand-aloofness that characterises a Civilian is accentuated when imported into the temple of knowledge. The race of De Rozios, Richardsons, Eliots and even of Pedlars is fast disappearing from the Education Departments of India. Their successors now do not only fail to inspire students with high aims and noble sentiments, but have begun to suspect disloyalty and sedition even among school boys. The Indian professors and lecturers are generally so ill-paid, even by the Education Department, that they cannot but look to key-making, coaching, and other such ways to supplement the pittance they get. The amount of work that is exacted from them in colleges does not unoften leave them little leisure and energy to think of befriending their pupils even if they have the inclination. The result is disastrous and the remedy proposed is quite inadequate for the purpose."

28. The *Advocate* (Lucknow), of the 21st August, says:—"Recently we have received so many complaints from the employés of the Education Department, specially those serving in certain districts of Oudh, that we feel it our duty to call the attention of the Government to these complaints. We hope these grievances will attract the attention of the higher officers of the department, and they will desist from following a course which is bound to create discontent, and thus affect the nature of the work done by a large class of the teaching staff. The complaint principally refers to the desire of the department to appoint newly trained graduates and undergraduates from the Training College as teachers and Deputy-Inspectors of schools. It is no doubt desirable that no new teacher should be appointed in any school unless he has undergone special training and obtained certificates from the Training College. But it is really hard on old employés to force them to retire in order to make room for the trained men. If trained teachers are appointed to vacancies, there can be no possible objection to their appointment. But to retire teachers after a service of ten or fifteen years, to tell people in rather advanced age to seek new fields for employment, to deprive old teachers of their promotions simply because they have not undergone any training is really hard, and we think the Director of Public Instruction should revise his orders on the subject. If a teacher has for years together been successfully teaching a class, if he has been so long considered efficient to discharge his duties, if there is nothing against him in his service book, is it just and proper that he should be told quietly to leave the service or be deprived of promotion simply because he is not a graduate or does not hold the Training College certificates. We know of capable teachers who officiated in higher appointments for years together, but who at the time of promotion were deprived of it on some flimsy ground, and that promotion was given to juniors. We can quote instances, but we do not propose to name the employés who have suffered, lest they become marked men. We think it sufficient to say that complaints have reached us from numerous quarters, and as they refer in bitter terms to their being deprived of their source of livelihood in advanced age the orders passed appear to have been very hard on them. We repeat we have the fullest sympathy with the proposals of the department that none but competent teachers should be placed in charge of even lower classes in zilla schools; what we object to is the carrying out of the object by getting rid of the teachers already in employment. Let them either serve out their term of service or let them be provided elsewhere and then better men appointed in their place. Let not an employé of the department, who has served Government honestly and faithfully for a number of years be turned out at a time, when perhaps he cannot secure suitable employment, simply because abler men can be had at cheaper rates.

Discontent in the Education Department.

Advocate, 21st August, 1902.

HINDOSTHÁN, 15th August, 1902.

29. The Hindi *Hindosthán* (Kalakankar), of the 15th August, pointing out the various parts of India in which different minerals abound, regrets that there exists no provision here for imparting education in mineralogy to such native students as may show a desire for it. It is not necessary that Government should supply this want. There are numbers of Rajas, Maharajas and other wealthy persons in this country, who can very well afford to establish schools where mineralogy may be taught. Successful students turned out by such schools will prove very useful to Native Princes in finding out the mineral wealth of their States and thereby adding to their grandeur and greatness. At present natives who take an interest in mineralogy may proceed to foreign countries in order to receive instruction in that highly useful subject, but they are mostly deterred from doing so by caste restrictions and heavy expenses.

Need for establishing schools in India for teaching mineralogy.

OUDH SÁMÁCHAR, 14th August, 1902.

30. The *Oudh Samáchár* (Lucknow), of the 14th August, adverting to the abolition of the Middle English Examination and the establishment of the High School Scholarship examination, refers to the compulsory and the optional subjects prescribed for the examination, and asks what necessity was there to include Sanskrit or Arabic in the optional subjects, when both Hindi and Urdu had a place in the list of compulsory subjects. Is it fair and reasonable to require candidates 14 years old to pass an examination in English, Hindi, Urdu, and an Oriental classical language and Euclid among other subjects, and to give a scholarship of Rs. 5 a month to the first fifty candidates ? Again, the scheme is open to the charge of encouraging cramming which it is desired to check. If the Middle English examination has been abolished, the Upper Primary Examination which children eight years of age are required to pass, has still to be retained.

High School Scholarship Examination.

NAIYAR-I-AZAM, 19th August, 1902.

31. The *Naiyar-i-Azam* (Moradabad), of the 19th August, complains that though Marehra is a sufficiently large town in the Etah district, there is no adequate provision for English education of the children of the residents. An English school was opened at Marehra by the efforts of the late Mr. Beck of the Aligarh College and is still in existence, but it is in a most unsatisfactory condition, the subscriptions given by certain gentlemen being inadequate to meet the expenses. Though the school was established at the instance of the Muhammadan residents, the Hindus also derive benefit from it to some extent. And hence there is no reason why the school should receive no aid from the local Municipal Board and the District Board. The District Magistrate would do well to arrange for suitable grants to the school by the Municipal and the District Boards, and thereby place the residents under a great obligation to him.

Unsatisfactory financial condition of an English private school at Marehra, Etah district.

(f).—Agriculture and questions affecting the land.

ADVOCATE, 14th August, 1902.

32. The *Advocate* (Lucknow), of the 14th August, observes—"The Govenment of India have republished their Resolution on the Land Revenue Policy in a book form and priced it at ten annas only in order to enable the public to get it. As *New India* points out, the Resolution does not refute Mr. Dutt's great indictment about the poverty of the people and the recurring famines. Fortunately the cry has been given that India is the most lightly taxed country in the world. The income per head of population in every country must be compared with the incidence of taxation to show how far the people are well or badly off. From published statistics it is found that an Englishman's estimated annual income is £35·2, and out of this he pays £2·53 as taxes. In Germany the average income per head of population is £18·7, and the incidence of taxation is £1·35. France has an income per head of 25·7 and pays £3·02 as taxes. Denmark has an average income per head of £23·2, and the incidence of taxation is £1·72. Russia, one of the poorest of civilised countries, possesses an income of £9·9 per head, and pays £1·22 as taxes. India, with an estimated income of 30 shillings at the widest, has to pay 6·3 shillings per head for the benefit of the present civilised administration. In other words, when the Englishman has to pay *one-fourteenth* of his income as

Resolution of the Government of India on its Land Revenue Policy.

taxes, and the German a little less than *one-fourteenth*, and the Frenchman pays a little less than *one-seventh*, and the Dane *one-thirteenth* and the Russian *one-eighth*, the subject of the British Indian Government has to pay over one-fifth of his earnings as taxes. We make a present of this problem to our local daily contemporary for a satisfactory solution."

(g).—General.

33. A correspondent of the *Oudh Akhbár* (Lucknow), of the 15th August, says that though bribery does not appear to be so prevalent among responsible officers now as it was a few years ago, when it attracted Sir Antony MacDonnell's notice, it is still as rampant among the ministerial officials as ever in all the courts and public offices in British India. It is difficult to find a parallel to the terrible proportions which it has assumed. Even if an officer presiding over a court, or the head of an office is himself an upright man, he deliberately connives at the exaction of bribes by his *amla*, which is little short of his accepting bribes himself. Those persons who have had occasion to visit courts, &c., must have seen the *peshi* clerk (reader) receiving bribes under the very nose of his officer. When the question of checking bribery among the *amlas* was referred to officers, it is believed that some of them replied that it was impossible for one to stop such universal evil, and to make oneself an enemy of the whole of *amladom*. If Government desires to assure itself of the universality and enormity of the evil of corruption among the office establishments, let it depute a responsible officer to make an enquiry into the matter. For instance, a list of the names of the persons who have had dealings with a court may be prepared from the court registers, and it will be found on enquiry from these persons, that hardly five per cent. of them had not greased the palms of the clerks. It is high time that Government took some steps to put down, or at least check official corruption.

Oudh Akhbár, 15th August, 1902.

Bribery among the *amla* class.

V.—Legislation.

Nil.

VI.—Railway.

34. The *Naiyar-i-Azam* (Moradabad), of the 19th August, does not see the propriety of appointing a goods supervisor both at the Bareilly and the Chandausi Railway-Stations, and not at Moradabad as well. Bareilly, is no doubt a large junction station, and needed a goods supervisor. But Moradabad is comparatively a much larger junction station than Chandausi, and the railway authorities should see that a goods supervisor is appointed at the latter station also.

Naiyar-i-Azam, 19th August, 1902.

Need for a goods supervisor at the Moradabad railway station.

35. The *Advocate* (Lucknow), of the 21st August, observes:—"That the Railway authorities are simply callous in regard to the comforts of Indian passengers is evident from all their doings in spite of large promises in circulars and conferences. The Hindu is as much in need of some food when on journey in a railway train as any other person. Several applications made by private persons and trading firms to be allowed to open hostels on important railway stations met with refusals, some couched in curt and some in sweet language. The latest incident comes from Kharagpur on the Bengal-Nagpur Railway. A gentleman applied for a site for the location of Hindu refreshment rooms. He got the following reply:—

Advocate, 21st August, 1902.

Reply to an application for a site for opening a Hindu hotel at the Kharagpur station on the Bengal Nagpur Railway.

From—The President, Station Committee, Kharagpur.

To—Vishnu Balkrishna,

Care of Wasudeo Seetaram, Trains Clerk, District Traffic Superintendent's Office, Kharagpur.

'Dear Sir,—Your application of 7-5 and 7-7-0.

In reply to your application, I beg to inform you that you can get land for opening a Hindu hotel just opposite Kharagpur station platform.

The place will be fixed by me on your signing the agreement and paying rent of Rs. 50 per month in advance. This term is allowed for a year only and in future the right will be auctioned yearly.

Yours faithfully,
(Sd.) EARNEST G. BECKETT,
President,
Station Committee, Kharagpur.'

Just think of a charge of Rs. 600 as rent for starting a restaurant for Hindus. A flat and point-blank refusal would have been a better and more honest reply. It is a known fact that refreshment-rooms on station platforms for Europeans are given to contractors on nominal monthly rents, hardly exceeding Rs. 2 and Rs. 3 per set of rooms set apart for the purpose, the rooms being part of the station buildings and constructed at the cost of the railway. The bazar baskets of the contractors are allowed to be carried on the line on concession rates and the servant allowed free passes. So much is done for European travellers. And when the main supporters of the railways in this country are to be supplied with fresh food and refreshments, the authorities of the railways block the way."

VII.—POST OFFICE.

NASIM-I-AGRA, 15th August, 1902.

Need for a Bengali-knowing clerk in the Post Office at Agra.

36. The *Nasim-i-Agra*, of the 15th August, complains that as there is no clerk or postman attached to the post-office at Agra, who knows Bengali, and that consequently letters, &c., addressed in that language, are delivered to the addressees a day or two after they have been received in the post-office. It would appear that all the letters, &c., in Bengali are made over to a postman in whose circle Bengalis largely reside. This man gets the Bengali addresses deciphered, and then brings back the letters, &c., to the office, and has them distributed to the various postmen for delivery to the addressees. This system necessarily involves the delay of a day or two, and the result is that the addressees concerned, especially such of them as are traders, suffer loss. The simple remedy for this state of things is to transfer one of the clerks in the post-office to another post-office, and to get a Bengali-knowing one in return.

VIII.—NATIVE SOCIETIES AND RELIGIOUS AND SOCIAL MATTERS.

OUDH SAMÁCHÁR, 14th August, 1902.

Suspension of the *Rathyátra* festival at Ghazipur.

37. The *Oudh Samáchár* (Lucknow), of the 14th August, regrets to say that the *Rathyátra* festival was not held at Ghazipur this year. Contrary to custom and precedent, the District Magistrate ordered all music with the car procession to be stopped within forty yards of all Muhammadan mosques on either side. As there are many mosques in the town, the restriction imposed by the District Magistrate meant that the procession should go without music. The Hindus therefore resolved to suspend the procession altogether, and forwarded a petition to the Commissioner protesting against the Magistrate's order. It is to be hoped that Sir James Digges LaTouche will give a good lesson to this Magistrate, who appears to have an undue leaning towards Musalmans, so that he may not interfere with religious matters in this way in future.

IX.—MISCELLANEOUS.

KAYASTH SAMÁCHÁR, July, 1902.

Kayasth Samáchár on the suggestion for starting an official newspaper.

38. The *Kayasth Samáchár* (Allahabad), for July, remarks :—" They have paid little regard to the political institutions of India who would think it practicable to carry out a measure, which is entirely un-British in its nature and character. Rightly or wrongly all our public institutions and laws are either adapted from or based on British laws and institutions. The constitution of our Government, the basal principles of our legislation, our system of administration of justice, aye, even our educational institutions are all fashioned on their British prototypes. So is the system of our Press. Would it not therefore be a contradiction not only

in terms, but in ideas to think of our being saddled with Government organs, a state of things entirely foreign to British conception of administration and Government. It may be that in France with its rigorously centralized administration, an official organ like the *Moniteur* might achieve success, but is not the state of affairs entirely different in India, where decentralized forms and methods based on British system of administration have been adopted as the cardinal principles of Government. Again, there is no lack of Government organs through which to take the public into confidence. There are our official gazettes—Imperial and Provincial—published both in English and the vernaculars, and what is there to prevent the Government from utilizing the same for placing before the public all such information as would be in the opinion of the Government calculated to remove all wrong impressions and misunderstandings? The Government have also at their disposal officially inspired Anglo-Indian Journals, which might be utilized for the same purposes. Then the Viceroy and the provincial rulers have to do a great deal of travelling in the course of the year, and is it not possible for them to take advantage of the occasions offered in the course of the tours, to enlighten the public as to the views and the opinions of the Government in regard to pending measures, legislative and administrative, and to the policy on which they are based? Recently Lord Curzon published a long controversial reply to Mr. R. C. Dutt's criticisms on the Government policy of Land Assessments, and can it be seriously contended by any well-informed critic that the Resolution would have carried greater weight with the people, if it had been published in some avowed organ of the Government. Far from it, it is to be feared, that if the Government had its own organs, the matter appearing therein would be scrutinised by the public with a jealous and suspicious eye, even where the facts stated or the inferences drawn were wholly true and unimpeachable. Those familiar with conditions of public life in this country are thoroughly aware that the occasional support of any controversial measures of the Government even by journals known for their independent views raises a suspicion against the journal of currying favour with the powers that be, and it is not very hard to foresee the treatment that would be meted out by the public to the views of a journal pledged to support the cause of the Government, as the sworn and subsidised upholder of its policy. For these reasons—and for many more which could be urged with equal force—the suggestion of a Government organ in this country is wholly unhappy, and we hope we have heard the last of it. The remedy proposed for putting an end to the supposed disaffection of a small section of the educated Indians—a microscopic minority out of a microscopic minority—would in fact be more hurtful than the disease which it is sought to cure, through its application."

RIYAZ-I-FAIZ, 12th August 1902.

Need for putting down quacks and charlatans practising as physicians.

39. The *Riyáz-i-Faiz* (Pilibhít), of the 12th August, referring to the number of quacks and charlatans who are found practising as physicians in all parts of the country, observes that they generally do more harm than good to patients. No person who has not passed a medical examination of a recognized institution, is allowed to practise medicine on the European system; then why is each and every native free to set up as a *vaidya* or *hakim*, whether he possesses any medical knowledge or not? Surely it is high time that it were ruled that in future nobody would be allowed to practise medicine according to the native system, unless and until he produces a certificate from two experienced and competent *vaidyas* or *hakims* testifying to his medical qualifications. Anybody transgressing the rule should be held liable to punishment. Another class of men, who go under the name of *satiyas* (oculists), more often completely destroy the eyesight of persons suffering from eye-diseases than improve it. They should also be put down.

HINDOSTHAN, 15th August, 1902.

Plague precautionary measures at Unao.

40. The Hindi *Hindosthan* (Kalakankar), of the 15th August, publishes a communication in which the writer complains that the side drains of certain roads at Unao are so choked with mud that rain-water does not freely pass through them. Arrangements for the inspection of passengers coming from plague-infected places have been made at the railway station with effect from the 1st August. The Deputy Commissioner has also issued orders for the destruction of rats. The people are greatly excited and filled with terror lest plague should break out in their midst by the detention of plague-affected passengers in the town.

CAWNPORE GAZETTE, 15th August, 1902.

41. The *Cawnpore Gazette*, of the 15th August, says that there is much sickness (plague ?) at Cawnpore at present. No lane or street is free from crying and wailing. People have left and are leaving the town in numbers. The town looks like a deserted one. The Municipal members would do well to shake off their lethargy, form ward committees, in consultation and co-operation with the people themselves, take steps to have the interior of the houses fully cleaned, and attend in right earnest to the cleanliness of streets and by-lanes in the town.

Plague at Cawnpore, and need for the Municipal Board paying greater attention to sanitation.

ALLAHABAD:
The 26th August, 1902.

PRIYA DAS, M.A.,
Government Reporter on the Native Press for the United Provinces of Agra and Oudh.

CONFIDENTIAL.] [No. 35 of 1902.

SELECTIONS

FROM THE

NATIVE NEWSPAPERS

Published in the UNITED PROVINCES OF AGRA & OUDH

Received up to the 30th August, 1902.

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I.—Politics.

(a).—Foreign.

Nil.

(b).—Home.

The Coronation.

1. The *Arya Mitra* (Bareilly), of the 24th August, thanks God for restoring King-Emperor Edward VII to health, and expresses delight at his coronation. It observes that her late Gracious Majesty Empress Victoria loved the people like her own children, and during her long reign they fully enjoyed the blessings of Pax Britannica. Her son, their present Sovereign, is therefore very dear to them. They would gladly lay down their lives on His Majesty's behalf. It is very gratifying that His Majesty is inclined to follow in his illustrious mother's footsteps. The writer offers cordial congratulations to the King-Emperor on his coronation, and prays for his long life.

Arya Mitra, 24th August, 1902.

Coronation day at Naini Tal.

2. The *Almora Akhbár*, of the 24th August, publishes the speech made by Pandit Durga Datta Pant at Naini Tal on Coronation day. He prayed for the long life of His Majesty and the extension of the British Empire. He pointed out that according to the Hindu religious books a king is an incarnation or shadow of God on earth, quoting some Sanskrit verses in support of his contention. Indeed a person who is not faithful to his Sovereign cannot be faithful to God.

Almora Akhbár, 24th August, 1902.

Coronation day at Haldwani in the Naini Tal district.

3. The *Almora Akhbár*, of the 24th August, says that though Haldwani has a small population, especially in the hot weather, about three thousand persons assembled there to express joy on the Coronation day. Five hundred poor people were fed, and there was a display of fireworks with illuminations at night. At Ramji's temple prayers were offered for His Majesty's longevity and success.

Almora Akhbár, 24th August, 1902.

Coronation day at Lansdowne, Garhwal.

4. The *Almora Akhbar*, of the 24th August, refers to a public meeting held at Lansdowne in Garhwal under the auspices of Pandit Shambhu Datta Joshi, Forest Ranger. Pandit Gauri Datta Pant, Deputy Collector, who presided, made a short speech suited to the occasion. Fireworks were let off, and there was a distribution of sweetmeat next morning.

Almora Akhbár, 24th August, 1902.

The Delhi Proclamation Darbar, the Native Chiefs and the list of editors of newspapers invited thereto.

5. The *Prayág Samáchár* (Allahabad), of the 21st August, referring to the various arrangements that are being made to add to the grandeur of the coming Proclamation Darbar at Delhi, gives a list of the Native Chiefs who have been invited to the Darbar by the Viceroy. But it is very strange that the Chiefs are requested to bring with them their own tents, which they will be required to pitch in a "jungle," and live therein during their stay at Delhi, no houses being provided for their accommodation by Government. What sounds still more odd is that the Chiefs will have to provide themselves and their men with food and light at their own cost. This is strange hospitality indeed, on the part of the Government which has invited the Chiefs as its guests! Lord Curzon himself has had several occasions to be the guest of Native Chiefs: but was he ever told to buy his food from the bazar, or to live in camp in a jungle? The editor then publishes a list of the editors of newspapers who have been invited to the Darbar, and regrets to say that the editors of such long-standing and leading papers as the *Bhárat Mitra*, the *Prayág Sámachár*, the *Hindosthan*, the *Shri Vankateshwar*, the *Kesari*, and the *Sivaji Vijay*, should have been left out, and that the editors of all the newspapers in the Rajputana and the Central Provinces should have been completely ignored. It is not yet too late for the authorities to revise the list of editors invited, and make necessary corrections.

Prayág Samáchár, 21st August, 1902.

List of Native Editors and Talukdars invited to attend the Delhi Darbar.

6. The *Riyáz-ul-Akhbár* (Gorakhpur), of the 24th August, says that only four native editors of newspapers in the United Provinces have been selected for invitation to the coming Delhi Darbar. The selections reflect little credit on the judgment of the officer in charge of the press, inasmuch as some

Riyáz-ul-Akhbár, 24th August, 1902.

of the leading papers have been left out. The same objection is applicable to the selection of the taluqdars in Oudh. Nineteen taluqdars have been selected by the Local Government in consultation with the executive of the Taluqdars Association, but some of the taluqdars who have been invited are inferior in position and wealth to others who have been excluded from the honour.

ADVOCATE, 28th August, 1902.

List of editors of native newspapers invited to the Delhi Darbar.

7. The *Advocate* (Lucknow), of the 28th August, says:—"From the Foreign Office invitations have been issued to the following Indian newspapers to attend the Darbar of Delhi and to be guests of the Government of India for a fortnight from the 27th December to 12th January:—

"Hindu," Madras; "Muhammadan," Madras; "Swadesamitran," Madras; "Kaiser-i-Hind," Bombay; "Rast Goftar," Bombay; "Praja Bandhu," Ahmedabad; "Indu Prakash," Bombay; "Dnyan Prakash," Poona; "Al-Haq, Sukkar; "Muslim Herald," Bombay; "Bombay Samachar," Bombay; "Jagadhitechchhu," Poona; "Amrita Bazar Patrika," Calcutta; "Hindu Patriot," Calcutta; "Indian Mirror," Calcutta; "Bengalee, Calcutta; "Behar Times," Bankipur; "Moslem Chronicle and Muhammadan Observer," Calcutta; "Bangabasi," Calcutta; "Basumati," Calcutta; "Hindi Bangavasi," Calcutta; "Hitavadi," Calcutta; "Sanjivani," Calcutta; "Advocate," Lucknow; "Kayastha Samachar, Allahabad; "Agra Akhbar," Agra; "Bharat Jivan," Benares; "Oudh Akhbar," Lucknow; "Tribune," Lahore; "Observer," Lahore; "Civil and Military News," Ladhiana; "Victoria Paper," Sialkot; "Burma Herald," Rangoon; and "Baluchistan Gazette," Quetta.

"The publication of the list has given rise to much discussion in the Vernacular Press, particularly the Urdu press of Upper India. It is pointed out that many leading Urdu papers both in the United Provinces and the Panjab, do not figure in the list and some of those that have found place in the list do not enjoy the largest circulation. The absence of all Urdu papers from Lahore is considered remarkable. Such is the complaint of the Hindi papers also. The absence of the largest circulated weekly of Bombay or that of the oldest Hindi paper of Calcutta has been commented upon. Whoever may be responsible for preparing the list, it appears he is not in touch with the Vernacular Press and is not aware of the influence which each paper wields in its province. This is a small matter, and Government might yet remove some omissions and thus remove all cause of complaint. But we feel bound to say one thing to the Vernacular Press. It is derogatory to the dignity of the press to make absence of invitation a matter of complaint. In the Panjab and in these Provinces we have a section of the Vernacular Press which does not feel ashamed of appearing as uninvited guests in the courts of Indian Chiefs on occasions of festivities in their States. That section is treated with contempt both by the public and press. Let not the better class of papers of which we have got now a number, degrade themselves by begging 'invitations' from the Government. We have got enough of our countrymen who would move heaven and earth to have an invitation to attend the Darbar. Let not the press join the long list and thus degrade itself."

VASUNDHARA, 22nd August, 1902.

A suggestion for the grant of a new privilege to natives on the occasion of the Delhi Darbar.

8. The *Vasundharâ* (Lucknow), of the 22nd August, observes that the rejoicings held by natives in all parts of the country on Coronation day are an unmistakable proof of their loyalty to the British throne, and hopes that Government will grant them a new privilege in recognition of their loyalty on the occasion of the coming Delhi Darbar.

ADVOCATE, 28th August, 1902.

Alleged hostile attitude of colonists in South Africa towards Indians.

9. The *Advocate* (Lucknow), of the 28th August, remarks:—"When the Boer War caused havoc among the British soldiers, the loyalty and devotion of Indians had a meaning. It was recognised and praised by Englishmen, Anglo-Indians and Colonists. Now that affairs are about to return to their normal condition, the old hatred of Colonials towards Indians is asserting itself again. Here are extracts from two papers published in South Africa. The *Natal Advertiser* says:—'As matters stand, we cannot now do without labourers in Natal; but our aim should be to limit immigration as far as possible within our strict requirements, and not, as Sir Lepel Griffin appears to desire, to throw open our gates to all classes of Indians and to encourage their permanent settlement. Whatever he may think of such a course, he may rest assured that the Colonies of South

Africa will make their voices heard if such were really proposed.' The *Natal Times* chimes in as follows:—'The Indian has his industrial value and as a labourer this colony at least could not do without him. But all our efforts should be directed to prevent him from coming in any other capacity.' Matters have begun to move in their old groove and Indians can hope to get no favourable treatment from colonists."

II.—Afghanistan and Trans-Frontier.

10. The *Advocate* (Lucknow), of the 24th August, observes:—"If the late Abdur Rahman was an iron ruler, none the less so is his son and successor, Amir Habibullah Khan. The new Amir began with a promise of soft treatment, but tightened his grasp in no time. Such a course was found necessary on account of the hardy and wild character of his people. In a very short time Habibullah developed all the traits of his father's character; in one respect he went further. In order to secure his kingdom against foreign aggression, he ordered that every eighth man in his land should serve in the army for some time. This was a false step. Some of his subjects at once sent up a memorial to him praying for the cancellation of the edict referred to above. They submit that while in time of war every one of them would cheerfully lay down his life in the service of his sovereign, compulsory service in time of peace is a species of coercion which is galling to them. As an alternative they suggest that an instructor of musketry should be appointed for every village to teach the able-bodied population the use of breech-loading rifle—an arrangement which would save the villagers no inconsiderable inconvenience and loss. The proposal has, however, one great disadvantage which Amir Habibullah is sure to note, and that is, it will entail on the State a very heavy expense which may be found to be simply prohibitive, unless indeed the Afghans submit to a special tax to be levied for the purpose. The matter is still occupying the consideration of the Amir, and meanwhile the orders issued regarding conscription are to be held in abeyance. So the people in Afghanistan know how to say even to the despotism of their Amir: 'Thus far shalt thou go, and no further.' They have the power to enforce this wish."

The Amir of Kabul's order for compulsory service in the army.

Advocate, 24th August, 1902.

III.—Native States.

Nil.

IV.—Administration.

(a).—*Judicial and Revenue.*

11. The *Oudh Samáchár* (Lucknow), of the 21st August, says that Pandit Kashi Prasad, who was a Deputy Collector at Meerut, was accused of corruption and dismissed after an inquiry into the charge by a Commission. It is a matter of great satisfaction that the Pandit has honourably been acquitted on an inquiry having again been made under the orders of the Sessions Judge. It remains to be seen whether he will be reinstated in his post by Government.

Acquittal of Pandit Kashi Prasad, ex-Deputy Collector.

Oudh Samáchár, 21st August, 1902.

12. The *Kayasth Samáchár* (Allahabad) for July, observes:—"Only the other day a criminal appeal was heard by Knox, J., of the Allahabad High Court, and His Lordship's judgment has already appeared in the *Pioneer*. The circumstances disclosed in appeal were as astounding as the view of law adopted by the Sessions Judge; the case was shocking to all settled notions of criminal law. Briefly stated the facts were these: A dead child was discovered on the top of a neighbour's tiled hut. On the previous day a Brahman girl, who had been married late in life, had given birth to a 'still-born child,' which was according to custom buried. The theory of the Police was that this child had been given birth to by this Brahmin girl, and that as it was an illegitimate child, it was disposed of in that manner to conceal its birth, and thus to avoid the shame and disgrace which otherwise would be brought upon the family. The result of the prosecution was that the girl was convicted. She appealed to the High Court, and on the appeal coming up before Mr. Justice Knox, His Lordship delivered a judgment which is

Mr. Justice Knox's remarks on the Banda Brahman girl's case.

Kayasth Samáchár, for July 1902.

as full of sympathy with the distressed girl and her family as it is full of strong observations upon the conduct of the Judge and the Police. In repudiating the theory on which the Sessions Judge had acted, *viz.*, that although the prosecution may not have proved their case, yet if the defence appeared to be false, the theory of the prosecution might be presumed to be true, His Lordship made the following remarks—'In this country especially it is most dangerous to assume guilt from a denial by the accused, unless the crime has by strong evidence been brought, if I may use the expression, into personal contact with the accused. There is no such personal contact established upon the evidence here.' This we may say is a crystallized legal principle, and practical experience. We only hope and trust the youthful Joint-Magistrates and Sessions Judges in these Provinces will read and ponder over the judgment of His Lordship, and make an honest endeavour never to go off the lines pointed out by the learned Judge. The case has excited comments in the papers, because it has received publicity : but what shall we say of the numerous other cases in which our 'boy Magistrates' not unoften treat the elementary principles of criminal law with scant courtesy. The reform of Crimial Courts in these Provinces cannot too long be deferred in the best interests of the public, and the more cases of this character are brought to light, the better the chances of the Government paying its attention to this important question will be. We should like to wait and see how the Local Government propose to deal with their energetic Police Officers who subjected this innocent young girl and her family to the worry of a scandalous prosecution."

ADVOCATE, 28th August, 1902.

Registrarship of the Judicial Commissioner's Court at Lucknow.

13. The *Advocate* (Lucknow), of the 28th August, says:—"We believe ever since the establishment of the Judicial Commissioner's Court of Oudh, the office of the Registrar had been regarded a close preserve for the members of the Provincial Service. We now understand that proposals have been laid before the Government to snatch away this appointment from the Provincial Service, and to reserve it in future for the junior members of the Civil Service. The proposal is bound to create some discontent in the Provincial Service and we feel it our duty to raise a note of warning. We understand that Maulvi Nihal-ud-din Ahmad, who has ably discharged the functions of the Registrar, is to go on furlough and that he, on return from furlough, will have to revert to the Executive line. The vacancy is likely to be filled up by offering it to a Junior Civilian. Maulvi Nihal-ud-din Ahmad has been discharging his duties to the satisfaction of successive Judicial Commissioners. We do not know what are the reasons of the permanent Judicial Commissioner Mr. Ross-Scott's dissatisfaction with his work. But there is no reason to believe that because Maulvi Nihal-ud-din Ahmad, after satisfying a number of Judicial Commissioners, failed to gain the appreciation of Mr. Ross-Scott, every other member of the Provincial Service will prove a failure as Registrar of his court. We have reason to believe that Mr. Ross-Scott, before submitting the proposal to the Local Government that a Civilian should be appointed Registrar of his court, made the offer to two members of the Provincial Judicial Service who not finding the offer advantageous to themselves declined to accept it. But because the two officers selected by the Judicial Commissioner did not accept his offer, there is no reason to believe that others would have done the same. The offer should have been made to other members in the judicial line, and on failure to have one capable Registrar from the Sub-Judges of Oudh, the Allahabad High Court might have been asked to nominate a Sub-Judge from the Agra Province or the Local Government asked to select a successor to Maulvi Nihal-ud-din Ahmad from among the Deputy Collectors. Why should it be taken for granted that no capable Registrar can be had from the entire Provincial service of the United Provinces? Such an assumption is hard on the Service and casts an unjust slur on the members. There may be some charm in the letters C. S., but for our part we do not think it is a wise policy to appoint a junior officer as Registrar. No Civilian can be had who will stick to the post for more than two or three years. By the time a Civilian in the Rs. 800 grade receives his training and is in a position to master details, he will have to revert to the direct line. No Civilian will be attracted by the work, and the emoluments are not so attractive that a Civilian is likely to stick to the appointment sufficiently long. The proposal as it stands should not be accepted

by the Local Government and the Government of India, to which a reference is bound to be made. Unnecessary discontent that one prize post is about to be snatched away from the Provincial Service without just cause, undeserved slur that it cannot produce one member who would give satisfaction to the Judicial Commissioner of Oudh as his Registrar would be the outcome of the recommendations made by the Judicial Commissioner which will do no good either to the Government or to the litigating public."

MURAQQA-I-TASAWWAR, 21st August, 1902.

14. The *Muraqqa-i-Tasawwar* (Fatehpur), of the 21st August, comparing the duties of civil court amíns with those of sale-clerks in the Collectors' offices, observes that the duties of the latter are much more onerous and responsible than those of the former. A civil court amín has only to execute certain kinds of civil court decrees, while the sale-clerk in the Collector's office attends not only to Revenue Court decrees, but also to certain classes of Civil Court decrees, and has also to carry out orders for the sale of zamindari property attached for arrears of Government revenue. Such being the case, it is difficult to understand why the sale-clerks are allowed less pay and receive no pension. As the question of an increase in the salaries of the ministerial establishments in general in the district courts is on the *tapis* at present, the writer takes this opportunity to press the claims of sale-clerks on the attention of the authorities, and urges that their rates of emoluments should be suitably raised, and their appointments made pensionable.

A suggestion to improve the status of sale-clerks in the Collectors' offices in the United Provinces.

(b).—Police.

KAYASTH SAMÁCHÁR for July 1902.

15. The *Kayasth Samáchár* (Allahabad), for July says:—"We are glad to note that Mr. Colvin, Barrister-at-Law, one of the members of the Allahabad Bar, has been appointed a member of the Police Commission. We have no doubt that Mr. Colvin's great and varied experience as a lawyer, and his intimate knowledge of the '*kár-rawai*' of the Police, will enable him to render most useful service as a member of the Commission. No better selection could be made by the Government from the non-official European community of these Provinces. But while we are glad at his appointment, we are bound to say that the *personnel* of the Commission taken as a whole is not what it should have been. Selection should have been made from the non-official native community in a more liberal and intelligent manner. As to our hopes about the result of the Commission, we are afraid we cannot be very sanguine. Lord Curzon's Commissions have not so far taken us one step further, and we are afraid all that we are going to have out of the Police Commission is a voluminous report and an elaborate resolution. As to any reforms being actually brought about, perhaps Lord Curzon may be going away by that time, or the unsatisfactory condition of the finances may be pleaded."

Constitution of the Police Commission.

OUDH SAMÁCHÁR, 21st August, 1902.

16. The *Oudh Samáchár* (Lucknow), of the 21st August, says that the Police Committee was to sit at Benares on the 18th idem and to examine ten or twelve witnesses. More witnesses should be examined, and they should give evidence fearlessly. They should not mince matters but should expose police tyranny and oppression in all their nakedness. It is difficult to say how far the Police Commission will be successful, inasmuch as it is deficient in its very first duty. No pains should, moreover, be spared to assist in the reform of the police.

Police Committee.

RIYÁZ-UL-AKHBÁR, 24th August, 1902.

17. The *Riyáz-ul-Akhbár* (Gorakhpur), of the 24th August, observes that the questions drawn up by the Local Police Committee and the principles laid down by it for answering them are not very satisfactory. But now there is not sufficient time for making any change. However, Government can issue a notification to the effect that articles published in newspapers, and that pamphlets and communications sent to Government on the subject of police reform, will be made over to the Police Committee for consideration.

Local Police Committee.

SAHIFA, 19th and 26th August, 1902.

Police reform.

18. The *Sahifa* (Bijnor), in its joint issue of the 19th and 26th August, referring to the appointment of the Police Commission by the Government of India and the Local Police Committee in the United Provinces, observes that it is the irresponsible powers vested in the police that lead them to commit all sorts of irregularities and enormities. The average of reported crimes in every thana is also one of the causes that induce the police to practice oppression on the people in cooking up false cases, &c., which even private gentlemen of position are obliged to support lest they should incur the displeasure of the police. [A correspondent of the *Oudh Akhbar* (Lucknow), of the 28th August, suggests that five or at least three respectable, educated and independent gentlemen should be selected in the jurisdiction of every police-station, and required to send in to the Inspector-General of Police, at the end of the year, a report on the conduct and doings of the police official in charge of the local station. The District Superintendents of Police and District Magistrates should also be required to submit an annual report to the Inspector-General on the character and popular reputation of the subordinate police officials. The Inspector-General should keep these reports confidential, and in the first quarter of the next year transfer such of the officials against whom he finds that there is a general complaint. If a complaint is also received against an official from the district to which he has been transferred, he should be summarily dismissed, however capable and useful an official he might be. A third chance of mending his ways may be given to an official only in rare cases. If this system be adopted, the writer thinks that it will effect a great improvement in the *moralé* of the police. At the same time such police officials as bear a good character and reputation should be honoured and rewarded.]

NASIM-I-AGRA, 23rd August, 1902.

Police reform.

19. One Muhammad Núr Khan, a retired Resaldár, writing to the *Nasim-i-Agra*, of the 23rd August, refers to the high-handed practices and oppressions of the police, and says that popular complaint against, and hatred towards the police are due to the manner in which the latter abuse their power in the course of their investigations into criminal cases, with a view to extorting bribes, confessions, &c. Here is a recent instance in point. On the 28th May last at Agra, a person made a complaint that a dog belonging to a certain woman had bit a child, and one Sub-Inspector and two constables appeared on the scene to make local enquiries. The Sub-Inspector at once ordered the woman in question to be brought before him. The woman earnestly pleaded that she was a *pardá-nashin* lady, and could not appear before the public, but the Sub-Inspector would not accept her excuse and had her brought before him. On being questioned she replied that the offending dog did not belong to her, but to another respectable man. An enquiry was made from this gentleman, and he acknowledged the dog to be his. Now the lady ought to have been set free; but strange to say the Sub-Inspector forced her to proceed to the city police station on foot, either to disgrace her, or from ulterior motives, and then, after detaining her for full one hour at the station, let her go, on her giving bail. The matter did not however end here, and the Sub-Inspector challaned her to the court of a Magistrate for trial. The lady repeated the same statement which she had made before the police, and the owner of the dog corroborated her statement in the court, but the Magistrate, Heaven knows under what law, sentenced her to a fine of Rs. 25 all the same! An appeal was made to the District Magistrate, who is a just officer, and he acquitted the lady, remitting the fine. From this case, the Police Committee can easily understand to what troubles, worries and indignities do the police deliberately subject even innocent persons from ulterior motives. The investigating Sub-Inspector, if he was minded to act in good faith, ought to have released the lady at once after he had found the dog belonged to another person, or he should have at least accepted her bail at her home, and not compelled her to walk on foot as a criminal to the city police station. Hence, if Government desires to effectively stop the police oppressions, tortures and bribery, it can do no better than relieve the police of the duty and power of making *preliminary enquiries* into criminal cases, and entrust that work to a new class of officers appointed in every district for the purpose. Let an honest and well-behaved European or Eurasian gentleman, who has full sympathy with the people and hates *badmashes*, be appointed in all the circles of a district for the purpose of making

preliminary enquiries. All these officers should be provided with a staff of assistants who should be all new men of good birth and character: none of those who are already in the police service being placed under them, otherwise the latter would assuredly spoil the new officers also by offers of *dalis*. The newly appointed investigating officers should, when making an enquiry, associate with them a few of the respectable gentlemen of the locality, and have their reports countersigned by them. This would ensure a true and honest enquiry being made. The public may also be authorized, and given full liberty to submit a joint representation to the District Magistrate and a copy thereof to the Lieutenant-Governor, whenever they find that a false case has been got up, or a real offender has been screened or released.

AWAZAH-I-KHALQ, 24th August, 1902.

Awazah-i-Khalq on police reform.

20. The *Awazah-i-Khalq* (Benares), of the 24th August, publishes, as a supplement, a Pamphlet in Urdu by its proprietor, Munshi Gulab Chandra, in which he points out the chief causes of the maladministration of the Police Department, and makes certain suggestions for reforming the police force. A copy of this pamphlet has already been sent to the Secretary to the Police Cmmission.

In the first place, the police are generally demoralised by such persons who seek to falsely incriminate their relatives, friends or others whom they desire to injure from ulterior motives or personal grudge. Sometime ago, there lived a husband and his wife in a village in the United Provinces, with whom other residents of the village were displeased. The couple went on a pilgrimage. It so happened that the wife, who was not on the best of terms with her husband, chanced to fall into the hands of an emigration agent, and was shipped to an island, and the husband returned home alone. His neighbours, owing him a grudge as they did, colluded with the police, and accused him of having made away with his wife by poison. The required evidence was soon forthcoming, and even the very *lorha* (muller) and *sil* (flat stone) with which, it was alleged, poison had been ground, was produced before court. The result was that the poor fellow was sentenced to transportation for life by the Sessions Judge. A certain resident of the village subsequently chanced to emigrate to the island where the wife of the convict had preceded him, and happening to meet her there told her the whole story. The matter reached the ears of the authorities, and the convict, who had not fortunately been sentenced to death, was released and sent to his village. Similar instances in which innocent persons have been convicted can be quoted in any number.

2ndly.—The majority of Thanadars and investigating police officials are misbehaved, incompetent, uncivil and low-bred. If you ask them as to what caste they belonged; they will of course readily tell you that they were Brahmans, Kshatriyas, Saiyids, or Moghals, and so forth. But if you trace their true origin you will find them to be bastard children of bearers and butlers of Europeans. Men of such origin will do worse than treat people uncivilly, harass the respectable classes, fabricate cases and seek to acquire as much money as possible.

3rdly.—The police continue to misbehave themselves without let or hindrance, because people are afraid to bring their misdeeds to the notice of the authorities.

4thly.—The police succeed in inducing even big zamindars and bankers to give false evidence in support of their fabricated cases. If Magistrates make a point of prosecuting false witnesses the police would not be able to easily find men willing enough to be tutored by them.

5thly.—The preliminary enquiry is a most important factor in a case, but unfortunately it is generally spoilt by bad, inefficient investigating officials. Such enquiries should invariably be conducted by experienced, able and honest officials. The evidence recorded by an investigating official, whether in the diary or on a separate piece of paper, should always be countersigned by the witness, so that it may not readily be tampered with as is done at present.

6thly.—With a single exception, all the District Superintendents of Police and Assistant District Superintendents in the United Provinces are Europeans. Verily, a native by reason of his birth is better acquainted with the feelings, manners, &c. of the people than a foreigner, and hence natives may be expected to make

more efficient District Superintendents and Assistant District Superintendents of Police. Now that natives are appointed District Magistrates, there is no reason why they cannot make good controlling police officers as well. Why, the objects of the maintenance of the police being to protect the lives and property of the people, they can be best subserved only when natives are appointed District Superintendents of Police.

7*thly*.—Combination of both judicial and executive functions in the same officer is a serious block in the way of police reform. A good many District, Joint and Deputy Magistrates fail to do justice in many a case on account of their executive functions.

8*thly*.—It is a disgrace to the police force that Assistant District Superintendents and District Superintendents of Police are so apt to abuse constables, Head constables, Sub Inspectors and Inspectors of Police.

9*thly*.—The subordinate Police are required to show a large number of crimes in their quarterly and yearly reports, and the result is that false cases are got up and innocent persons incriminated to make up the required average. This practice is simply scandalous, and casts discredit on Government.

10*thly*.—The majority of the police rank and file are neither fully acquainted with their duties, nor do they discharge them honestly. The officials in charge of police stations should be required to go the rounds in their beats at night and keep an eye on thieves and other professional criminals.

11*thly*.—A good many men who have received a sound education and belong to respectable families are willing to enter the police service, but they are debarred from admission owing to their short stature. If the restriction as to height were removed a good many educated men would readily join the force.

12*thly*.—Most of the police officials spend more than the emoluments they receive from Government. They even purchase large landed property. Where does all this money come from? When a person is first admitted into the Police Department an enquiry may be made as to the pecuniary means and property he possesses at the time, and then if it is subsequently found that, having due regard to his private means, he saves more money than he can fairly do after meeting his ordinary expenses, he must be deemed to be guiity of bribery. An enquiry into the pecuniary circumstances of every police official had better be instituted every three years through District Magistrates. The Municipal and District Boards may also be required to submit a monthly report on the conduct of the police to their respective District Magistrates. Due notice should of course be taken of these reports if they are to be a free expression of the opinion of the representatives of the people.

13*thly*.—It is a mistake to place an official at the head of the Police Department who has never seen this service in any capacity. Such an outsider sees things only through the eyes of the Deputy Inspectors-General and others. The highest post in the police force should certainly be recruited from the Department itself.

14*thly*.—The police generally ill-treat accused persons, cruelly beating and torturing them to extort confessions of guilt, and many an innocent person is led to confess to a crime simply to escape torture, and is then punished with imprisonment quite unjustly. This high-handedness of the police will be checked to a very large extent if every person who is arrested by the police is examined by a doctor so that any serious injury caused, whether externally or internally, to the accused, may be detected.

15*thly*.—Much jobbery prevails in the internal administration of the police, promotions, reductions and transfers being most irregularly and unsystematically made. Appointments and promotions are generally made on mere recommendations, while reductions, and even dismissals are made without any guilt being proved: everything depends on the sweet will of the higher authorities, and not on good work.

16*thly*.—The Indian police are very deficient in the detective art. There should be established training institutions in the country for teaching the art of detection, as their exist training institutions for the instruction of school teachers.

17*thly*.—District Superintendents of Police and others visit the interior of districts at fixed times. They had better pay surprise visits, and freely and politely meet with people, and then they are sure to learn more of the irregularities that are practised by the police subordinates than they would otherwise do. No official should be allowed to stay long at any police station, or else the longer he stays the greater mischief he will do.

18*thly*.—Though educated men cannot yet be had for the post of constable in this country, they can be had in any numbers for higher posts. If appointment to them were made by means of a competitive examination, the writer has no doubt that in the course of the next 25 years, most of the vices which prevail at present in the Police department would become a thing of the past.

21. The Hindi *Hindosthan* (Kalakankar), of the 28th August, stating that two native witnesses in the evidence before the Police Committee at Benares suggested that some District Superintendentships of Police should be reserved for natives, expresses concurrence with them.

HINDOSTHAN, 28th August, 1902.

A suggestion for some District Superintendentships of Police being reserved for natives.

22. The *Nasim-i-Agra*, of the 23rd August, suggests that arrangements should be made for giving instruction to police officials in law so that every one of them may be able to himself conduct, before a court, a case, which he has investigated, without the help of a Government pleader. A police investigating official is certainly better acquainted with the facts of a case he has *chalaned*, and with the manners, habits, &c., of the witnesses, &c., than a Government pleader can possibly be; and hence the authorities would do well to take steps for giving such training to police officials in law as will make them independent of Government pleaders and enable them to themselves prosecute their cases.

NASIM-I-AGRA, 23rd August, 1902.

A suggestion to give such legal training to police officials as will enable them to themselves conduct before a court cases they have investigated and chalaned.

23. The *Oudh Samáchár* (Lucknow), of the 21st August, complains that a village on the immediate outskirts of the Agra city was lately plundered by a gang of armed dakaits, several villagers being wounded. In accordance with old custom a police investigation is now going on. The Police Commission should find out how such daring dakaities are committed in spite of the maintenance of a police force.

OUDH SAMACHAR, 21st August, 1902.

A dakaiti in Agra.

(c).—*Finance and Taxation.*

Nil.

(d).—*Municipal and Cantonment Affairs.*

24. The *Bhárat Jiwan* (Benares), of the 25th August, complains that lights in the streets and by-lanes at Benares are put out at 4 A.M., and that consequently respectable Hindu women who are in the habit of going to the Ganges to bathe early in the morning are put to great inconvenience, especially as the by-lanes in Benares are very narrow and uneven. Moreover, these women are in danger of being robbed or assaulted by bad characters owing to the darkness. Under these circumstances it is highly desirable that the street lights should not be put out so early.

BHARAT JIWAN, 25th August, 1902.

A complaint regarding street lighting at Benares.

(e).—*Education.*

25. The *Vasundhará* (Lucknow), of the 22nd August, condemns some recommendations of the Universities Commission—such as the compulsory establishment of laboratories at colleges, the institution of an inquiry by the Director of Public Instruction into applications for affiliation of new colleges, the abolition of second grade colleges, the raising of college fees, requiring the candidates for the M. A. examination in English to take also a vernacular or a classical language, prohibiting a candidate from appearing at the Matriculation examination more than three times, proposal as to the Matriculation examination

VASUNDHARA, 22nd August, 1902.

Recommendations of the Universities Commission.

certificate not being considered a qualification for admission into the public service—as unnecessary and calculated to injure the cause of education. The Commission observes: "It is better for India that a comparatively small number of young men should receive a sound and liberal education than that a large number should be passed through an inadequate course of instruction leading to a depreciated degree." A well educated man is no doubt better than a half-educated one. But why is a large number of educated men considered unsuited to this country? The fact is that the criticisms of educated natives are unpalatable to the authorities. Indeed, the natives who criticise the measures of Government with independence are looked upon as rebels. The object of the authorities is to check the spread of education, so that the small number of students turned out from colleges every year may be provided with appointments in Government service, and thus there be left no educated men to criticize the measures of Government. The authorities should not fear the educated community: ignorance, and injustice, and not education, lead to a rebellion. It is to be hoped that Lord Curzon will modify the recommendations of the Commission. If they were adopted in their integrity, they would deal a severe blow to the cause of high education.

OUDH SAMÁCHÁR, 21st August, 1902.

Universities Commission's Report.

26. The *Oudh Samáchár* (Lucknow), of the 21st August, after giving the substance of the recommendations of the Universities Commission, observes that it will be seen that great changes will be introduced into the system of education. Mr. Justice Guru Das Benerji has dissented from some recommendations of the Commission, though they have been endorsed by the other native member, Mr. Saiyid Hasan Bilgrami.

ADVOCATE, 28th August, 1902.

Public meeting held at Calcutta to protest against the recommendations of the Universities Commission.

27. The *Advocate* (Lucknow), of the 28th August, observes:—"Bengal leads the way. A monster meeting was held on Friday at the Town Hall in Calcutta to consider the report of the Universities Commission. Raja Peary Mohan Mukerji, President of the British Indian Association, took the chair. Delegates from Mofussil towns and colleges took part in the proceedings. In spite of the steamy heat of these days, the Hall was full to suffocation and remained so to the close of the proceedings. It is said that at the roughest calculation there were not less than 4,000 persons present at the meeting. From Bombay to Calcutta was a great distance. Even this distance was covered by Mr. Wacha by a letter addressed to the chairman of the meeting. After dealing with the necessity of a strong protest against the recommendations of the Universities Commission in his opening speech, Raja Peary Mohan read the following communication from Mr. Wacha:—'The country has now been thoroughly roused as to the gravity of the consequences to arise from the recommendations of the Universities Commission in case they should come to be adopted and legislated upon. It is right, therefore, that before it is too late, public meetings should be held in all parts of the country. You are taking the lead, which is very good. Calcutta was the first to raise the alarm. Calcutta will be most hit, and it is right and proper therefore that Calcutta should begin the public agitation by a monster meeting.' Among the towns represented by delegates were Dacca, Bhagulpur, Rajshahi, Faridpur, Barisal, Bankipur, Muzaffarpur, Commilla, Burdwan, Utterpara and Serampur. The shortness of time between the inception of the idea and its reduction to practice prevented many other towns from sending delegates to the meeting. The resolutions, published elsewhere, bear testimony to the enthusiasm that prevailed in the meeting. Competent men were placed in charge of all the proposals. People who avoid meetings generally came of their own accord and swelled the voice of protest. A memorial in the spirit of the resolutions passed was adopted at the meeting for submission to the Viceroy and a representative committee was appointed to take such steps from time to time as they might think fit in connection with the Report of the Universities Commission, and to safeguard the interests of high education. Assuredly the meeting was not of students and manufacturers, of graduates and under-graduates, but of the educated community of Bengal. As the place from where European education first began to radiate, it is in the fitness of things meet and proper that the formal

voice of protest has been raised from Bengal. The cry should increase in volume and density and roll over the entire country."

(f).—Agriculture and questions affecting the land.

Nil.

(g).—General.

28. The *Oudh Samáchár* (Lucknow), of the 21st August, says that the title of Rai Bahadur was withdrawn from Chaudhri Debi Singh, a landholder in the Meerut district, in connection with the case of Pandit Kashi Prasád, ex-Deputy Collector. He has resigned his seat on the District Board, and also on the Lady Dufferin Fund Committee of which he was a life-member. He has also severed his connection with the Meerut Farm which was founded and conducted by him for six years at his own expense. Thousands of maunds of grain advanced by the Farm to cultivaters are still outstanding. In short he is retiring from public life in which he has been engaged for the last forty years with great benefit to the public. He received the thanks of Government on several occasions. The retirement of such a man from public life cannot but be a source of grief to the public.

Chaudhri Debi Singh of Meerut lately deprived of the title of Rai Bahadur.

OUDH SAMACHAR, 1st August, 1902.

V.—LEGISLATION.

Nil.

VI.—RAILWAY.

Nil.

VII.—POST OFFICE.

Nil.

VIII.—NATIVE SOCIETIES AND RELIGIOUS AND SOCIAL MATTERS.

29. The *Bhárat Jiwan* (Benares), of the 25th August, regrets to say that greedy cowherds are accustomed to sell young calves to butchers and then milk cows by torturing them in various ways. Hansánand Varma, a resident of Calcutta, has forwarded a memorial, signed by thousands of persons, to the Viceroy, praying for the prohibition of this cruel custom. He is making a tour in all parts of the country, urging necessity for the establishment of cowsheds. India being an agricultural country *par excellance* where cultivation is carried on by means of bullocks, the protection of the bovine species here is absolutely necessary. It is the duty both of Government and the people to preserve cattle. The authorities could easily check the evil if they were so minded. The people themselves (who profit by the slaughter of cattle) could do a great deal in this direction, if they were prepared to give up a small portion of their gains. Hansánand is entitled to public gratitude for his disinterested efforts in a noble cause.

Sale of young calves by cowherds to butchers.

BHARAT JIWAN, 25th August, 190 2.

IX.—MISCELLANEOUS.

30. The *Rohilkhand Gazette* (Bareilly), of the 24th August, complains that a liquor-shop has lately been opened in a house opposite to the Rohilkhand Gazette Press at Bareilly to the great annoyance of the respectable persons who live with their families on either side of the shop. It is evident that all sorts of low persons will visit the liquor-shop, and come out drunk, brawling, uproarious and indulging in Billingsgate in the street. Some drunkards might even commit trespasses into the neighbouring houses of the respectable residents in the muhalla and thereby lead to a breach of the peace. The Joint Magistrate has, on the representation of somebody, visited the locality of the shop, and the editor has no doubt that he has been satisfied as to the impropriety of the existence of the shop in the muhalla, and will recommend its closure.

Protest against the establishment of a liquor-shop in a certain muhalla at Bareilly.

ROHILKHAND GAZETTE, 24th August, 1902.

Bharat Jiwan, 25th August, 1902.

Offer of rewards for the capture of rats at Benares as a precaution against an outbreak of plague.

31. The *Bhárat Jiwan* (Benares), of the 25th August, says that on the 23rd idem the Health Officer at Benares issued a proclamation pointing out that rats were chiefly responsible for the spread of plague and offering rewards for the capture of these rodents at a pice each. This proclamation is very disagreeable to Hindus. Supposing that plague is spread by rats, their entire destruction is out of the question. Government has paid rewards for the destruction of snakes for many years past, but all the same snakes are still as numerous as ever. The local authorities at Benares are not, therefore, well advised in adopting a measure which is not only offensive to Hindus, but has also afforded mischievous persons an opportunity for spreading disquieting rumours among the ignorant masses.

ALLAHABAD:
The 2nd Sept., 1902.

PRIYA DAS, M.A.,
Government Reporter on the Native Press for the United Provinces of Agra and Oudh.

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SELECTIONS

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I.—Politics.

(a).—Foreign.

1. The *Advocate* (Lucknow), of the 4th September, remarks:—"If any newspaper published in Russia may be an index to the State mind, the Tsar's Government mean to play a bold game in Afghanistan. The *Novoe Vremya* enunciates a daring policy about to be undertaken by Russia. In carrying this into practice Russia will, we are told, break loose from all past traditions and conditions of Treaties that may interfere with her course. The paper says: 'By virtue of the proximity of the two countries, the development of intercourse between the local populations which goes on every year will undoubtedly call for the adoption of measures for the establishment of normal relations with Afghanistan as being the only ones possible with a neighbouring State. On the progress of events generally, and on the civilising effects of Russian influence on the local populations will depend the time when such measures will be adopted.' So Russia is also about to embark on a civilising mission as other European Powers are busy with in different parts of the world. They, however, very conveniently forget that Christian Civilisation as it obtains among the nations in the West got its burial in China in connection with the suppression of the Boxer movement. The heathen Japanese soldier and the idolatrous Indian sepoy behaved more honourably in the field and in the bazar of China than their European confederates who looted houses and people and committed unspeakable outrages upon the Chinese. We now refuse to believe in the civilising or any other mission of any nation that operates with powder and shot and through fire and blood."

Relations between Russia and Afghanistan.

ADVOCATE, 4th September, 1902.

2. The *Etáwah Punch*, of the 1st September, says that, as the Japanese have arranged to hold a Religious Conference in their country this year, and invited the Hindus to send some delegates to attend it, "His Holiness, the promised Messiah" (*i. e.*, the Mirza of Kadian) desired to write a paper on *Islam* and send it, with an English translation, and two Muhammadan gentlemen, to read it at the Conference. But now it turns out that this Conference is not to be a universal Religious Conference, the Japanese desiring only Hindus and not Musalmans and Christians as well, to join it, their object being to unite Hinduism and Buddhism into one religion, and not to find out the true religion by an examination of all the religions of the world. Such being the case, the Japanese Conference will be a political rather than a religious meeting, and as such the Hindus too should decline to attend it.

The coming Japanese religious conference and the Mirza of Kadian.

ETÁWAH PUNCH, 1st September, 1902.

(b).—Home.

3. The *Advocate* (Lucknow), of the 4th September, observes:—"A resolution has been issued by the Government of India as to the manner in which Coronation celebrations should be observed throughout India. Excepting Calcutta, where the rejoicings will take place in the last week of January when His Excellency is present there, the celebrations throughout India will take place on the 1st January. The official ceremony will consist of a Darbar at the headquarters of every district which will be presided over by the senior Civil Officer, at which the Royal Proclamation will be read in English and vernacular. In this Darbar honors will be distributed to local men and certificates granted to persons who have deserved them by rendering some service to the Government. After the Darbar wherever practicable 101 salutes will be fired. In the evening, Courts, District Offices, Telegraph and Post Offices will be illuminated. Except offices, which must remain open for proper transaction of commercial business, the Government offices and courts will be closed from the 2nd to 8th January, inclusive. Here ends the Government programme of the celebrations. As to the public, it is hoped that the Municipalities and the principal citizens of every sub-division, tahsil and taluqa headquarters, will arrange the feeding of the poor, have illuminations, fireworks, and at least at the headquarters of every district make arrangements for

Coronation celebrations in India.

ADVOCATE, 4th September, 1902.

the entertainment of school children. Says the Government Resolution: 'It appears to His Excellency in Council that the cost of these entertainments ought to be met from the funds of local bodies, and the liberality of private individuals, who cannot, in the opinion of the Government of India, better demonstrate their loyalty on this occasion than by providing fireworks or other displays which will be enjoyed by all; by distributing food to the collected poor of the locality, or by giving a treat to school children of the town or village.' The desire to bring the Coronation home to the poorest of the poor and enable him to remember the auspicious day is laudable, and every loyal subject of His Imperial Majesty will do all he can to make the event memorable. But the question is, are fireworks and illuminations and darbars sufficient to bring about this much desired result? We are afraid not. The *tamasha* will be held one day and pass away, leaving no memory behind. At Delhi the grand Darbar and the accompanying *tamasha* may have its uses and may be worth over a crore of rupees, which it will consume, if not in the eyes of the people, at least in its political effect. But we are afraid the programme fixed by Lord Curzon's Government will not satisfy the imaginative oriental mind. It would want some thing substantial, some permanent mark, which will leave behind pleasant memories of the national rejoicings. People will anxiously wait for the Proclamation, which, let us hope, will differ from its predecessors at least in this that it will immediately confer some privileges on the people. But the mass of the people, men whom no Proclamation will reach, who will not attach more than passing interest to the illuminations and fireworks which they witness more than once in the year, will need something substantial, and let not Lord Curzon also in connection with the lakhs he is spending over the Darbar at Delhi forget the poor."

OUDH PUNCH, 28th August, 1902.

Defrayal of the cost of the Indian Coronation guests in England.

4. The *Oudh Punch* (Lucknow), of the 28th August, publishes a cartoon, in which John Bull is represented as brazen-facedly presenting the bill for the hospitality shown to Indian guests in England, to an Indian lady evidently meant to represent India. The letter-press is:—

"Eat and drink at your own expense and stay with us."

ADVOCATE, 31st August, 1902.

Defrayal of the cost of entertainment of Indian Coronation guests in England from the British Treasury.

5. The *Advocate* (Lucknow), of the 31st August, remarks:—"So England defrays all charges incurred in England in connection with the reception and entertainment of the representative visitors from India. The *Times* cannot congratulate the Imperial Government on the late realisation of an elementary principle of the canons of national hospitality. Even justice, and that in connection with the Coronation of the King-Emperor, moves slowly when India is concerned. Generous treatment is becoming rare day by day. However, all's well that ends well. We are grateful even for small mercies."

DEVANÁGRI, 25th August, 1902.

A suggestion to commemorate His Majesty's Coronation.

6. The *Devanágri Gazette* (Meerut), of the 25th August, says that the Coronation of King-Emperor Edward VII has been celebrated in London and that a grand Darbar will be held at Delhi to proclaim it. All classes of His Majesty's Indian subjects are desirous that something may be done for them in honour of such a happy occasion. If they jointly made a request, their appeal might reach the ears of the proper authorities. But anything like unanimity is out of the question in an unlucky country like India, where the maxim *quot homines, tot sententiæ* holds good. Government has built railways and telegraphs, established post-offices and courts of law and enacted laws for the benefit of the people. But it is to be regretted that corrupt police, railway and court officials do more harm than good. What is still worse is that there is no simple arrangement by which any person might easily and safely be able to bring his complaints against such officials to the notice of the higher authorities. If he makes a complaint publicly, he incurs the displeasure of the official concerned and thereby brings himself into trouble. With a view to increasing the popularity of British rule, it is necessary to put a stop to official corruption and oppression prevailing in the land. The editor thinks that something may be done in this direction by establishing a committee composed

of respectable persons in each town to listen to the grievances of the people, the president of the committee being a conscientious and trustworthy Government officer. The committee should hold weekly meetings.

7. The *Bhárat Jiwan* (Benares), of the 1st September, refers to the various functions which will take place at Delhi on the occasion of the coming Darbar from the day of the Viceroy's advent to the day of his departure, and urges that this grand occasion should be marked by some work of great public utility which may endear the names of the King-Emperor and Lord Curzon to the people.

BHARAT JIWAN, 1st September, 1902.

Delhi Darbar.

8. The *Oudh Samáchár* (Lucknow), of the 28th August, referring to the rumour regarding the visit of the new Under Secretary of State to India on the occasion of the coming Delhi Darbar, observes that Lord Percy will have a good opportunity for noticing that, while great distress is prevailing in this country, Lord Curzon is holding a grand darbar, extravagantly expending enormous sums of money on useless matters, and indirectly giving offence to many people in connection therewith. But however well Lord Percy may notice these facts, he can hardly render any good to India. There can be no improvement in the condition of this unfortunate country unless the King-Emperor signalizes his august coronation by a complete overhauling of the present system of administration. Would not His Majesty listen to the pitiful cries of the three hundred millions of his Indian subjects, and do some act of kindness to them? There are many low-paid Government servants at Delhi who are outsiders. They will be receiving friends, &c., during the Coronation darbar, and will find it very difficult to make both ends meet. As Government will be freely spending money on the Darbar, it would do well to make a suitable increase in the salaries of its servants at Delhi, say for two months, so that the latter may also be able to enjoy the happy occasion with a cheerful heart. The Darbar promises to be a grand success in every way, unless, God forbid, plague break out at Delhi or famine recurs in the Bombay Presidency and the Gaekwar's State and thereby mar the rejoicings on the happy occasion.

OUDH SAMACHAR, 28th August, 1902.

The coming Delhi Darbar.

9. The *Oudh Samáchár* (Lucknow), of the 28th August, says that Native Chiefs who have been invited to the Delhi Darbar will not only have to bring their own tents for their use and to make their own arrangements for their food, but will also not receive return visits from the Viceroy, as has already been announced. On the occasion of the last Delhi Assemblage, the then Viceroy Lord Lytton duly observed the time-honoured practice of returning the visits of Native Chiefs, and the proposed new departure of Lord Curzon therefore must cause great dissatisfaction and heart-burning among the Native Chiefs. Why, the latter will regard this action of the Viceroy as nothing short of a slight offered to them. A contemporary advises the invited Chiefs to respectfully represent the matter to the Viceroy betimes, and in the event of their failing to induce His Excellency to change his programme in their favour, they should speedly bring the matter to the notice of the Secretary of State. Again, Government has not only blundered in making selections of the Native Chiefs for invitation to the Darbar, but also in making those of the Oudh Talukdars, leaving out some of the greater ones among them, while inviting the lesser ones. A similar mess has been made in the matter of invitations to native editors. The invitations to the Darbar have, in short, proved a means of exciting jealousy and ill feeling among the various classes. Could not Lord Curzon do something to minimize this evil as much as possible?

OUDH SAMÁCHÁR, 28th August, 1902.

Native Chiefs, Oudh Talukdars, and native editors invited to the Delhi Darbar.

10. The *Prayág Samáchár* (Allahabad), of the 28th August, giving a brief summary of the Coronation celebrations in London, expresses approval of the feeding of half a million of the poor people in that town in honour of the happy event, from the King's own purse, the free gift of a favourite castle of the late Queen Victoria, by His Majesty to the people, &c., the presentation of a sword worth more than one and-a-half lakhs of rupees by the Mahárája of Jaipur to His Majesty, and expresses surprise that while a single Prince of India

PRAYAG SAMACHAR, 28th August, 1902.

A suggestion to Government to mark the coming Delhi Darbar by doing some substantial good to the natives.

made such a valuable present to His Majesty, the British Government which rules over the greater part of the world, could not undertake to provide £ 7,000 to meet the expenses of the reception given to the Indian guests (in the India Office). However, will Lord Curzon, do something on the occasion of the coming Delhi Darbar to signalize Emperor Edward VII's Coronation? Mere sweet words or empty titles would not satisfy India this time. She is in too distressed a condition at present to be satisfied with such things. She must have something substantial, and Lord Curzon would lay the country under very deep obligations, if he marked the coronation by introducing some measure which would drive famine out of the land and enable every Indian to have a full meal every day.

OUDH SAMACHAR, 28th August, 1902.

Rumour regarding Lord Curzon's successor.

11. The *Oudh Samáchár* (Lucknow) of the 28th August, says that a rumour is afloat that either Lord Milner or Lord Cromer will succeed Lord Curzon as Viceroy of India. But such changes are of no moment to the people. All Viceroys follow the same policy. The people want a ruler who will take pity on them and put an end to injustice. They expected much from Lord Curzon who at his advent, held out hopes of various reforms. His term of office is drawing to a close, but he has not yet introduced a single reform. When such a shrewd, able and energetic politician as Lord Curzon has failed to do any good to this country, it is idle to expect anything from his successors India should, under the circumstances, keep her peace, resigning herself to her fate.

ADVOCATE, 31st August, 1902.

Advocate on the Lascar question.

12. The *Advocate* (Lucknow), of the 31st August, in commenting on the Lascar question, remarks:—"Let us hope and trust the narrow-mindedness of Colonists and Imperialists will not induce the British Government to deprive these bold men of India of their employment and thus swell the number of the unemployed and increase the area of discontent. We are proud of our countrymen engaged in these lowly walks of life but full of as great responsibilities as those of Generals in the field and of Ministers in Parliament."

II.—AFGHANISTAN AND TRANS-FRONTIER.

Nil.

III.—NATIVE STATES.

Nil.

IV.—ADMINISTRATION.

(*a*).—*Judicial and Revenue.*

OUDH SAMACHAR, 28th August, 1902.

Lala Someshwar Das at Allahabad.

13. The *Oudh Samáchár* (Lucknow), of the 28th August, referring to the result of the appeal made by Lala Someshwar Das of Allahabad, to the Sessions Judge, observes that the latter officer reduced the sentence of three months' rigorous imprisonment passed on the Lala to one month only, when the services of the accused's grandfather at the Mutiny and the certificates granted by Government to him were referred to and shown to the court. The writer does not understand why, after Mr. Dillon, the counsel for the accused, had shown the accused to be not guilty by various arguments, he proceeded to point to the social position, and the honour of the family of the accused, and ended by opining that the latter should on no account be punished with imprisonment. When the accused was shown to be not guilty, why should the latter have spoken of imprisonment in the manner he did? Had the counsel any ulterior motive in his mind? On the case being taken to the High Court, the Judge there too upheld the conviction, and admitted the application for revision of the lower court's order on the ground that the punishment was too severe. It remains to be seen what the ultimate decision will be; but the case has created a sensation not only in Allahabad, but in the whole of the United Provinces.

Roznamcha-i-Qaisari on Someshwar Das' case.

14. The *Roznámcha-i-Qaisari* (Allahabad), of the 27th August, referring to the recent case of Lala Someshwar Das at Allahabad, observes that the sentence of imprisonment passed on him has caused a great sensation among the native gentry. There is a general talk among the people not only in Allahabad, but in other districts also, that it is sheer folly on the part of natives to expect justice or lenient punishment at the hands of English officers in a criminal case in which an Englishman is a complainant against a native. Race-feeling was not so much rampant under the late (Muhammadan) rule as it is under the present Government. It is extremely difficult to obtain justice against an Englishman or Eurasian, nay even against a low caste native Christian. Had Lala Someshwar Das been the complainant and the English gentleman concerned the accused in the above case, would the latter have been sentenced to the same punishment which has been inflicted on the former? Experienced men may answer this question. Times are really out of joint. If an Englishman, Eurasian or native Christian enters a native's house, takes away his property, and even outrages his wife, the latter, if not prepared to bear further loss and trouble, should look on quietly and not utter even a word of protest. If the native does not quietly put up with the loss and injury and seeks redress in a criminal court at a heavy expense, the offender, if convicted, which is doubtful, will escape with a nominal fine. Such ideas prevail among the people regarding the administration of justice in mixed cases.

ROZNAMCHA-I-QAISARI, 27th August, 1902.

Allahabad riot case.

15. The *Advocate* (Lucknow), of the 31st August, says:—"Just on the eve of the Coronation festivities, Captain Herbert in his profound wisdom thought it prudent to throw a bomb-shell into the Indian society of Allahabad and, through it, into the entire native community of these provinces, and thus on an occasion when people should be made to forget that they are under foreign rule and labour under certain disabilities, the upper section of the community was thrown into not a little excitement by a single stroke of the pen. One need not be hard upon the Cantonment Magistrate of Allahabad that his judgment in the case of Lala Someshwar Das has created feelings of resentment, discontent and indignation, as it is no new experience. What are the facts of the case? Mr. De la Fosse, Inspector of Schools, Allahabad Division, both in his official capacity and as a private individual, was a tenant in one of the bungalows of Lala Someshwar Das. He informed his landlord that he was leaving the house. Lala Someshwar Das accepted the notice, and in no good taste expressed his satisfaction that the tenant who had proved so troublesome to him was leaving his house. This letter it appears gave offence to Mr. De la Fosse, and he, apparently to have revenge for this offensive epistle, adopted a course which experienced house-owners of Allahabad say no European tenant ever did, that is to leave the garden of the house in the condition in which he had found it, by removing some rose plants from the ground which he had planted. Any other tenant would not perhaps care to damage the garden of the house which gave him shelter for so many months; but Mr. De la Fosse thought otherwise, and for plants not worth more than Rs. 10 he brought about all this trouble and mischief which has resulted in rousing so much racial feeling. We do not say that he alone was responsible for the regrettable episode; we also blame Lala Someshwar Das for the course taken by him. Any person better advised than he, knowing the position of vantage which Europeans occupy, would have quietly allowed Mr. De la Fosse to remove the plants and, if necessary, invoked the help of the civil court for remedying the wrong done to him. If we blame Mr. De la Fosse more, we do so because we had a right to expect better things from a man of his training. When the ownership of the plants was in dispute, he could have, without injury to his dignity, left the trees in the bungalow and enforced his rights through the civil court. But apparently both were overpowered by a feeling of anger or injured dignity for which Lala Someshwar Das had to incur an expenditure equal to the value of the bungalow over and above, being branded as a rioter, and Mr. De la Fosse had to be presented with a cheque for Rs. 500, and a certificate for self-restraint and forbearance for the incovenience caused to him in moving the criminal courts for a trivial affair. Mr. Rustomji, Sessions Judge of Allahabad, in his judgment has praised the 'self-restraint' shown by Mr. De la Fosse

ADVOCATE, 31st August, 1902.

in that when prevented by Lala Someshwar Das' men from taking the plants away, he did not break the heads of a few of his servants. Self-restraint indeed worthy of an officer of Government who has been placed in charge of the education of the children of the soil! Could there be a greater exhibition of forbearance than that shown by Mr. De la Fosse, when overpowered by a number of natives he retreated and ordered his men to leave the *thela* on the road. This forbearance would have been worthy of him, had he shown it on receipt of Lala Someshwar Das' letter that he should not remove the plants from the bungalow till their ownership had been settled. But does the part played by Lala Sameshwar Das in itself constitute a riot? The Cantonment Magistrate construed it to be a riot, because according to Mr. De la Fosse's uncorroborated statement, his body was pushed by some men of the Lala before the arrival of the latter on the scene. The Lala has been held responsible for the pushing, because it was done by his men. The hustling of so sacred a body as that of an Englishman, preventing his coolies from taking away things, the ownership of which was in dispute, has been considered so serious an offence that nothing short of imprisonment would satisfy law. One might like to know what would have been the punishment if in the process of pushing, Mr. De la Fosse had fallen on the road and broken his nose and bled? The law as construed by both the Cantonment Magistrate and the Sessions Judge is so amusing, that were all Magistrates to interpret it in the same way there would be no end of riot cases and prisoners to fill Government jails. But it is not the conviction which had shocked people: it is the sentence of imprisonment which scandalised the Indian community. If any offence was committed, which we do doubt much, then only a trivial one for which the sentence of three months was simply monstrous, and it took the breath out of every one who heard it for the first time. It is such an administration of the criminal laws which brings Government into disrepute and widens the gulf between Indians and Europeans. The Press opinion which we publish elsewhere, would show that not only in these Provinces, but throughout India wherever the proceedings of the case have been read, they have produced a feeling which it must be the duty of every loyal servant of the Government to avoid. It is, however, a matter of satisfaction that Mr. Justice Burkitt on Friday last on the Revisional side remitted the sentence of imprisonment and thus saved Lala Someshwar Das and one of the foremost families of Bankers of these Provinces from disgrace. The thanks of the community are due to Mr. Justice Burkitt for his interfering in the sentence, and thus removing the cause for bitterness and racial feeling which the judgment of the Cantonment Magistrate had fanned."

ADVOCATE, 4th September, 1901.

Advocate on the Allahabad riot case.

16. The *Advocate* (Lucknow), of the 4th September, says:—"The order of Mr. Justice Burkitt instructing Lala Someshwar Das to find two sureties of Rs. 2,500 each to keep the peace for two years must have taken everybody by surprise. In other words, though the accused has been let off with a fine, he is branded for ever as a habitual law-breaker. Once bound down to keep the peace it is not at all difficult for their enemies to put men of property in difficulty. So perhaps the only course open to Lala Someshwar Das is either to sit within closed doors for two years or to quit home for the period. Mr. Justice Burkitt's order is very disappointing.

In connection with Lala Someshwar Das' case it is no use concealing the feeling entertained by not a small section of the Indian community that he has been to some extent the victim of local feeling existing against him. The Allahabad correspondent of the *Amrita Bazar Patrika*, under date 30th August, says:—

'Yesterday was a most anxious day with Lala Someshwar Das and his friends, relatives and sympathisers who number thousands, as the High Court was to pronounce its judgment on the appeal preferred by him. The High Court was overcrowded, literally packed with an anxious and expectant crowd. So large was, indeed, the number of visitors that the District authorities had to take the precaution of making special police arrangements. Not less than 50 constables, with a European Sergeant, and three head constables commanded by a Sub-Inspector of Police, were detailed to hold the Court premises. What struck us all was the presence of the iron wristlet or *hathkari* in Court though the Lala was on bail, and so did not require the services of handcuffs to keep him from harm's way. Nay,

it was not even necessary that Babu Someshwar Das should attend court to hear judgment. In case the sentence of imprisonment was upheld, the usual practice would have been to send the order to the District Magistrate who would have carried it out, and in due course, the Lala would have had to surrender himself. Surely it was not by order of the Court that the objectionable exhibition was made of the *hathkari*, for the Court must have known that it intended to quash the order of imprisonment. It is a mystery under whose orders this extraordinary step was taken. When the judgment was delivered the crowd dispersed in evident pleasure, though the conviction and sentence of fine were upheld, and the appellant was bound to keep the peace for a period of two years in the sum of Rs. 5,000 as personal recognisance, and two sureties of Rs. 2,500 each.'

Surely the thousands of sympathisers and friends of Lala Someshwar Das were not going to storm the High Court nor had he committed murder, nor is he a man of violent nature that these precautions might be necessary. Will the Government enquire as to who was responsible for this eagerness to send Lala Someshwar Das to jail?"

17. The *Bhárat Jiwan* (Benares), of the 1st September, in a paragraph headed "Sensation in Allahabad," says that an Englishman named Mr. De la Fosse lived in a house belonging to Babu Someshwar Das, a respectable resident of that town. On leaving that house Mr. De la Fosse dug up some rose trees from the compound and attempted to take them with him to his new house. The Babu's servants protested against the removal of the plants by Mr. De la Fosse's men. Mr. De la Fosse, accompanied by his wife, appeared on the scene and incited his men to take away the plants. The Babu was not present on the occasion. There was a dispute, but he took no part in it. All the same the Cantonment Magistrate sentenced him to three months' imprisonment. On appeal the Sessions Judge reduced the sentence to one month's imprisonment. An appeal has been made to the High Court in order that the sentence of imprisonment may be quashed though a heavy fine may be inflicted instead. It remains to be seen how the High Court decides this trivial dispute between a black and a white man. Since writing the above the editor has learnt that the Babu has been discharged *(sic)* by the High Court.

Bhárat Jiwan on the Allahabad riot case.

Bharat Jiwan, 1st September, 1902.

18. The *Natya Patra* (Allahabad), of the 1st September, referring to the Allahabad riot case, observes that the decision of the High Court upholding the fine, but cancelling the sentence of imprisonment may be considered to be fair in view of the racial feeling excited by the case. The public find fault with the Cantonment Magistrate and the Sessions Judge, but praise the High Court. Was it fair to sentence a respectable person like Lala Someshwar Das to imprisonment for a mere technical offence? Had the Lala been an Englishman, the whole of the Anglo-Indian community would have moved heaven and earth. Government should take notice of such unreasonable sentences passed by courts.

Natya Patra on the Allahabad riot case.

Natya Patra, 1st September, 1902.

19. The *Advocate* (Lucknow), of the 31st August, observes:—"We understand that a scheme is under the consideration of the Local Government, the object of which seems to be to assimilate the establishment of the Oudh civil courts with that of the civil courts of the Agra Province, by raising the scale of pay and introducing other changes. With regard to the said scheme there is one complaint which is generally made, and it is that no provision has yet been proposed to be made for raising the present scale of pay in the case of nazirs. If this be a fact then the grievance is a real one; for in the whole establishment of a civil court in Oudh there is perhaps no official who is more hard-worked and entrusted with more irksome responsiblities than the nazir. Besides his ordinary duties, he has to conduct execution sales, a work of no little difficulty, which in the province of Agra is done by an offical specially appointed for the purpose who is called the Sale Amín. It is true that the nazir gets a certain amount of commission for conducting the sales, and this may at first sight appear sufficient compensation for the additional work which the execution sales involve. But there are two considerations which from the point of view of the nazir would seem to justify the reasonableness of his grievance. Firstly, with the exception of important places

Pay of the Nazirs of the Civil Courts in Oudh.

Advocate, 31st August, 1902.

like Lucknow, the average annual income of the civil court nazirs from sale commission is very small, hardly from Rs. 75 to Rs. 100 a year. Secondly, this income is of a very uncertain nature and does not in any way better the prospects of their pension. Increased pay will be a permanent addition to their income and would no doubt entitle them to a larger amount of pension. From an equitable standpoint this view of the matter seems a sound one, for if it is considered fair—and it undoubtedly is so—that the nazir should be remunerated for doing the sale work, it is equally fair that the remuneration should be given in a form which may be a permanent addition to his income, which may be gratifying to his own mind, and which may at the same time be calculated to raise his status and with it his sense of self-respect. Not knowing the details of the proposed scheme, we are not in a position to say anything as regards the reason which may have led its framers to make no provision for increasing the nazir's pay; but in view of the fact that in the province of Agra, where the sale-work is done by the Sale Amin, the pay of the Central Nazir ranges from Rs. 60 to Rs. 100, while the highest pay of the District Judge's Court Nazir in Oudh is Rs. 40, it does seem somewhat anomalous that he should be left out in a scheme which proposes to raise the scale of pay of the establishments of the Oudh civil courts. With the possible exception of Lucknow, where the Judge's Court Nazir gets on an average about Rs. 800 a year from sale commission, there is hardly a district in Oudh where the nazir does not feel disappointed at his claims being overlooked under the scheme. As these officials cannot, for obvious reasons, submit any united representation to the Local Government, we think it a duty to respectfully invite the attention of His Honor the Lieutenant-Governor to what seems to be a just grievance of a class of very hard-worked officials. We feel sure that before giving his final sanction to the scheme, His Honor will please take the claims of the nazirs into his consideration and put their status in point of pay on an equal footing with that of the Central Nazirs in the Agra Province. Even if this involves any alterations and modifications in the existing rules, there ought to be no difficulty in making them by adopting such rules as may be necessary from the Agra Province."

NASIM-I-AGRA, 31st August, 1902

A mistake in the list of holidays prepared in the Collector's office at Agra.

20. A correspondent of the *Nasim-i-Agra*, of the 31st August, complains that according to the list of holidays put up in the Collector's office at Agra, the Dasehra holidays will be from the 11th to the 14th October next, but that the holidays should really be from the 9th to the 12th idem. The list does not appear to have been compiled with due care. It is to be hoped that the Collector will correct the mistake.

(b).—Police.

URUJ, 28th August, 1902.

Protest against a new circular of the Inspector-General of Police in the United Provinces.

21. The *Urúj* (Bijnor), of the 28th August, says that it would seem that the Inspector-General of Police in the United Provinces has recently issued a circular announcing that those persons who have entered the police force as head constables or been promoted to head constableships, subsequent to the 12th November 1901, are not eligible for admission into the Police Training School. On the other hand, officials who joined the force before that date have already been excluded from promotion to Sub-Inspectorships until they have passed the Police Training School examination. These restrictions have, it is alleged, caused great disappointment among the police force. Justice and fair play require that new rules should apply only to new recruits, but should not affect officials already in the service. It is very hard indeed on old officials to deprive them of promotion on account of a new rule which did not exist at the time of their enlistment. Persons who joined the force, before these restrictions were imposed, expected promotion under the rules which were in force at the time of their enlistment, and now to dash their hopes to the ground by a single stroke of the pen is certainly open to serious objection. The duties of the police are entirely of an executive nature, so that an official who has efficienty and satisfactorily been discharging these duties should not be allowed to be superseded by young inexperienced men. Such supersessions would be very unwise.

Confidential diaries kept by the police.

22. The *Nasim-i-Agra*, of the 31st August, observes that the system of keeping confidential diaries by the police should prove very useful both to Government and the public, if entries were correctly and honestly made in them, and not from ulterior motives. It is, therefore, very necessary that this most important and responsible duty of keeping confidential diaries should be entrusted to such police officials only whose honesty has never been impugned, and who enjoy the confidence both of the authorities and the public. The authorities should occasionally check the information entered in such diaries in order to deter the diary-keepers from making false entries. An official found to have made a false entry should be reprimanded, and not allowed to keep the diary in future.

NASIM-I-AGRA, 31st August, 1902.

Ekka drivers and the police.

23. The *Roznámcha-i-Qaisari* (Allahabad), of the 27th August, observes that it is a mistake to empower the police to arrest *ekka*-drivers for offences against Municipal by-laws. This power enables the police to press *ekkas* into their private service *gratis*. Poor *ekka*-drivers quietly submit to the police oppression. If any one of them happens to demur in the least, he is soon sent up before a bench of Honorary Magistrates on one pretext or another, and he should congratulate himself on his good luck if he is let off with a fine under Rs. 10. Cannot Government do something to remove this grievance of *ekka*-drivers in towns?

ROZNAMCHA-I-QAISARI, 27th August, 1902.

A police official at Benares charged with releasing a police constable sentenced to imprisonment by the Small Cause Court.

24. The *Oudh Samáchár* (Lucknow), of the 28th August, says that it would seem that the Small Cause Court Judge of Benares lately sentenced a police constable, for contempt of court, to a fine of Rs. 20, and in case of default, to undergo a certain term of imprisonment. The constable failed to pay the fine, and he was sent to jail. He was, however, released on the way by a certain police official, and the latter is being prosecuted now. What a commentary this is on the anxiety of Government to effect reform in the Police force?

OUDH SAMACHAR, 28th August, 1902.

(c).—Finance and Taxation.

Nil.

(d).—Municipal and Cantonment Affairs.

A suggestion to the Municipal Board to appoint more than one burning-ghat at Agra.

25. A correspondent of the *Nasim-i-Agra*, of the 31st August, says that now that the Municipal Board at Agra is engaged in framing rules for restricting the sphere of the prostitutes' (baneful) influence, confining the sale of meat to the meat-market and fixing stands and rates of hire for *ekkas* and other conveyances, it would not perhaps be out of place to draw the attention of the Board to the great inconvenience which the Hindu residents of the city, especially of Shahganj, Naubasta, Bilochpura, Kandahari Bazar, Sultanganj, &c., experience in having to carry the dead bodies of their friends and relatives, for cremation, all the way to the burning-ghat near Tajganj, and thus have to traverse some 8 or 10 miles, which takes up a great deal of their valuable time. There are several graveyards in the town at short distances from each other, where the Muhammadans can bury their dead. It is highly desirable that burning-ghats should be established at several suitable places as was formerly the case. When the Jamna is in flood dead bodies may be allowed to be burnt at each and every convenient spot on the river-bank. Permission for burning the dead may also be granted at a place between the water-works and Giarah Siddhi, on the other, if not on this, side of the river.

NASIM-I-AGRA, 31st August, 1902.

A grain-parcher's furnace in Johnstonegunj, Allahabad.

26. The *Nátya Patra* (Allahabad), of the 1st September, complains that the furnace of the grain-parcher, who lives to the north of the Darveshwar Nath temple in Johnstonegunj, is to be found burning throughout the day to the inconvenience of his neighbours and passers-by along the footpath. The writer urges that the furnace should be closed, or at all events the grain-parcher should be required to erect a wall in front of the furnace by way of a screen.

NATYA PATRA, 1st September, 1902.

NATYA PATRA, 1st September, 1902.

Screens in front of the shops at Johnstoneganj in the Allahabad city.

27. The *Natya Patra* (Allahabad), of the 1st September, complains that shopkeepers at Johnstoneganj, in the Allahabad city, have put up screens or shades made of reeds and bamboos in front of their shops, but that these screens are ugly-looking, injure the umbrellas of passers-by and easily catch fire. The proprietors of the shops should be ordered to put up screens of corrugated iron.

(e).—Education.

AWAZAH-I-KHALQ, 1st September, 1902.

Universities Commission's report.

28. The *Awázah-i-Khalq* (Benares), of the 1st September, observes that all the high hopes which the people entertained from the labours of the Universities Commission have been defeated by the recommendations it has made. Nobody ever thought that Lord Curzon would fix a stain on his administration by adopting any improper measures. But the recommendations made by the Commission threaten to most seriously injure the cause of the education of natives. The editor then gives the substance of the speech, which one Babu Bipin Chandra Paul lately delivered at the (death) anniversary of Pandit Vidya Ságar at Calcutta. The Babu condemns the recommendations of the Universities Commission as calculated to put an end to all native private colleges, so that only Government and Missionary Institutions will be left in the country. It is said that St. Zavier's College has lately issued an order forbidding its students to attend any meeting at which Government measures are discussed! In the event of native private colleges being abolished, similar orders will probably be issued in Government and Missionary colleges also. The natives, the speaker urges, should therefore be prepared to sever their connection with the State Universities, and have a University of their own to regulate the studies, &c., of their colleges.

OUDH SAMACHAR, 28th August, 1902.

The Universities Commission's report.

29. The *Oudh Samáchár* (Lucknow), of the 28th August, publishing a summary of a portion of the note of dissent which the Hon'ble Mr. Justice Guru Das Banerji has attached to the General Report of the Universities Commission, observes that the note shows how very injurious the recommendations of the Commission are to the educational interests of the natives, and trusts that Lord Curzon will give full consideration to this note and the public opinion on the subject before taking any action in the matter.

HINDOSTHAN, 31st August, 902.

Need for Commercial education in India.

30 The *Hindosthán* (Kálákankar), of the 31st August, is glad to notice that Lord Curzon has, according to the *Advocate*, appointed a committee to advise His Lordship on the question of commercial education which he is very anxious to provide for the people of this country. Technical and commercial instruction is most urgently needed in poverty-stricken India, and Lord Curzon will certainly perpetuate his memory, if he adopts some effective means for introducing commercial education in this country before he lays down the Viceroyalty.

HINDOSTHÁN, 30th August, 1902.

Victoria Memorial Scholarship Fund.

31. The Hindi *Hindosthan* (Kálákankar), of the 30th August, expresses approval of the rules framed by Lady Curzon for the grant of scholarships to girls, who agree to learn midwifery at the Lady Aitchison College at Lahore, from the Victoria Memorial Scholarship Fund, and hopes that similar arrangements will be made in other provinces also.

(f).—Agriculture and questions affecting the land.

Nil.

(g).—General.

ADVOCATE, 4th September, 1902.

A Board of Scientific Advice.

32. The *Advocate* (Lucknow), of the 4th September, gives the substance of the Resolution of the Government of India regarding the establishment of a Board of Scientific Advice, and then observes:—"As Lord Curzon has initiated a move in the right direction in the matter of the application of science to the development of our resources, we hope His Excellency will see to the need for arrangements to carry on research

work in the departments mentioned above, and not necessarily included in the scheme noted above. Not only this. We are confident that His Lordship will issue instructions to make good use of Indian talent in this connection. We have some though very few Indians whose education and attainments make them experts in their respective lines. If the public are to be interested in this noble work, Indian experts should be sought and invited to sit on the Board. We trust this will not be a cry in the wilderness."

Riyáz-ul-Akhbár, 28th August, 1902.

Exception taken to the publication of the name of Khan Bahadur Kazi Farzand Ahmad, an Honorary Magistrate in Azamgarh, who holds the Kaisar-i-Hind medal, in the official gazette with the term Kaisar-i-Hind affixed to it.

33. The *Riyáz-ul-Akhbár* (Gorakhpur), of the 28th August, asks if gentlemen holding the Kaisar-i-Hind Medals are entitled to the designation Kaisar-i-Hind (Emperor of India). The editor lately saw the name of Khan Bahadur Kazi Farzand Ahmad, an Honorary Magistrate in Azamgarh, published with the designation Kaisar-i-Hind affixed to it. It looks rather odd that both the Sovereign and a gentleman holding the medal should be designated Kaisar-i-Hind. Government may approve of the use of the designation in this way, but the public does not.

V.—Legislation.

Nil.

VI.—Railway.

Advocate, 4th September, 1902.

Invalid carriages on Indian Railways.

34. The *Advocate* (Lucknow), of the 4th September, says:—"With every Government in the world the army first and the civil population next, though the latter pay for the maintenance of the former. The Government of India are no exception to the rule. All measures of reform are undertaken in the interests of the Military Department. In such a case money is no consideration. Waterworks in these Provinces were undertaken in many a city for the sake of the army, and the civil population shared in the blessings on payment. In railway trains soldiers are petted to a degree. The maximum number of passengers to get seats in a compartment is less when soldiers are to travel than what is allowed to the general public. Agreeably to this policy, the Government of India have begun to provide hospital accommodation for invalid soldiers. The attention of Railway Administrations was drawn to the fact that they should do something in the matter for the travelling public. They are not careless towards the sick and the invalid passengers in England. It is suggested that if such carriages with bogey frames and couches swung on wire springs from the roof are provided, they may immensely benefit the passengers and bring a good return to the railways. There are one or two such carriages in use in the Madras Railway. Invalid people going for a change to hill stations or the sea-coast have much need of a convenient compartment where they have not to cramp themselves within the smallest possible space. A little alteration may suffice to convert a compartment into one suited for at least two sick or invalid patients. Such carriages are also necessary in the event of accidents. Those who have seen the disgraceful huddling together, in the most uncomfortable position, of the wounded passengers while on their way to hospitals from a scene of accident in a train must feel that the authorities are sadly and awfully callous towards human sufferings, caused not unoften by their negligence, but augumented by their criminal inattention to the provision of medical, surgical and nursing aid at the earliest opportunity that presents itself. In the face of the increase in the number of accidents, we do not make out why the Government do not follow the French system of enforcing on trains carrying what are known as 'first aid packets' with one or two surgeons in all trains. This has saved many lives and relieved much suffering."

Rohilkhand Gazette. 1st September 1902.

Want of a native female waiting-room at the Shahjahanpur Railway Station.

35. The *Rohilkhand Gazette* (Bareilly), of the 1st September, complains that there is no waiting-room for native female passengers at the Sháhjahánpur railway station, which causes great inconvenience to native respectable *parda-nashin* ladies. There is one waiting-room at the station for the use of European ladies, who, generally arriving just within a few minutes of the departure of a train, do not necessarily require such a room, while native ladies coming

a considerable time in advance, do really want it. The authorities, whose attention to the want of a waiting-room for native females was called in the press more than once before, would do well to promptly supply the needed accommodation.

VII.—Post Office.

Nil.

VIII.—Native Societies and Religious and Social Matters.

Oudh Sámáchar, 28th August, 1902.

Amroha Muharram riot case.

36. The *Oudh Samáchár* (Lucknow), of the 28th August, referring to the various terms of imprisonment to which the Session Judge has sentenced 16 persons convicted of rioting at the last Muharram at Amroha in the Moradabad district, observes that Hindus and Muhammadans being permanent inhabitants of this country, should try to live in peace with one another. This is not the first occasion when a number of natives have been punished for allowing religious feeling to get the better of their reason. The editor appeals to Muhammadan reformers to persuade their co-religionists to give up their religious prejudices, the British Government making no distinction between one class of natives and another, and treating them all alike.

Advocate, 4th September, 1902

Some persons in the disguise of Sadhus accused of interfering with the religious susceptibilities of the people.

37. The *Advocate* (Lucknow), of the 4th September, observes:—"Elsewhere we publish a letter from an Aligarh correspondent to which we invite the attention of the Inspector-General of Police. If it be really a fact that some people have adopted the garb of Sadhus with a view to interfere in the religious susceptibilities of the people, they are treading on dangerous ground, and it is the duty of the police to prevent them from doing so, not so much in the interest of any sect as in that of the public peace.

Hindustani, 3rd September, 1902.

Misconduct of some so-called Sadhus in Aligarh and the neighbouring districts.

38. An Aligarh correspondent of the *Hindustani* (Lucknow), of the 3rd September, states that a number of persons, disguised as *Sádhus* (ascetics) have been seen visiting villages in the districts of Bulandshahr, Aligarh, Muttra and Etah, and offering to sell sweetmeats to villagers in exchange for grain weight for weight. When these (so-called) Sadhus have thus disposed of their sweetmeats, and the purchasers have eaten up the sweets, they quietly go to the house of some scavenger, and freely drink water from his pot, to the great astonishment and bewilderment of those who happen to see them doing this. These men represent themselves to belong to the *Radhaswami* sect, though the followers of this sect disown them and call them Christians. As the conduct of these so-called Sadhus is calculated to cause a breach of the peace, the police would do well to trace out and bring these men to book.

IX.—Miscellaneous.

Riyáz-i-Faiz, 28th August, 1902.

A complaint against certain Muhammadan confectioners at the last *Janam Ashtimi* festival at Pilibhít.

39. The *Riyáz-i-Faiz* (Pilibhít), of the 28th August, referring to the grand scale on which the Hindu *Janam Ashtimi* festival is celebrated at Pilibhít, complains that on the last occasion certain Muhammadan confectioners disguised themselves as Hindus and freely sold sweets to ignorant Hindu villagers who visited the town to witness the celebrations. This deceitful conduct on the part of the Muhammadan confectioners was extremely reprehensible, and serious notice should be taken of it by the District Magistrate and the Municipal Secretary.

Etáwah Punch, 1st September, 1902.

Plague inspection at the Etawah Railway station.

40. The *Etáwah Punch*, of the 1st September, states that since the 1st of August last arrangements for plague inspection have been made at the Etáwah railway station. Passengers coming by up-trains are examined at the station by a Civil Surgeon accompanied by a body of policemen, and assisted by one (native) female doctor, and two natives (male) doctors. On the arrival of a train

a cordon of rope is made round a carriage the occupants of which are required to alight and stand in a row within the cordon, where the pulse of every passenger is examined. No severity is practised in the examination. But this examination of passengers has spread consternation both among the townspeople and the villagers. All sorts of wild rumours are afloat. The villagers have given up travelling by rail; why, they even avoid visiting the town. The bazars look gloomy, and the courts are deserted. People think that plague has broken out in the town, so that any person who visited it would be seized by doctors (and detained). These are, of course, all false apprehensions. By God's grace there is no plague at Etáwah, but as the disease is prevalent at Cawnpore and other places, Government has arranged for the examination of passengers coming from plague-infected areas, at the railway station of Etáwah, (with a view to prevent the disease from spreading to other towns).

ALLAHABAD:
The 9th Sept., 1902.

PRIYA DAS, M.A.,
Government Reporter on the Native Press for the United Provinces of Agra and Oudh.

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SELECTIONS

FROM THE

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I.—Politics.

(a).—*Foreign.*

Nil.

(b).—*Home.*

1. The *Oudh Samáchár* (Lucknow), of the 7th September, publishes a Hindi poem, written by Raja Kamlanandju, which says that King-Emperor Edward's illness caused deep grief and sorrow to the natives of India who prayed night and day for His Majesty's recovery. God granted their prayer and restored His Majesty to health. His Majesty's Coronation has been attended with rejoicings throughout his wide dominions. He has inherited all the good qualities of his illustrious mother. The writer prays for the good health and long life of the King-Emperor, the Queen and their children.

Oudh Samáchár, 7th September, 1902.

The Coronation.

2. The *Oudh Samáchár* (Lucknow), of the 7th September, observes that the coronation of a sovereign is not only attended with universal rejoicings but also with an exchange of gifts and presents between the sovereign and his subjects. When Her late Gracious Majesty Queen Victoria assumed the reins of the Government of India, Her Majesty issued a Proclamation granting certain valuable rights to her Indian subjects who consider it as their Magna Charta. At his recent Coronation King-Emperor Edward VII received £115,000 as a present from the people and gave them in return Osborne House, established a large hospital to which the money above referred to will be devoted, gave a dinner to half a million of the poor of London, and freely distributed Honours. His Majesty did not grant any new rights, as Parliament, and not the King, has the power to do so. But in India His Majesty can grant any privileges he likes, and therefore the eyes of the people are now turned to him. A contemporary justly inquires if the King-Emperor will make a suitable gift to India, which is the brightest jewel in his diadem, in honour of his coronation, if His Majesty who fed half a million poor residents of London will make any permanent arrangements for the relief of the Indian people who live on insufficient meals from year to year, and if His Majesty who has established a hospital for the sick in London will do something to improve the condition of his Indian subjects whose life-blood has been sucked dry. The contemporary complains that India's trades and industries have declined owing to foreign competition, contends that public rejoicings, mere sweet words and empty titles can afford no relief to the half-starved millions of this country, and urges that steps should be taken to deliver the people from the pangs of hunger so that they may be able to appreciate the blessings of British Rule.

Oudh Samáchár, 7th September, 1902.

The Coronation and India.

3. The *Oudh Samáchár* (Lucknow), of the 7th September, expresses satisfaction that at last the Home Government has yielded to the general protest against burdening the Indian revenues with the cost of the entertainment of the Indian guests in England, and ordered the cost to be defrayed from the Imperial treasury. This is a good instance of the influence of public opinion over the British Government. But for the unaminous protest of the Native and the English Press Lord George Hamilton would have assuredly thrown the cost on the Indian treasury. The immediate success which has attended public agitation in this matter will strengthen the hands of those persons who consider agitation as the only means of securing the introduction of administrative reforms. If the agitation of the Native press is not always so successful, this is due to the circumstance that the Anglo-Indian press which has its own axe to grind, does not support the native press. The London *Times* feels shame in congratulating the British Ministry on its doing tardy justice to India in the matter of the defrayal of the expenses of the Indian Coronation guests. Nothing could be more shameful than that the expenses of the Indian guests should have been charged to India. Such scandalous incidents are due to the nonchalance of the Anglo-Indian press which is generally to be found wanting in its duty. How can the

Oudh Samáchár, 7th September, 1902.

Ultimate decision of the Home Government in the matter of the defrayal of the expenses of the Indian guests.

writer enumerate all the shameful incidents that have occurred, and the London *Times* lower its head in shame at each incident? Not to go further back, take the case of the Imperial Institute. The Indian chiefs had to contribute lakhs of rupees, the interest on their contributions amounting to ninety thousand rupees a year. The institute proved a failure, as had been foretold, and the India Office has made it over to the London University without consulting the donors! When the Imperial institute scheme was upon the *tapis*, and an appeal was made to Indian chiefs for donations, the Indian Press declared, in no mistakeable terms, that the scheme was doomed to failure. But of course the warning of the press was unheeded, and the Indian princes had to contribute in accordance with the wishes of the Political Agents. But these donors do not know what has become of their money. The mutual transactions between poor India and rich England are characterised by many such scandalous incidents. But the Anglo-Indian press holds its tongue on such occasions.

ADVOCATE, 11th September, 1902.

Defence of the Delhi Darbar by the Viceroy.

4. The *Advocate* (Lucknow), of the 11th September, observes:—"Elsewhere we publish the full text of the great speech delivered in the meeting of the Viceroy's Legislative Council on Friday last. The speech is an eloquent defence of the great State function which is to take place in January next. After going through the speech, one cannot but admit, in fairness to Lord Curzon, that from the Government point of view, and perhaps that of Anglo-Indian, the Viceroy has made out a good case for the Darbar. If once we admit that for the purposes of State, even for a show of the grandeur of the Government to Foreign Powers, the assemblage of representative Indian Chiefs and people is necessary, Lord Curzon is going to arrange the show in such a manner that there will be little waste of public money and, like its predecessor, it will not end in mere show, but that some tangible good will accrue and the languishing arts of India will receive an encouragement which might yet revive them or give them a longer lease of life. The waste of public funds which was so much dreaded will be less, the cost to the Government will be quite insignificant in comparison to the political significance of the event, and the amount that will be spent on the Darbar will be distributed among the people of the country. Lord Curzon had of course hits at his critics. While speaking of the advantages that are to accrue from the Arts Exhibition, His Excellency grew optimistic both about the agricultural condition of India as also about the prospect of Indian arts. He holds that those who lament the decay of the Indian arts do nothing to revive them. Is this really a fact? Has the Government ever encouraged Indians who have made an honest endeavour to protect Indian industries? The encouragement to which we are accustomed comes to us in the shape of excise duties to meet the clamour of the Manchester and Lancashire spinners and in that of the Factory Acts to satisfy the clamour of the so-called philanthropist. With an unfriendly Legislature ready to go against the wishes of the people, with no encouragement for the revival of the industries, those very men are blamed who have by persistent effort done something to revive the dying arts and industries of India. The critics of Lord Curzon must be prepared to receive the blows from him in the spirit in which they have been given, but mere optimism will not help the impoverished people nor revive their industries. We admit that, viewed solely from the Government point of view as separate from that of the people, the outlay of twenty-six or thirty lakhs will be well spent. Let us hope the Darbar will have its effect on our Russian neighbours, and with its good results we trust we shall not have its bad accompaniments in the shape of famines and an Afghan war, as followed Lord Lytton's Darbar in 1877. That is of course only by the way. But did it occur to Lord Curzon what will be the effect of the function on the Indian nobles, particularly on Native Chiefs? Every one of the invited guests is not in affluent circumstances. Every one of the chiefs is not free from debts, which are sitting heavily on some of them. From the Nizam downwards there will be found hundreds among invited nobles who are so much in debt that they know not how to meet an honest creditor's bill. They cannot carry out necessary improvements in their States for want of funds; there are many who could not find funds in their treasury to carry on famine protective measures. Is it not an infliction on these men to invite them to attend the Delhi Darbar? How great will be the drain on their resources, particularly when we

all know that as in duty bound they will have to spend next year lakhs over lakhs to give expression to the deep-seated loyalty to the Paramount Power on the visit of the Prince of Wales? Lord Curzon himself is going to pay a visit to some of the Chiefs in their States before their departure for Delhi. His Excellency could have well postponed his autumn tour and thus saved the States of the expenditure which these Viceregal visits inflict on them. The Darbar might be run on commercial principles: but the question is whether it will prove advantageous to the other party. Lord Curzon might well retort that if the spendthrift princes and nobles are not going to put their house in order, there is no reason why the Government of India should postpone a State function. But it is not only the improvident chiefs and nobles that would feel the drain: even well managed States will find themselves not in a position to meet the drain. It is true that in the East events like the Coronation are marked with rejoicings on a grand scale: but it is also equally true that people are seldom out of pocket on such occasions. The new ruler marks the event by grant of *khilats*, *jagirs* and titles. The latter are never granted without something substantial going with them. Lord Curzon is going to do nothing of the sort and the people have yet to be habituated to the drain on their purse on such occasions. Till such time that they are not so habituated, there need be no wonder if they now and then feel uncomfortable with the constant drain under this or that head. Lord Curzon need not wonder if the impoverished nobility and the people do not look on these ceremonial functions merely from the Government point of view."

Oudh Talukdars invited to the Delhi Darbar.

5. A correspondent of the *Oudh Akhbár* (Lucknow), of the 12th September, referring to the rumoured dissatisfaction among certain Talukdars of Oudh on account of their non-invitation to the Delhi Darbar, remarks that the Oudh Talukdars Association sent in a list of 53 talukdars who, in its opinion, deserved to be invited, but that as the Government of India had limited the number of invitations in respect of Oudh to 25, the Local Government could not take more than 19 talukdars from the list, the other six gentlemen being members of the ex-royal family of Oudh, Municipal Chairmen, &c. The writer then publishes a list of the names of the talukdars sent in by the association, and also of those selected by the Local Government.

OUDH AKHBÁR, 12th September, 1902.

Indians and British Colonies.

6. The *Advocate* (Lucknow,) of the 11th September, observes:—"Increase in population is regarded by British rulers as one of our most serious administrative problems. All the wailing regarding the poverty of India by native 'agitators' is met by the same stereotyped answer, 'You are multiplying too fast.' But let us see what remedy these wiseacres have suggested for the evil, and how far have they been able to bring it into practice. The most obvious remedy is colonisation and colonisation in British colonies. Indians go as coolies to certain small colonies: of the larger colonies not one has yet opened its doors. Canada is too far away, and Australia where white men can work as labourers, is reserved for the white race. But in South Africa the white man cannot or does not work as a labourer, the climate does not allow him to do so, and the shadow of slavery still hangs on the land, thus making manual labour mean and despicable. The Negro population is no doubt warlike, but indolent and lazy after its kind. The mines can get a supply of black indigenous labour, but they have to pay very highly for it, and the Kaffir or the Zulu is not to be depended upon. There remain the Chinese and the Indians. Of these the latter are preferable no doubt, owing to their being politically the subjects of the greatest White King. The African self-governing colonies, inspired by a narrow trade union sentiment, have shut their doors against the Indian trader and shopkeeper, though they still welcome him as the indentured coolie. But the two Crown colonies of the Transvaal and Orange River together with Rhodesia are still available, and if the British statesmen would exercise a little of that brotherly feeling of which we hear so much now-a-days but from which India has been sternly excluded, the Indian emigrant, sober, industrious, intelligent and civilized, would still turn South Africa's veldts into a garden. It is a pity that the finest irregular cavalry in the British service was left out in the cold while Britain was fighting for supremacy in South Africa: for we feel sure that

ADVOCATE, 11th September, 1902.

the employment of Indian troops in South Africa would have not only done much to efface the unreasonable prejudice against Indians from the minds of the British colonist, but would have materially shortened the duration of the war. Their non-employment has not only deprived us of these advantages: it has also intensified in the minds of all, even of the Indian soldier and the Indian Maharaja, the idea that brave and loyal as he may be, he is after all a 'black nigger' and no amount of bravery and loyalty can wash away the crime of colour. Be that as it may, let us hope that the present opportunity will not be lost and that before the republics of yesterday become the self-governing colonies of to-morrow something be done for Indians in that part of the world. We cannot forget that our *wise*, *great* and *sympathetic* War Secretary, while enumerating the causes which made the Empire go to war, laid stress on the fact that Boers ill-treated his fellow-subjects of India."

AWAZAH-I-KHALQ, 8th September, 1902.

7. A correspondent of the *Awázah-i-Khalq* (Benares), of the 8th September, eulogizing the various blessings of the British Government in India, observes that its system of doing things is, however, very unsatisfactory. The administration of justice by law courts is extremely elaborate and expensive, so that the parties are exposed to great trouble and expense, and the final winner is not very happy at his success. As regards the police let a man once get into their clutches, and there is little chance of his escape. The Legislature is only anxious to make a display of its power, but cares little to discuss matters really affecting the well-being of the people, such as the oppressions of the police, the corruption of the clerical staff in courts, the inconveniences to which (native) passengers are subjected on the railways, the malpractices of octroi peons and clerks, &c. The higher authorities too rely much on reports submitted by subordinate officials. It is impossible for the higher authorities to learn the real condition of the people, unless they move about *incognito* among the people, and see for themselves how the latter fare and their subordinates deal with them. The people are, as a rule, extremely distressed at the present time. They neither get sufficient food to eat nor cloth to cover their bodies decently. Each and everybody is to be found bewailing his lot. The state of things has undergone a complete change since the Mutiny. In the pre-Mutiny days, the zamindars generally lived in clover, having a number of horses, elephants, &c., but they are in distress now. They do not also receive the same respect from Government officers as they used to do before, and have to submit to the baton of the police like any ordinary man. May Heaven have mercy on the people, and induce the powers-that-be to pity them and take such steps to ameliorate their condition, as will restore them to the prosperity they enjoyed forty years ago.

The present system of administration in India by the British Government.

OUDH SAMÁCHÁR, 7th September, 1902.

8. The *Oudh Samáchár* (Lucknow), of the 7th September, says that it would seem that the Secretary of State desires to start an official Gazette with a view to explaining the policy of the Indian Government to the British public. The object is a good one. But cannot that object be secured equally well by utilizing any of the existing English papers for the purpose? The dispensation of justice with impartiality ought to be the highest aim, and until and unless this is done the publication of any number of official Gazettes will not avail anything.

Rumour regarding the publication of an official Gazette by the Secretary of State to enlighten the British public on Indian affairs.

BHARAT JIWAN, 8th September, 1902.

9. The *Bhárat Jiwan* (Benares), of the 8th September, says that it is rumoured that Lord Curzon will retire soon after the Delhi Darbar, and that Lord Milner or Lord Cromer will succeed His Excellency. But it is doubtful that Lord Milner will care to leave South Africa in the present condition of affairs there. Moreover, his elevation to the Indian Viceroyalty is not likely to be very agreeable to the natives of this country. On the other hand, Lord Cromer's advent would be welcome to them, inasmuch as His Lordship is a Liberal and has a fair knowledge of India. He was Private Secretary to Lord Northbrook and Financial Minister in the time of Lord Ripon. Under these circumstances it is earnestly to be desired that if Lord Curzon has made up his mind to retire before the expiration of his term, His Lordship will see that his mantle falls on Lord Cromer.

Rumour regarding Lord Curzon's early retirement.

II.—Afghanistan and Trans-Frontier.

10. The *Oudh Samáchár* (Lucknow), of the 7th September, referring to the articles published in the *Novoe Vremya* regarding the necessity for modifying the Treaty of 1873 owing to the growth of close trade relations between Russia and Kabul, remarks that if the *Novoe Vremya* reflects the views of the Russian Government, the Government of India should be on the *qui vive* in view of impending difficulties on the frontier. According to another rumour two frontier Sardars are making preparations to wage war against Amir Habibulla Khan, and that they have sent for war materials from Germany. These Sardars could not obtain anything from Germany without the help of a neighbouring European Power. Thus it would appear that a storm is brewing on the Afghan border. It is the earnest prayer of the natives of this country that peace may be maintained on the frontier.

Afghanistan affairs.

Oudh Samáchár, 7th September, 1902.

III.—Native States.

Nil.

IV.—Administration.

(a).—*Judicial and Revenue.*

11. The *Roznámcha-i-Qaisari* (Allahabad), of the 9th September, referring to the late high-handed proceedings of the young District Magistrate of Puri, is glad to learn that Sir James Digges LaTouche has issued orders directing that no civilian who is of less than five years' standing should in future be put in charge of a district. The editor has heard that a District Magistrate in the Agra Division called a Deputy Collector to his court, and treated him "uncivilly and rudely" before the public. This has caused much dissatisfaction among the Deputy Collectors. The charge of a district is a very responsible duty, and no inexperienced, ill-tempered or rude officer should be appointed a District Magistrate. In matters in which there is any religious dispute, the District Magistrates should be required to invariably take orders from Government by telegraph, and not act according to their own sweet will.

Protest against young officers being put in charge of districts.

Roznamcha-i-Qaisari, 9th September, 1902.

12. The *Oudh Samáchár* (Lucknow), of the 7th September, expresses the same views which were expressed by the *Advocate* of the 28th August in opposition to the proposal of the Judicial Commissioner of Oudh for the appointment of a Civilian as the Registrar of his court (*vide* paragraph 13 of the Selections, No. 35 of 1902).

Registrarship of the Judicial Commissioner's Court at Lucknow.

Oudh Samáchár, 7th September, 1902.

13. The *Roznámcha-i-Qaisari* (Allahabad), of the 9th September, says that a case was recently tried before the court of a Deputy Magistrate in which the driver of a stage coach, that plies between the bank of the Ganges on the other side and Sultánpur and Fyzabad, was charged with using a weak horse in the coach. He was convicted, sentenced to a heavy fine and sent to jail owing to default. Now the question arises as to whether a servant should or should not use in a coach an animal supplied him by his master. In the present case, while the master was not arraigned at all, the coach driver was punished for using an animal he was given by the former to use. This is a peculiar kind of administration of justice. Heaven protect the poor ignorant people of India!

The driver of a stage coach punished by a court for using a weakly horse, in Allahabad.

Roznamcha-i-Qaisari, 9th September, 1902.

(b).—*Police.*

14. The *Prayag Samáchár* (Allahabad), of the 4th September, says that the police have acquired a wide-spread notoriety for oppression and corruption among the people. Probably some popular reports regarding the misconduct of the police have reached

The Police Commission.

Prayag Samáchár, 4th September 1902.

the ears of the higher authorities, who have therefore appointed a Commission to inquire into the conduct of the police and to suggest reforms. Local Committees have also been appointed in the United and other Provinces to make preliminary inquiries. But, in view of the procedure adopted by these Committees, the editor does not think that Government will succeed in cleaning this Augean stable. It is doubtful whether officials and private gentlemen, who have so far appeared before the Local Committee as witnesses, are fully alive to police tyranny and oppression. The police are to be seen in their true colours in the interior of districts, where they are a terror to the rural population. Some members of the Commission should visit some villages in disguise and make secret inquiries from landholders and cultivators. If the Police Commission leads to the reform of the police, the idea which is spreading among the people as to the various Commissions being mere farces will be checked. The appointment of the Universities Commission raised high hopes regarding the promotion of higher education, but the recommendations made by it threaten to lay the axe at the root of such education. It is sincerely to be hoped that the labours of the Police Commission will not be attended with similar results. The editor then refers to the evidence given by some witnesses before the Police Committee at Benares and Allahabad.

ADVOCATE, 7th September, 1902.

15. The *Advocate* (Lucknow), of the 7th September, publishes the following letter addressed to the editor:—" Sir,—The most vital point which lies at the root of police reform is the recruitment of persons of the proper stamp and strong moral calibre. With this only I shall deal. Nothing on the surface of the earth can attract better classes to the department than increase in pay and the opening of a wide range of future prospects. Why the present police have proved a failure and why the necessity has arisen of appointing a Commission is the question before us. A plain answer to this is, because there are not in the department men of proper education, refinement, integrity and honesty, who are required for the arduous task, and who could successfully acquit themselves of their responsible duties and could do credit to the department by making it appear more attractive and respectable in the public eye. If I am not going a little too far, I can confidently affirm that a ten *rupee-wala* clerk in any other department commands more genuine respect than a Sub-Inspector with a gold-laced turban over his head and a sword in his belt. People may respect him out of fear, but this is not true respect. Now at this stage when the Police have acquired a notoriety, it is seemly that proper measures should be taken to stamp out this bad name and replace it by a good one. This can only be done by offering inducements to the higher and better classes of the community. My experience is that English education has made men more scrupulous and honest. I should therefore propose that, as far as possible, English educated men should be admitted into the force. But whence are so many men to be got? Raise the salaries and respect the officials and scores will be forthcoming. Keep Middle-passes as head constables; Entrance passes as Sub-Inspectors; and Graduates as Inspectors of Police with promise of promotion, and entirely stop the promotion from the lower grades of the department, and a marked change for the better will be visible in a decade. I dare say Native Assistant Superintendents and Superintendents of Police will prove as successful as Europeans. Give them a trial and you will be convinced of the truth of these words. When the Government has tried natives of India, with success and profit as Joint Magistrates, Collectors, Judges, and Commissioners, what then makes the Government shrink from trying them as Assistant Superintendents and Superintendents of Police, which offices are less responsible and less irksome than those aforesaid. A Naib Tahsíldár can aspire to be an Officiating Collector one day, but a Police Inspector cannot even dream of being other than an Inspector. How unfair and discouraging is this aspect? Now, one word about the village chaukidár. The post of a village chaukidar is the most important in the whole department, but it has been markedly neglected hitherto. I would propose that village chaukidárs should be selected from the higher castes with a pay of at least Rs. 5 per mensem, and they should be placed directly under the *Mukhias*, who should be selected from amongst the big and influential zamíndars, who may well be able to resist the strength of the *Darogaji* who is the supreme lord of his thana.—P. N. S., *Basti*, *29th August* 1902."

Suggestions regarding Police reform.

16. The *Nasím-i-Hind* (Fatehpur), of the 8th September, complains that prosecutions under section 34 of the Police Act have of late been frequently instituted both against well-to-do and poor persons at Fatehpur on the ground of the cesspools of their houses being full of dirty water, and that about Rs. 700 has been realized from the accused in the shape of fines. But is it not the duty of the Municipal Board to look after the cleanliness of the cesspools, &c.? Surely the householders can be held responsible only for the cleanliness of the interior parts of their houses, and not for that of their cesspools or anything else situated in the streets. If the Municipal Board has no money to provide for such conservancy arrangements, the residents will prefer to pay a tax, say two pice a house, for the purpose, to escape the liability of prosecution for such offences, which it is not in their power to avoid.

NASÍM-I-HIND, 8th September, 1902.

Protest against the recent prosecutions of residents under section 34 of the Police Act, at Fatehpur.

(c).—*Finance and Taxation.*

Nil.

(d).—*Municipal and Cantonment Affairs.*

17. A correspondent of the *Nasím-i-Agra*, of the 7th September, says that when octroi was introduced at Jhánsi the public were distinctly given to understand that the duty was to be levied for the conservancy of the town. Some years after, this tax was raised on the ground that more money was wanted for sanitation, and the result is that the income from octroi, which was Rs. 36,000 at first, has now gone up to Rs. 80,000 a year. But still the Municipal Board are not satisfied, and propose to levy a conservancy tax for removing dirty water from the cesspools of the houses, the occupants at the same time being required to provide their cesspools with tin or iron vessels of prescribed pattern for receiving the dirty water of the house drains. A notice of this proposed tax was issued on the 24th August last, and the residents were required to submit their objections, if they had any, by the 31st idem, *i. e.*, within six days only of the issue of the notice, which was against the Municipal Act. Now Jhánsi is not noted for any particular industry or trade, and the people have suffered a great deal from famine which lasted three or four years. The people are therefore not at all in a position to bear any further taxation, however light it may be. Besides the levying of the authorized octroi duty, octroi peons and municipal constables forcibly levy blackmail on every article of consumption brought within the Municipal limits. It is a pity that though the Municipal Members know well the general condition of the people, yet they readily agree to impose a fresh tax on them! The people have submitted their objections to the municipal proposals, pointing out that these will do more harm than good to the people.

NASÍM-I-AGRA, 7th September, 1902.

Complaint against the Municipal Board's proposals to levy a fresh conservancy tax on house holders at Jhansi.

18. The *Gauhar-i-Hind* (Najibabad), of the 5th September, complains that while cholera has broken out at Nagina, the conservancy arrangements in the town are most unsatisfactory. The District Magistrate would do well to call upon the local authorities to pay greater attention to sanitation.

GAUHAR-I-HIND, 5th September, 1902.

Complaint against the conservancy arrangements at Nagina in the Bijnor district.

19. The *Karnámah* (Lucknow), in its joint issue of the 20th and 30th August, observes that the fall of one Government and the succession of another in Lucknow has not had a bad effect on the inhabitants alone, but on the dwelling-houses and other buildings as well. In the first place, the British Government itself demolished a large number of houses to widen the roads and streets. Secondly, the people themselves being reduced to distress have been obliged to sell the timber and other materials of their houses to keep body and soul together. Hundreds, nay thousands of houses have thus disappeared, and the process of destruction is still carried on. Government has lately bought the house of the late Nawab Sir Mohsin-ud-Daula, situated near Goldarwaza, for Rs. 17,000, and sold its materials for Rs. 9,000. It is said that a building for a kotwali is to be erected on the site of the Nawab's house which is being demolished at present. According to rumour it has been proposed to widen the road

KARNAMAH, 20th and 30th August, 1902.

Alleged continued demolition of old buildings at Lucknow for widening the roads, and other purposes.

leading from the Iron Bridge to the Railway Station *viâ* Hazratganj; if so a considerable number of houses will have to be acquired and demolished for the purpose.

(e).—*Education.*

ADVOCATE, 7th September, 1902.

Agitation against the recommendations of the Universities Commission.

20. The *Advocate* (Lucknow), of the 7th September, observes:—"Bengal has given a fair expression of its opinion on the recommendations of the Universities Commission, excepting that section of the press which thinks its duty to poohpooh all Indian meetings. None can gainsay the fact that the English educated, and, for the matter of that, the non-English educated class too, in which figure not a few hundred guardians and parents of students receiving University education, have given out their views in no unmistakable terms as to their estimate of the report of the Commissioners. The big meeting in the Town Hall has been followed by a demonstration of the graduates in the University Senate Hall, and by meetings at Bahrampur, Barisal and Murshidabad. Who can question the genuineness of this outburst of public feeling? If Bengal appears to be more agitated, it is not because Bengalees will suffer most if all the recommendations are accepted, but because they are more alive to their interests and can see what a great blow is aimed at University education. Madras and Bombay are following in the wake of Bengal. What are we in Upper India doing? The Press of Upper India, both English and Vernacular, has expressed in no mistakable terms its views on the subject. We do not know what interests were represented by the Hon'ble Nawab Syed Husain Bilgrami on the Commission. As we said in our last issue, he has not a single blessed supporter in the Muhammadan Press of Upper India, which appears singularly unanimous with the other section on this subject. In fact, an Amritsar weekly has exhorted its co-religionists to make a common cause with Hindus and thus protect Muhammadans from the injury which will be inflicted on them by the recommendations of the University Commission. If no public meetings have yet been held in the Panjab and in the United Provinces, the fact is due not to the want of feeling, but to the usual weakness of public opinion in these parts of the country. It is time, however, that we should be a little more active and should hold public meetings at principal centres of public opinion. There may not be much hope of our being able to influence the decision of the Government of India. Such is the public impression. We have, however, a duty to perform in this matter, and this must be done. A feeling of disappointment in the success of public agitation has overtaken the people. But if we have to give a burial to our most cherished hopes and aspirations, let them have a decent burial, and leave the rest to Providence to achieve. It is believed that Lord Curzon before leaving Simla will send his despatch on the Report to the Secretary of State. If such be the case, we have indeed very little time left to give an expression of the public feeling in the matter. We invite attention of the leaders of public opinion in these Provinces to their duty in the matter, and ask them at once to move in the question which so vitally affects our national interests."

AL BASHIR, 2nd September, 1902.

Al Bashír on the Universities Commission's Report.

21. *Al Bashír* (Etáwah), of the 2nd September, observes that English education was introduced into India about a hundred years ago, and that Government committed a mistake at the very outset. It at once threw open English education to all classes of people without any restriction, and the result was that in course of time the number of educated men turned out by colleges far exceeded the requirements of the public service. Such educated men as failed to obtain a Government post, and their number continued to increase, were found discontented and disposed to spread political agitation in the country. The authorities noticing this state of things, desired to change their educational policy, pointing out the need for restricting high education. And as the existing system of the University examinations was open to objection, especially as it encouraged cramming, Government lately availed itself of the opportunity to appoint a Universities Commission to inquire into the present education system and suggest reforms. The recommendations which this Commission has made will hardly improve the quality of the education given to natives, but will decidedly reduce the number of students

receiving higher education in the colleges. The Commission recommends raising the college fees. The cost of college education is already excessive, and any addition to it will prove the last straw on the back of the camel. The Muhammadan College at Aligarh is the cheapest in these provinces; but still the cost of the education of a boy in that college is not less than Rs. 25 a month. Now if a Naib Tahsildar, who is a respectable Government official, happens to have two sons, he cannot possibly afford to give high education to both of them. When such is the case with the present scale of college fees, how will the natives, specially the Muhammadans, be able to give high education to their sons, if the fees are raised according to the Commission's recommendation? If the fees are raised, the number of college students will be very greatly reduced. The effect of this policy will be very injurious to Muhammadans, who are comparatively a poor community. There are numbers of respectable Musalmans of good birth whose ancestors rendered good services to Government in the past, but who are now in straitened circumstances and cannot afford to give high education to their sons. The writer does not know what fate is in store for Musalmans. It is a great mistake to make wealth the test of respectability in India. It is very queer logic to opine that high education is not useful to a poor student. There have been hundreds—nay thousands of most distinguished and eminent men in every country who were originally poor. If Government wanted to restrict high education, it should have sought to enforce its policy by prohibiting the sons of professional men and lower classes from receiving high education, and not by raising the college fees and thereby preventing the hopeful sons of poor but respectable parents from obtaining admission into colleges.

Nasim-i-Agra, 7th September, 1902.

Protest against the proposal to take up the St. John's College building for the use of the Medical College to be established at Agra.

22. The *Nasim-i-Agra*, of the 7th September, is glad to learn that the Medical School at Agra is soon to be raised to the status of a Medical College. It is rumoured that the building of the St. John's College (in the neighbourhood) will be taken up for the use of the Medical College, and a new building erected (in another locality) for the accommodation of the former. The St. John's College is a memorial of a missionary gentleman who first introduced English education at Agra. Moveover, this college is within easy access of young native boys, and the writer, therefore, disapproving of the proposal to appropriate the St. John's College building for the use of the new medical college, observes that the land lying behind Nuri Darwaza may advantageously be utilized both for building the medical college and a boarding-house.

(f).—Agriculture and questions affecting the land.

Nil.

(g).—General.

Oudh Samáchár, 7th September, 1902.

Madras shooting case.

23. The *Oudh Samáchár* (Lucknow), of the 7th September, says that Mr. B. Engeroff, of Messrs. Wilson and Company in Madras, was lately engaged in shooting crows. His first shot missed the aim. But his second shot was more successful. It passed through the head of a *khansama*, causing instantaneous death. On inquiry, the death of the deceased was considered to be accidental. But Mr. Engeroff was put on his trial for shooting recklessly and fined Rs. 500. There is nothing strange in this decision; white men who cause the death of black men invariably escape with fines. The Magistrate who tried the case above referred to, being a native, the culprit was fined Rs. 500. Had the Magistrate been a European, he would have inflicted a nominal fine. It is a matter of surprise and regret that the efforts made by Lord Curzon to check the occurrence of such unfortunate incidents have not been very successful.

V.—Legislation.

Oudh Akhbár, 11th September, 1902.

Need for amending the Whipping Act.

24. The *Oudh Akhbár* (Lucknow), of the 11th September, observes that it is extremely reprehensible that there should be no provision in the law for entertaining an application even for the review of a criminal case in which the accused is sentenced to whipping. This form of punishment is most disgraceful

and degrades a man in society. Men of respectable classes are sometimes led to commit a rash act, and if they are sentenced to receive a number of stripes, and the order is carried out at once, without the convict being allowed time to seek re-consideration of his case, he is lowered in the eyes of his equals forever. A police constable who belonged to a respectable family, was lately sentenced to whipping in Monghyr for the offence of stealing a small quantity of burning wood, though the complainant himself could not positively say that the article belonged to him. Surely the law regarding whipping should be so amended as to admit of the review of such sentences.

VI.—Railway.

Roznamcha-i-Qaisari, 9th September, 1902.

A complaint regarding the appropriation of private lands for the Allahabad-Fyzabad Railway.

25. The *Roznámcha-i-Qaisari* (Allahabad), of the 9th September, complains that the manner, in which the lands of private persons, tenants, landholders, &c., are being taken up for the use of the Allahabad-Fyzabad Railway, which is under construction, has caused much dissatisfaction among them. Suppose more than half the area of a field is actually required for the purposes of the railway, and the authorities buy up this much land only, and leave the remaining portion to the tenant, which he cannot cultivate (on account of its being too small a piece). In such circumstances the authorities should take up the remaining bit of land also and pay due compensation.

VII.—Post Office.

Nil.

VIII.—Native Societies and Religious and Social Matters.

Nil.

IX.—Miscellaneous.

Nasim-i-Agra, 7th September, 1902.

A complaint against the Bank of Bengal at Agra.

26. The *Nasim-i-Agra* of the 7th September, complains that though Government has ordered rupees of certain years' issue to be recalled, yet the Bank of Bengal at Agra continues to re-issue them. The proscribed coins are no longer accepted at par by the general public in the town, and the people who receive such coins from the bank have to pay a discount on them in the bazar. If a person who receives any amount from the bank, asks the Treasurer to change the proscribed coins he finds in that amount, the Treasurer refuses to comply with his request. There is hardly a money-bag in the bank which does not contain from 10 to 25 per cent. proscribed coins. The fact is that the employés in the bank do not take sufficient trouble to carefully pick out the condemned coins. The Collector had better pay surprise visits to the bank, and examine some of the money bags to satisfy himself of the truth of the writer's complaint. Again, if any bad coins are to be found in the money paid by a person to the bank, the Treasurer returns such coins to him (but does not destroy them), and the result is that they still remain in circulation.

Allahabad:
The 16th Sept., 1902.

PRIYA DAS, M.A.,
Government Reporter on the Native Press
for the United Provinces of Agra and Oudh.

CONFIDENTIAL.] [No. 38 of 1902.

SELECTIONS

FROM THE

NATIVE NEWSPAPERS

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I.—Politics.

(a).—Foreign.

Sahifa, 12th September, 1902.

The Hedjaz Railway Fund in Bijnor.

1. The *Sahifa* (Bijnor), of the 12th September, is glad to notice that Maulvi Kausar Ali, an attendant of the temple at Mecca, has of late been touring in the district of Bijnor to raise subscriptions for the Hedjaz Railway Fund. He has already received promises of contributions to the extent of Rs. 300 in the interior of the district, and the writer hopes that he will visit the town of Bijnor, the headquarters, as well, and succeed in raising a much larger amount for the noble object. The Musalmans require to be exhorted and pressed before they will interest themselves in anything however important.

(b).—Home.

Oudh Samachar, 14th September, 1902.

The hostile attitude of British Colonies towards Indians.

2. The *Oudh Samáchár* (Lucknow) of the 14th September, says that the hostility of the British colonies to Indians is as plain as a pikestaff. Aurangzeb levied a poll-tax on religion, while these colonies do on colour. That great Mughal Emperor derived his wealth from Hindus, and these colonists, too, generally owe their prosperity to Indians to a large extent. Hitherto a tax at the rate of £1 per house was levied from natives in Cape Colony, but now Lord Milner has ordered that tax to be realised per man in South Africa. In other words, each Kafir who works in the mines will have to pay one pound sterling. The same policy is pursued in Australia. One well-known trader, Mr. Ralli, has been fined £5 in Australia for importing a tin of castor-oil from the Calcutta jail. He was dealt with very leniently, as he had made no attempt at concealing his offence. The maximum fine for the offence is £100! These are the ways of these colonies. On the other hand, India freely consumes goods imported from the colonies, and thereby makes them rich. The colonists being white men have got parliaments of their own. On the other hand, the natives of this country being black men, who cares for them? But this kind of injustice does not befit the great British Empire.

Oudh Samachar, 14th September, 1902.

Viceroy's defence of the Delhi Darbar.

3. The *Oudh Samáchár* (Lucknow), of the 14th September, says that His Majesty's subjects are thankful to God that His Majesty has recovered from his dangerous illness and that his Coronation has successfully been celebrated. Lord Curzon, His Majesty's representative in India, will hold a grand darbar at Delhi in January next in honour of the occasion. Nothing could be a greater proof of the loyalty of the children of the soil than that they implicitly accept the mandates of the rulers without demur. But there are many English politicians and editors both in England and India, and also some natives, who take exception to the Delhi Darbar on the ground that His Majesty has already been crowned in London and that he cannot be crowned again at Delhi by proxy and that the Indian tax-payers, whose average annual income is Rs. 17, and who cannot afford to have two full meals during the day, will have to pay the heavy bill, especially when they have not yet recovered from the effects of famines and plague. His Excellency the Viceroy has deigned to answer these objections. The *Oudh Samáchár* then reproduces from a contemporary the substance of His Excellency's speech in the Supreme Legislative Council on the 5th instant, and observes that, like other speeches of His Excellency, the speech in question was very sweet and eloquent. It would seem that Lord Curzon has a firm conviction that the country will derive great benefits from the Darbar, and that His Lordship cannot understand how any person should have a doubt on this point. The speech may be acceptable to officials, but the Viceroy's critics have still their doubts on some points. His Excellency observed in his speech, "I have not a doubt that much good flowed from the Imperial Assemblage of January 1st, 1877, and under the blessing of Providence, I firmly believe that similar and even larger results will follow from the ceremony of January 1st, 1903." It would have been well if Lord Curzon had referred to some of the benefits which the country had derived from the Imperial Assemblage of 1877, inasmuch as the public holds a different

view and thinks that the decline of the country dates from the time of that Assemblage. Prior to the Imperial Assemblage the Indian ruling chiefs were in a way independent rulers. But since then their status has very ingeniously been reduced, and they have ceased to be styled by Government its friends and allies as before. Formerly many Chiefs ranked higher than the Viceroy, and all the other Chiefs were considered equal to him in position. But now is there a single Chief who is not subordinate and inferior to the Viceroy? Again, since the Imperial Assemblage of 1877 the enthusiasm of the people has been damped, the Native Press muzzled, even the denizens of forests disarmed, and the criminal law administered more severely. It is earnestly to be desired that the results which will accrue from the Coronation Darbar will not be of the nature referred to above. When the Viceroy himself admits that the ceremony at Delhi will not be very effective owing to the King-Emperor's absence, and that not more than three or four lakhs of persons out of a population of many crores can visit Delhi on the occasion of the Darbar, what was the necessity for holding a Darbar at such a heavy expense to the poor tax-payer? Again, one of the great advantages which, according to the Viceroy, will accrue from the Delhi Darbar is that the native princes living in distant parts of the country will have a good opportunity for meeting and knowing each other. But this advantage will be derived at an unduly heavy cost, inasmuch as there is reason to fear that these Chiefs will vie with each other in pomp and grandeur, which will involve them in debt. If the Viceroy desires to promote social intercourse among the Indian Chiefs, His Excellency should permit them to pay visits to each other when they like without being accompanied by the Political Agents. With reference to the remark of the Viceroy that the Darbar is affording full employment and good wages to the workmen in mills and factories, the editor observes that the proprietors of these mills and factories being Europeans, the bulk of the profits will go into their pockets. The editor makes some more comments in the same strain, but expresses satisfaction that the rumour regarding the early retirement of His Excellency is unfounded.

4. The *Kayasth Samáchár* (Allahabad), for August, in the course of an article headed "India at the time of the King-Emperor's Coronation," observes:—"Throughout the greater portion of the Punjab and the Presidency of Bombay there has been so far insufficient rainfall and the whole of Gujrat and Kathiawar, as also a large portion of the Deccan and the Punjab are threatened before long with a scarcity—if not a famine—of exceptional severity. The crops, in the large area comprised in the provinces referred to, have largely withered for want of rain, and although certain parts of the presidency of Bombay have received fair showers in the third week of August, it is too late now to hope of there being a chance of the crops being revived. Prices have already begun to go up and it may not be very long before the Government will have to declare officially that the tracts are afflicted with famine. The recent showers have been confined to the suffering tracts in Bombay and have not extended up to the Punjab, where matters are reported to be very bad indeed.—'The shortness of rainfall in the Punjab'—we read in the latest telegram—'is reflected in the general rise of the price of food-grains and the effects of the drought upon the crops are evident. More rain is badly wanted everywhere, and if it does not fall heavily within the next few weeks, a large failure of crops must be anticipated. As for the Deccan, Gujrat and Kathiawar, although the recent showers have brought relief to the affected parts, still, in view of the lateness of the rainfall as also in consideration of the fact that Gujrat—once called the 'Garden of India'—has been continuously suffering for the last five years from chronic famine, it will not do for us to take a hopeful view of the situation, as a result of the recent showers which have been by no means sufficiently heavy. Probably, therefore, by the time that Lord Curzon is celebrating, at Delhi, the Coronation of the King-Emperor, the greater portion of the Punjab and the Bombay Presidency may be in the throes of a deadly famine. It is a strange fatality that on every occasion of rejoicing for the British Empire, India should be afflicted with some deadly visitation, in the shape of Famine or Plague. In 1897, when the Empire was rejoicing at the completion of the sixtieth year of the benign reign of Her late Majesty, Queen-Empress Victoria, India was unfortunately in the iron grip of perhaps the

Impending famine in some parts of the Punjab and the Bombay Presidency at the time of the coming Delhi Darbar.

KAYASTH SAMACHAR, August, 1902.

direst famine that ever visited this land, and unless appearances are deceiving us —or the prospects immediately improve by adequate rainfall all over the affected parts—we seem to be within a measurable distance of a repetition of a phenomenon of the same kind. It is in view of this unfortunate development in the situation that exception is being taken in certain quarters to the grand and elaborate preparations which are now going on apace at Delhi for the great Darbar to be held there in January next, and which will cost the Indian tax-payers nearabout half a crore of rupees. It is being rightly pointed out that the outlook before the Government being dark and gloomy, with the famine knocking at its gates, it ill becomes the authorities to fritter away such an enormously large sum as half a crore, over, what will, after all, be nothing more than a *tamasha*. We think there is a good deal of force in this contention, and we believe it to be the duty of the Government, situated as it is at present, to think of husbanding its resources by curtailing the expenses that are being incurred in connection with the forthcoming celebrations at Delhi. It is no doubt not quite possible to think of giving up the Delhi commemoration, but with the famine looming on our horizon, it is surely not impossible to waste as little money over the show as possible. Let every precaution be taken to combat the terrible visitation that is apprehended to afflict so large a part of the country."

II.—Afghanistan and Trans-Frontier.

Advocate, 14th September, 1902.

Afghanistan.

5. The *Advocate* (Lucknow), of the 14th September, says—"Everything is fair in love and war, and more so in diplomacy. Russia is anxious to take full advantage of this counsel of political wisdom. If her press gives any indication of the Tsar's mind, Russia means to back out of all the treaties and stipulations about Afghanistan. This appears strange in the face of the peaceful turn of the Tsar's mind. The conditions that limit Russian activity near Afghanistan, were framed and agreed upon in 1873, subsequently ratified and strengthened by a demarcation of the boundaries between Russia and Afghanistan in the west and north-west on the one hand, and between Russia and India near and about the Pamirs on the other. The Agreement of 1873 related mainly to the former. Therein is contained an acknowledgment by Gortchackoff as to England's indisputable 'influence' over the then Amir, 'based not only on the material and moral ascendancy of England, but also on the subsidies for which Sher Ali is indebted to her.' In the negotiations, too, of 1868-69, Gortchackoff had given the formal assurance that the Tsar 'looked upon Afghanistan as completely outside the sphere within which Russia may be called upon to exercise her influence.' In the last twenty years there have been several assurances given that the Russian Government will strictly adhere to their pledges. Now, after a very long lapse of time, it is said that Russian diplomacy has taken a peculiar turn in breaking through all bindings. The *Novoe Vremya* has raised the cry for the alleged right of Russia to penetrate within the borders of Afghanistan for developing commercial relations and for having a representative at Kabul. In a second article, the paper says:—

'The necessity for closer intercourse has so increased that it is impossible longer to observe the conditions of the 1873 Agreement. The Russian Government have notified England that the effort of two years ago continues. We cannot, therefore, consider ourselves bound by any obligations whatsoever on the question of having direct relations with Afghanistan on any subject which might interest us. By virtue of the proximity of the two countries, the development of intercourse between the local populations which goes on every year will undoubtedly call for the adoption of measures for the establishment of normal relations with Afghanistan as being the only ones possible with a neighbouring State. On the progress of events generally and on the civilising effects of Russian influence on the local populations will depend the time when such measures will be adopted.'

This paper is not alone in its cry for a reconsideration of the relations existing between Russia and Afghanistan. Another journal, and of more influence with the Foreign Office at St. Petersburg, has echoed the cry. The *Bourse Gazette* repeats that Russia notified Great Britain two years back that the arrangement of 1873 was no longer maintainable, and adds:—'The question which is ripe for settlement and will not brook delay is the question of Russian diplomatic

representation at Kabul. If the Russian outposts have been pushed to the Afghan frontier, it is unreasonable that Kabul should remain inaccessible.' So something is the matter with Russia as to her policy towards the Amir's dominions.

The British and the Anglo-Indian papers are in a flutter. First, an attempt was made to show that the alarm created by the *Novoe Vremya* was but a cry in the wilderness. The repetition of the same warning voice in another and more influential journal has acted as an eye-opener. Even now the vapourings, as they are represented to be, of the Russian press are thought to be but an endeavour to put the British Government on a wrong scent. It is simply to divert attention from some important project which Russia has in hand in some other quarter. The Allahabad paper holds firmly to the view that the blustering of the *Novoe Vremya* is meant to facilitate the progress of certain schemes in Persia. The latest report shows that Russia has been checkmated in the Persian Gulf. The railway which is to link the Trans-Caspian system with Mashad was begun some months ago, and it is certain to be pushed on rapidly now that the Quetta-Nushki line is about to be constructed. The Bagdad railway, now under construction by a German syndicate with a good deal of English capital, is sure to be linked with the Nushki-Siestan line. When that is done, Russia will be for ever shut out of the Persian Gulf. She is said to have realised this danger to her policy of expansion, and is thus anxious to increase her influence in the Northern and Eastern parts of Persia. The political failure that attended the visit of the Shah to England may give some more colouring to this rumour, and may even give a good handle to Russia to draw the net of her influence tight upon the Shah. And England is not quite blind to her interests in the Persian Gulf. Various suggestions have been given from different quarters to strengthen the position of England in the Gulf. With this aspect of the Russian problem the subject under notice has little or no connection.

Any design of Russia on Afghanistan affects two parties: the British Government of India and the Amir and his people. To take up the case of the latter first, the Afghan is a true hater of the foreign devil. This feeling is enthusiastically shared by the ruler of that land. This antipathy towards the foreigner, particularly the European, is so great that the Amir cannot brook the presence of an Englishman as British Agent in Kabul; he must be a native of India and necessarily a Mahomedan. A white-skinned man may be endured as a servant, completely at the mercy of the Amir, but never as a dictator at any rate, much less as a man in any dubious capacity. The princely allowance that the Amir gets from the Indian Government does not in the least affect his attitude towards foreigners, Englishmen included. He is ready to forego, and he has foregone, some advantages in the shape of a good return to his coffers by opposing a freer trade between his country and ours. This shows how jealously he guards his land against foreign aggression. Under the circumstances, Russia stands little chance of effecting any entrance into Afghanistan. Be that as it may, the Amir is, it may be presumed, wide-awake to the safety of his country. That a number of guns have been ordered, and some have already arrived at Peshawar from Germany, proves that at no distant date these may be turned upon some enemy. There is also a marked tendency in the Amir to conciliate his co-religionists in India which may have a political significance. The Government of India have little to thank Russia for this proposed move. Russophobia among Anglo-Indians is a chronic disease, and has been the grave of many a good reputation. The frontier policy is another name for preparations to shut Russia out of India surely and, if possible, of Afghanistan as well. The Amir has an open friend in the British Government of India to stay the hands of Russia. And from a purely commercial point of view too, the Government have reason to cry 'halt' to Russia. The latter's policy has always been to check Indian trade in Central Asia. She has succeeded to a great extent. The retaliation lies in preventing the import of Russian articles into Afghanistan. The horizon beyond the northern boundaries of Afghanistan is indeed cloudy, and both the Amir and the Government of India who control the Amir's foreign relations are ready for any *coup d'état* on the part of Russia."

III.—Native States.

Nil.

IV.—Administration.

(a).—*Judicial and Revenue.*

Hindustani, 17th September, 1902.

Need for raising the present scale of pay allowed to Naib Tahsildars in the United Provinces.

6. The *Hindustani* (Lucknow), of the 17th September, publishes a letter from a correspondent, who cannot understand why no increase has been made in the rates of pay allowed to naib tahsildars, while the salaries of the office establishments, including chaprasis in the tahsils, have recently been raised in the United Provinces. The rates at which naib tahsildars are paid at present are too small and inadequate to enable them to make both ends meet. In the first place they are required to keep a horse, which does not cost less than Rs. 12 or Rs. 13 a month. Secondly, they must have a cook and a general servant. Thirdly, they must wear decent clothes to maintain their position, support themselves and their families, educate their children, and so forth. But they cannot possibly meet all these expenses from their paltry salary of Rs. 50 a month. They are, therefore, under the circumstances obliged to have recourse to dishonest practices to eke out their lawful emoluments. Hence if Government wants naib tahsildars to have clean hands, it should raise their scale of pay from the present rates of Rs. 50, Rs. 60 and Rs. 70, to Rs. 70, Rs. 80 and Rs. 100 a month, or at all events they should be paid horse allowance.

(b).—*Police.*

Nil.

(c).—*Finance and Taxation.*

Nil.

(d).—*Municipal and Cantonment Affairs.*

Nil.

(e).—*Education.*

Kayasth Samáchár, August 1902.

The Report of the Universities' Commission.

7. The *Kayasth Samáchár* (Allahabad), for August, says :—"The topic of the day, the subject of general observation, one that is uppermost, at present, in the minds of the educated Indians all over the country is the Report of the Universities' Commission. Even before the Report was published, the information contained in it had already leaked out and become known to certain newspapers in Calcutta, and the *Bengalee* had been writing a series of articles on the subject, under the somewhat sensational heading of 'An Impending Revolution.' The publication of the Report has confirmed the announcements made by the *Bengalee*, in regard to the recommendations of the Commission, and the Anglo-Indian newspapers which had been levelling rebuke at our Calcutta contemporary for what they were pleased to declare but a mare's nest, have had to hide their diminished heads, on finding that the announcements of the *Bengalee* have come off almost true. The conclusions of the Commission, which are not unanimously arrived at—there being a long Note of Dissent by the Hon'ble Mr Justice Guru Dass Banerji—have of course been received by the Indian Press in a spirit entirely different from that of the Anglo-Indian Press. The latter—with the exception of the *Statesman* of Calcutta—have practically given the recommendations of the Commission their unqualified support. The *Statesman* is the only Anglo-Indian newspaper that on this topic—as on so many others—adopts to a large extent the view taken by the Indian Press. 'The general effect of the recommendations, if sanctioned, will be' says the *Statesman*, 'to make the Government, more than ever, the predominant partner, to convert the Universities from dependent into subservient bodies and to place under a ban all education, lacking the official *imprimatur*.' That this will be the inevitable result if the Commission's recommendations be carried out will appear also from the concluding passages of Dr. Guru Dass Banerji's Note of Dissent—notably where he points out that 'some of the measures of reform advocated tend to place education under the

control of Government and small bodies of experts and to reduce the control of what is known as the popular element.' It is not surprising, therefore, if the Indian public have not taken kindly to the recommendations of the Commission. Ever since the day that the report saw the light, emphatic protests have poured in from all parts of the country, against the adoption by the Government of the suggestions of the Commission. It being a question of national importance, on which depends the weal or woe of future generations, it is not unlikely that the country will sleep over a matter of such great significance. Calcutta, as befitting her position as the capital of the Empire, has already held a public meeting in the Town Hall, with a view to consider and express its opinion on the Report of the Commission and has protested against the same. It is to be hoped that other cities, and especially our metropolitan towns, will follow in the wake of Calcutta and organize public meetings for a discussion of the recommendations embodied in the Report. We also hope that our public Associations will not be slow in submitting to the Government well-reasoned petitions of objection against the Commissioners' conclusions. It would appear from a paragraph in the *Pioneer*, that the Government would yet wait for some time before passing final orders, so as to give the public an opportunity of their being heard. Now therefore is the time for us to get up public meetings for a debate on controversial recommendations and for making a respectful but emphatic protest against the same—protest which should be based on facts and arguments, conclusive and convincing, which may be expected to carry conviction to the mind of Lord Curzon. But it is a question of 'Now or Never,' for Lord Curzon is not an administrator to let the grass grow under his feet, and he is not likely to wait very long before passing his final orders on the Commissioners' Report. It behoves us, therefore, to shake off our apathy and languor and to set about the matter in right earnest. Any remissness on our part at the present juncture will carry with it its own penalty and will be fraught with dire consequences to the future progress of our country."

The Universities Commission's Report.

8. A correspondent of the *Prayág Samáchár* (Allahabad), of the 11th September, referring to the reception which the Report of the Universities Commission has met with in the press and on the platform, observes that time was when British rulers strove hard to introduce and popularize English education in India, but that high education is now sought to be confined to well-to-do students only. The Commission recommends the raising of college fees, which means the closing of the portals of colleges against the middle class. It is generally students from this class that distinguish themselves at the University examinations, and it will be a very ill-advised policy to exclude them from the advantages of high education on the ground of their poverty. India is a poor country, so that if the sons of rich persons alone are admitted into colleges, the class rooms will have empty benches. The Commission also recommends the closure of the second grade colleges. These colleges have hitherto served a very useful purpose, enabling poor students to receive education up to the F. A. Standard, at a cost they could afford to pay. If these colleges are abolished and fees raised in the other colleges, as recommended by the Commission, a most severe blow will be dealt to the cause of high education.

PRAYÁG SAMÁCHÁR, 11th September, 1903.

Complaints against the Head Master of the Bullock School at Najibabad, in the Bijnor district.

9. The *Gauhar-i-Hind* (Najibabad), of the 12th September, complains that the Head Master of the Bullock School at Najibabad is not only a bigoted man, but he also does not follow the rules and orders of the Education Department, and does what he likes. He freely brings the school furniture into his private use, and even makes a gift of school property to others. He withdraws money from the Savings Bank two months before sanction is granted by the Inspector of Schools. He strikes off the name of a student from the roll in a fit of anger, and then re-enters his name a week after, without taking any re-admission fee. He buys religious books for the school library simply for his own use. He often refuses to close the school on account of Hindu holidays, but readily closes it when he himself requires a holiday. He allows 35 minutes' leave during the school hours every day in contravention of Docket No. 1887, dated 28th September 1898, of the Education Department. He does not realise the school fee from any students for the time they are on sick leave; and so forth.

GAUHAR-I-HIND, 12th September, 1903.

GARHWAL SAMÁCHÁR, August, 1902.

A newly-established school at Srinagar in Garhwal.

10. A correspondent of the *Garhwal Samáchár* (Lansdowne), for August, says that an idea prevails in some quarters that the newly started High School at Srinagar has been established as a rival to the Mission School at Chopra. But the idea is a mistaken one. Formerly there was a Mission School at Srinagar teaching up to the middle standard like the Mission School at Chopra, and the former usually did better at the Middle Examinations than the latter. Some years ago the Srinagar school was abolished by the missionaries for reasons best known to themselves. The people kept quiet at the time, but subsequently advised the missionaries to raise their Chopra school to the Entrance standard. The missionaries expressed their inability to accede to their wishes, pleading the want of funds as their excuse. Then a movement was set on foot for the establishment of a school at Srinagar. When six or seven thousand rupees had been raised by public subscriptions for the purpose, the money was offered to missionaries on condition they agreed to permanently maintain an Entrance class. But they declined to make such an agreement. On this the promoters of the movement were obliged to establish a High School at Srinagar. Since then the missionaries have voluntarily raised their Chopra school to the Entrance standard. Srinagar being the headquarters of the district, a place of pilgrimage and situated on the banks of the Ganges, has several advantages over Chopra, and the founders of the Srinagar school would not be justified in abolishing it, especially as they have raised subscriptions for the school. There are several schools at other places. Surely two schools are not too many for the district of Garhwal. Indeed Government should also establish a zila school as has been done in other districts.

ADVOCATE, 14th September, 1902.

The Husainabad Endowment and the education of the poorer classes in Lucknow.

11. The *Advocate* (Lucknow), of the 14th September, observes:—"We understand that the Government of Sir James Digges LaTouche has decided to relieve the Husainabad Endowment of the maintenance of the People's Park, and thus relieve it of an expenditure of over twelve thousand rupees a year, and to entrust the maintenance of the Park to the Nazul Department. The savings of the Husainabad Endowment are to be devoted to the education of the poorer classes in Lucknow. This decision of the Government of Sir James Digges LaTouche will, we are sure, be gratefully appreciated by the people. His Honor will, by diverting the savings of the Endowment to the cause of primary and secondary education, confer a great boon on the city of Lucknow. The maintenance of the People's Park at the expense of the Endowment, though highly beneficial to the citizens of Lucknow, was hardly one of the purposes for which the Endowment was created. The Park improved the health of the citizens, and thus the soul of the benevolent founder was benefited; but there can be no question that the investment of the income in educational institutions is a better and more proper use of the funds. The head of the Government under whose control the funds are spent, and who directs the proper use of the endowed funds, will endear himself to the present and coming generations of the city. Hitherto both Hindus and Mahomedans have been in one way or another benefited by the Endowment. We trust that in the education that will be imparted by the Husainabad School the poor of both the communities will be benefited, and that no racial distinction will be made. The best means to secure the object will be the establishment of a Board of Education in which the Trustees might be asked to invite some prominent citizens interested in the cause of education to take part in the management of the proposed institution, to decide the course of studies and to see to the maintenance of discipline. A committee consisting of official and non-official Mahomedans and Hindus will be best able to carry out the wishes of Sir James Digges LaTouche in a manner most satisfactory to all parties concerned. Let us trust that before the educational scheme is formally adopted it will be published for general information, and the public given an opportunity to consider its details, and help the Government and the Trustees of the Endowment with suggestions that are likely to make the expenditure more useful. In the meantime on behalf of the citizens we offer our cordial thanks to Sir James for his statesmanlike decision."

OUDH SAMÁCHÁR, 14th September, 1902.

A suggestion for providing technical education for natives.

12. The *Oudh Samáchár* (Lucknow), of the 14th September, publishes a communication in which the writer observes that Government encouraged the spread of English education among natives in order that they might become civilized and might ameliorate their condition.

But what has been the result of the measure? Educated natives have adopted English customs and manners, consider Government service as the only means of earning a livelihood, and hold National Congresses, foolishly aspiring to an equality with Englishmen. The authorities are highly dissatisfied with these results, and are now consequently anxious to check the spread of high education. With a view to securing that object they have already made the University examinations unduly severe. The people have contracted such a strong love for high English education that they desire to give it to their sons, even though they have to deny themselves a portion of their food in order to meet the expense. Government should explain to them that high education is of little practical utility to them, and provide technical education for their sons, so that on leaving school the latter may at once be able to turn an honest penny. The loyalty of the people to the powers that be is above suspicion. According to their religious books a ruler is a shadow of God on earth. They worship their ancient King, Raja Ram Chandra, as a god to this day. In conclusion the writer urges that Government should also establish Sanskrit classes in schools and colleges, so that if any students desire to study Sanskrit only, they may be able to do so.

(f).—Agriculture and questions affecting the land.

Nil.

(g).—General.

13. The *Nasím-i-Agra*, of the 15th September, observing that though there is a special bureau to bring to the notice of Government all important matters discussed in the press, suggests that it would be better still if local matters were taken into consideration by the Lieutenant-Governor on the spot during his tour. This practice, if adopted, will enable His Honor to know the actual state of things far better than he can do otherwise.

NASÍM-I-AGRA, 15th September, 1902.

A suggestion to the Lieutenant-Governor to consider local matters, appearing in the press, on the spot, during his tour.

14. The *Oudh Samáchár* (Lucknow), of the 14th September, says that an examination will be held in February next to select a man for a vacancy in the Opium Department. But only European and Eurasian candidates nominated by the Bengal and the United Provinces Governments will be allowed to appear at the examination. The question is why are pure natives excluded? If the natives are acquitting themselves satisfactorily as Judges and other officers of trust and responsibility, they cannot be condemned as unfit for service in the Opium Department. It would seem that that Department is reserved as a preserve for poor whites, who, though unable to hold their own against the natives at public examinations, are entitled to live in ease and comfort, being the favourites of Government. But what has become of the Royal Proclamation of 1858, in which Her late Majesty solemnly declared that no distinction of creed or colour would be observed in recruiting the public service? Has that Proclamation been buried with the late Queen-Empress? Be that as it may, the children of the soil have a gloomy future before them. It is earnestly to be hoped that the King-Emperor Edward VII and his Majesty's representative in India, Lord Curzon, will give their attention to the subject, and will, at all events, remove the disabilities under which the people labour, in honour of the Coronation.

OUDH SAMÁCHÁR, 14th September, 1902.

Exclusion of Natives from the Opium Department.

V.—LEGISLATION.

Nil.

VI.—RAILWAY.

Nil.

VII.—POST OFFICE.

Nil.

VIII.—Native Societies and Religious and Social Matters.

Bhárat Jiwan, 15th September, 1902.

Prosecution of Ala Ram under section 108 of the Criminal Procedure Code, at Allahabad.

15. The *Bhárat Jiwan* (Benares), of the 15th September, says that one Ala Ram Ságar, who is a *Sanyasi* (an ascetic), has been in the habit of attacking, in his preachings, the *Arya Samajists* in strong and abusive terms in defence of the Hindu *Sanatam Dharm*. He is at present being prosecuted at Allahabad by Government for the offence under section 108 of the Criminal Procedure Code. As the case is *sub judice*, the editor does not like to make any comments on it, but he would request the trying Magistrate to take into consideration the offensive language which the Arya Samajists themselves have been applying to the followers of the Sanatan Dharm, before he passes judgment.

IX.—Miscellaneous.

Cawnpore Gazette, 8th September, 1902.

Plague at Cawnpore.

16. The *Cawnpore Gazette*, of the 8th September, observes that plague has been committing great ravages of late at Cawnpore, so that the town looks terror-stricken, and is deserted. People are afraid even to carry the dead bodies of their own castemen to the burning-place, and the result is that either outsiders are hired, or hand-carts are used for removing the dead from their houses. The corpses are not properly burnt but are thrown into the Ganges while they are only half-burnt.

Kayasth Samáchár, August, 1902.

Wholesale Plague inoculation in the Punjab.

17. The *Kayasth Samáchár* (Allahabad), for August, says:—"The Plague which had practically disappeared from the face of the country, by the last week of June, has again, since the setting in of the monsoon, begun to show a tendency to recrudescence, and in some of the cities, notably at Cawnpore, it has broken out in right earnest. As last year a number of the Punjab districts—no less than thirteen—suffered badly from the ravages of this fell disease, Sir Charles Rivaz, the Lieutenant-Governor of the Punjab, has hit upon a scheme, which evidently in his opinion, is calculated to check the devastating effects of the terrible visitation. The scheme in question is nothing less than that of organizing and carrying on a universal campaign for inoculating wholesale the inhabitants of the thirteen districts affected last year, and of trying, if possible, to inoculate the residents of the other districts as well. It would appear that in the thirteen districts affected last year, there are no less than fourteen large towns with an urban population of about ten lakhs, while the rural population of these districts would aggregate no less than about three-fourths of a crore. With a view to inoculate this large mass of humanity the Plague staff in the Province has of course had to be largely supplemented, and no less than thirty-seven medical officers, drawing the handsome salary of Rs. 700 a month each, with free passage and travelling allowance to boot, have had to be imported from England to help the existing medical staff of the Province. Even with the staff so expanded, it has been computed by the *Pioneer* that each medical officer will have to daily inoculate 700 persons on an average—which, fixing even one minute for each person's inoculation, would bring up the working-day to a length of nearly twelve hours! Such being the salient features of the scheme, it is not surprising that it has not received a unanimous support even in the Anglo-Indian Press. The *Pioneer* rightly points out that 'a scheme of this magnitude could, in no case, be free from difficulty,' and it mildly suggests that—it still being doubtful as to how far the people have taken kindly to inoculation—'the Government would do far better to spend their money in other ways and leave the people to their own devices.' That seems to be a very sensible suggestion and—emanating as it does from a leading Anglo-Indian newspaper—it is to be hoped that it will carry conviction to the powers that be. Viewed from any standpoint, Sir Charles's plan seems to be a gigantic mistake. In the first place, the mere fact of the thirteen districts having been affected last year necessarily leads to no presumption that there will be a recrudescence of the plague in those districts on an equally large scale in the present year. The experience of Patna and other cities in Behar, and of Benares in these Provinces, goes to show that once the disease germs have exhausted the soil in a particular locality, it is not likely to suffer from a recrudescence on any large scale. Secondly, it is not yet satisfactorily established that inoculation does, as a matter of fact, confer immunity, from the attack of the

disease on the person inoculated. At best, it renders the system but *temporarily* immune, and this too not necessarily in every case, as several instances have been known of inoculated persons having succumbed later to the disease. Thirdly, the people have nowhere taken kindly to inoculation so far, and the wholesale inoculating campaign in the Punjab, which has been resolved upon, will, we feel sure, not carry with it the sympathy and co-operation of the people, and without which the execution of the scheme will be fraught with difficulty, if not, as we apprehend, with positive danger. In other parts of the country, where people have come forward to be inoculated, 'the principal motive'—as pointed out by the Plague Commission—'has been the desire to obtain relief from the inconveniences of the Plague measures, rather than that of protecting themselves against an attack of Plague.' But a motive of this kind can only weigh with the small class of persons who have to undergo a great deal of travelling for pleasure or business; and as the bulk of our masses are home-staying beyond measure, it is highly probable that they will not look upon the proposed scheme of inoculation with anything but disfavour. We doubt if even the greatest tact and the most scrupulous caution on the part of the officials will succeed in winning the active co-operation of the people, and it would be risky indeed to count too much upon their passive acquiescence. Altogether the situation is one fraught with difficulty, if not danger, and we shall be glad indeed to find that our forecast of the future is wrongly made. As matters, however, stand at present—unless we are greatly mistaken and unless we have misread and misinterpreted the history of Plague operations during the last seven years and the disastrous results they have led to, where they have been carried on wrong lines—we feel it our duty to raise the warning voice of 'Rocks ahead.' It is for us but to raise the signal, the responsibility of steering clear of the rock of danger is the Government's, not ours."

18. The *Riyáz-i-Fáiz* (Pilibhít), of the 12th September, observes that Bisalpur is a large trading town, and that, occupying as it does a central position in respect to Faridpur, Bareilly, Pilibhít, Katra and Pawayan, it is much frequented by residents of these and other places. But the principal road leading from Pilibhít to Bisalpur is unmetalled and in a most unsatisfactory condition, so that traders and others who have occasion to visit that town are exposed to very great inconvenience, especially in the rainy weather. The District Board, Pilibhít, lately urged, in their address to the Lieutenant-Governor, the need for metalling the Bisalpur road, but nothing has been done yet in the matter.

RIYÁZ-I-FAIZ, 12th September, 1902.

Need for metalling the road between Bisalpur and Pilibhit.

ALLAHABAD:
The 23rd Sept., 1902.

PRIYA DAS, M.A.,
Government Reporter on the Native Press for the United Provinces of Agra and Oudh.

CONFIDENTIAL.] [No. 39 of 1902.

SELECTIONS

FROM THE

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I.—Politics.

(a).—*Foreign.*

Nil.

(b).—*Home.*

1. The *Kayasth Samáchár* (Allahabad), for August, says:—"Last month we wrote at length on the decision arrived at by the British Government of charging to the revenues of India the expenses incurred in the transport of the Indian troops, as well as the cost of the entertainment of the Indian princes and chiefs invited to England as our Coronation representatives, including the expenditure entailed by the magnificent reception got up by Lord George Hamilton at the India Office. Since we wrote last month, we have been gratified to find that the British Press as a body—with one or two *honourable* exceptions—has protested as emphatically against the iniquity perpetrated by the Home Government, as our Anglo-Indian contemporaries have done here. We are no less gratified to observe that several members of the House of Commons have kept up a running fire against the Secretary of State for India, putting to him night after night questions impeaching his decision, which has placed Lord George Hamilton in a most uncomfortable situation. Some of the champions of Lord George Hamilton have been trying to minimise the effect of the criticisms directed against his decision, by pointing out that the sum chargeable is not, after all, an enormous amount. The *Times*, in its attempt to shelter the Indian Secretary, recently wrote as follows:—'As various exaggerated statements have been put into circulation, concerning the amount of money to be charged upon the Indian Exchequer, in connection with the India Office reception, it may be stated that the total is not likely to exceed £7,000.' Now, in the first place, a sum of £7,000, which in Indian money means over one lakh, is by no means a small sum to be squeezed out of an impoverished, famine-stricken country like India, and in the second place it is not a question of amount but of principle which is involved in the settlement of the question. Even if the expenses amounted to ever so small a sum, we would nevertheless have a grievance, if asked to have it charged to our account, for, as pointed out by the *Pioneer*, in the passage quoted by us last month, 'the question is one of principle rather than amount.' If the reception was intended—as declared by Lord George Hamilton—to mark the commemoration of the fact 'that for the first time in the history of England, the Sovereign at the Coronation occupied the position of Lord Paramount of India,' is it not but right and proper that England should pay for the luxury of enjoying such a historic privilege and not India, which surely has had the privilege of having been governed by a number of Emperors, some of them as great as Asoka and Akbar? Surely it is not a new privilege for India to be ruled by an Emperor, for which luxury she should be called upon to pay over a lakh, especially as she is at present circumstanced. But those who made India pay for the reception of the Sultan of Turkey in 1864, for the State Ball given to him at the India Office forsooth, on the very reasonable ground that the Sultan was a Muhammadan, and that Queen Victoria was a ruler of Indian Muhammadans, might well be pardoned for fleecing us for the celebration of the occasion of the British Monarch being the Lord Paramount of India. If the matter rested here, one could swallow the pill which is bitter in spite of the gilding, but it is hard to view the situation with calmness when it is remembered that besides the £7,000 wasted over the show at the India Office, no less than a sum of £80,000 at the very lowest computation,—although the London *Daily Chronicle* says that about £140,000 is shown in the Indian Budget Estimate for 1902-03 willhave been spent over the transport and the entertainment of the Indian troops and the Coronation representatives, and all this—besides the sum of nearly half a crore to which the Delhi Darbar expenses will run up—will have to be squeezed out of the pockets of admittedly the poorest people in the world, at a time too when for years past—as tersely put by the *United India*—'destitution, disease and despair have divided their dominion' in the Indian Empire. What renders the situation still more intolerable is the extreme callousness with which Lord George

Question of the defrayal of the expenses of the Indian Coronation guests in England.

Kayasth Samáchár, August, 1902.

Hamilton views the affairs of the country whose interest he is supposed to safeguard. When asked by Mr. Caine in the House of Commons as to whether the Indian Government had been consulted in regard to charging India with the cost of the reception at the India Office, Lord George Hamilton perversely replied that 'the expenditure will be charged to the revenues of India; it is not a question of consulting the Indian Government as *the India Council is supreme*,' and he added on a later occasion that 'as to the legality of the charges there can be no doubt whatever.' The reply is so provoking that even the *Pioneer* has felt bound to remark, that 'it is answers of this kind which are calculated to do a vast amount of mischief politically, for they show a cynical indifference to Indian interests and make it appear that the Secretary of State can squander our revenues without the slightest check.' It is true that a few days later the noble Lord wanted to fortify his position by declaring that the decision in question was arrived at with absolute unanimity by all the members of the India Council, but as these gentlemen are but the nominees, pure and simple, of the Indian Secretary, they can hardly be expected to exercise any check or influence on their patron's vagaries. The whole affair thus presents a gross instance of utter indifference to Indian affairs and of an utter want of any feeling of responsibility, on the part of those who may be expected to watch our interests with circumspection and sympathy. The only redeeming feature in the situation, the solitary ray of light in the midst of cimmerian darkness, has been the support given to our view of the case by a large section of the British Press, and the searching questions addressed to the Indian Secretary by those members of the House of Commons, who take some interest in our affairs and to whom we cannot be sufficiently grateful. Messrs. Schwann, Caine, Labouchere, and Redmond have by ventilating our grievance and by bringing Lord George Hamilton to bay, done yeoman's service to our cause. Nor has all this agitation been to no purpose. For already Lord George has climbed down the lofty pedestal of 'legality' on which he had taken his stand a few days back, for we find him saying, since his first declaration, that 'a *certain proportion* of the cost will unquestionably be charged to the Indian budget.' So it has come down to a certain proportion now! We are also informed that Mr. Balfour, the Prime Minister, has written to Sir M. M. Bhownaggri to say that he is in communication with the Treasury 'with a view to obtaining, *so far as different conditions prevailing in India allow*, the same treatment as regards the expenses of the Indian guests as the Colonials.' So far so good, but we would have liked not to have been left to our own surmise as to what are the 'different conditions prevailing in India.' The outlook thus on the whole would appear to have slightly improved, though one cannot yet say for certain which way the land lies. Be that as it may, the fact of a large section of the British Press having taken up our cause will not but have its wholesome effect on all future occasions. The London *Daily News*—the premier Liberal organ—indignantly declares that 'it is mean and despicable to the last degree to charge to India the cost of entertaining the Coronation guests.' Even the *Times*—the great champion of the present Government—has studiously kept silent over the question, which in itself is a matter of deep significance. Only one newspaper of any position—the *Standard*—has attempted a miserably lame justification of Lord George Hamilton's action, on the ground that the Coronation guests were not the guests of the British people but of the India Office, and that as such there was no impropriety in charging the cost of their reception and entertainment to the Indian revenues as these were purely departmental functions! Surely sophistry could go no further, and the writer—if an Englishman—must have annihilated in himself the last spark of his innate gentlemanliness before he could set up such a hypocritical defence. The only answer—and perhaps the best—that could be given to such a plea is that which was suggested by Mr. Redmond, the present leader of the Irish Party in the House of Commons, in a question put by him to Lord George Hamilton. 'May I ask,' said Mr. Redmond, 'whether it was intimated to these Indian gentlemen, when the invitation was sent out to them that they were expected to come here as *paying guests*'? The discomfiture of the Indian Secretary was complete and for the time being he was so upset, that he could not resort to his usual cynical *non-chalance*. He could simply falter out:—'They are not paying guests.' But aren't they? Surely we know better, for does not he know best whom the shoe pinches?"

2. The *Oudh Samáchár* (Lucknow), of the 21st September, says that according to the Bombay (Native) Press, the Government of India has allotted separate sums of money to the Local Governments to meet the expenses of the guests invited to the Delhi Darbar from their respective provinces, and that the sum allotted for the Bombay Presidency is so small that it will barely suffice for the entertainment of European guests, who of course will have to be attended to first, so that the native guests will have to make their own arrangements. What is the need of inviting natives to the Darbar at all, the Bombay papers indignantly ask, if Government cannot afford to entertain them? The making of any invidious distinction between European and native guests will be open to a very serious objection. Has the conduct of the India Office in the matter of entertainment of the Indian guests to His Majesty's coronation in England affected the conduct of the Government of India? In commenting upon the above remarks of the Bombay papers, the *Oudh Samáchár* observes that there seems to be little need for holding the Proclamation Darbar. Every arrangement will be made for the ease and comfort of Europeans, and they will really have a very happy Christmas week this year owing to the Darbar festivities. Who cares for the sufferings of the people?

Oudh Samáchár, 21st September, 1902.

Treatment likely to be accorded to native guests invited to the Delhi Darbar.

3. The *Edward Gazette* (Sháhjahánpur), of the 15th September, protests against the decision of the Government of India to give precedence, at the coming Delhi Darbar, to the Lieutenant-Governor of the Punjab over other Lieutenant-Governors, simply because the Darbar will be held in that Province. The selection of Delhi as the place for holding the Coronation Darbar has been made on the ground of its having been the capital of the Moghal Emperors, and not on account of any special importance attaching to the Punjab. Precedence should really be given to Sir James Digges LaTouche, who is not only senior in service, but also rules over two provinces, which are larger in area (and population) than the Punjab. Moreover, the Punjab is still a non-regulated province and does not possess a High Court. Such being the case, the Viceroy should reconsider the matter and assign precedence at the Darbar to the ruler of the United Provinces and not to that of the Punjab.

Edward Gazette, 15th September, 1902.

Protest against the decision of the Government of India to give precedence, at the coming Delhi Darbar, to the Lieutenant-Governor of the Punjab over other Lieutenant-Governors.

4. The *Oudh Akhbár* (Lucknow), of the 20th September, suggests that, in order to enable Government servants and pensioners to have a happy time of it on the occasion of the Delhi Proclamation Darbar, Government would do well to arrange for payment to them of their salaries and pensions respectively for the month of December before the commencement of the Christmas vacation.

Oudh Akhbár, 20th September, 1902.

A suggestion to Government to pay the salaries and pensions for December next to Government servants and pensioners before the commencement of the Christmas vacation in honour of the Delhi Proclamation Darbar.

5. The *Surma-i-Rozgár* (Agra), of the 16th September, praising the blessed rule of the present Lieutenant-Governor of these Provinces, since whose assumption of the reins of Government, famine has entirely disappeared, plague has decreased in violence, and area and the plague administration has been rendered considerably milder, the police being allowed no hand in the matter, observes that it is very hard on apprentices in the district offices and courts to strike off their names from the list of candidates on their attaining the age of 25 years. When a person has once been admitted into a public office as an apprentice, it is no fault of his if he does not get a permanent billet for a long time. The Lieutenant-Governor will confer a great boon on persons whose hereditary profession is Government service, if in honour of the Coronation he removes the limit of age in favour of such apprentices in Government offices who are under 25 years of age when they are first taken into an office. A similar concession may also be made in favour of graduates who have to prosecute their studies in colleges for obtaining degrees after leaving school, the English language which is a foreign tongue to natives requiring many years to master it.

Surma-i-Rozgár, 16th September, 1902.

A suggestion to waive the limit of 25 years' age for candidates for the Public Service in honour of the Coronation in favour of apprentices in public offices and graduates.

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

Bhárat Jiwan, 22nd September, 1902.

The alleged ill-treatement of the Dowager Maharani Radha Bai of Indore by the Resident.

6. The *Bhárat Jiwan* (Benares), of the 22nd September, complains that the state of things in Indore is most unsatisfactory. The present Maharaja Holkar is the nominal ruler of the State. His Highness cannot do anything without the assent of his Diwan, and the Diwan, in his turn, cannot do anything without the sanction of the Resident. Maharani Radha Bai, a wife of the late Maharaja Tukaji Rao Holkar, and a stepmother of the present Maharaja, is still alive. At the death of Tukaji Rao she had two sons, the elder one of whom has died since. The present *régime* in Indore is disposed to deprive all the members of the ruling family of their wealth. For instance, the present Maharaja gave two lakhs of rupees to his daughter. Savitri Bai, as dower: attempts are now being made to wrest that amount from her. To say nothing of the straits to which the other relatives of the Maharaja have been reduced, no person can hear of the ill-treatment to which the Dowager Maharani Radha Bai above referred to, has been subjected without feeling great grief. During the late Maharaja Tukaji Rao's lifetime, his dear wife Radha Bai deposited Rs. 7,81,841 in the State Treasury. She received full interest on the deposit from the treasury for some years. But subsequently the payment of interest was entirely stopped on the ground that the money she had received from the late Maharaja really belonged to the State! If a woman cannot be deprived of her *stridhan*, even by her own husband, how can she be deprived of it by any other person? When Maharani Radha Bai raised a loud clamour, the Resident allowed interest on only two lakhs of rupees to be paid her, confiscating the rest of her deposit. The Maharaja is a mere cypher in his own State, the Resident and the Diwan being all-powerful. It is to be hoped that Lord Curzon, who has acquired widespread reputation for justice and impartiality, will inquire into the matter and do justice to the Dowager Maharani.

Bhárat Jiwan, 22nd September, 1902.

The Raja of Bilaspur and the Deputy Commissioner of Simla.

7. The *Bhárat Jiwan* (Benares), of the 22nd September, on the authority of the *Simla News*, says that Raja Bijaya Chand of Bilaspur in the Simla district is a very able, clever and experienced chief. The Punjab Administration Report bears testimony to his capacity to manage the affairs of his State satisfactorily. When he was invested with power by Government, he appointed a Council to help him in the administration. In a murder case two persons were arrested and put on their trial before the Council which discharged them. Subsequently the men quarrelled with each other and openly accused each other of the murder referred to above. The Raja then himself took up the case and again made an inquiry with the result that both of them were convicted and sentenced to death. The Raja forwarded the records to Mr. Meredith, the then Deputy Commissioner of Simla, who confirmed the sentence. When the convicts ascended the scaffold at the time of their execution, they declared that the members of the Council were corrupt and had discharged them on payment of so much money and gold. The matter came to the notice of the Raja who suspended the members after making an inquiry. Later on the Deputy Commissioner visited the State, and the Raja fully explained matters to him. The Deputy Commissioner then had a private interview with the members, sent for the Raja and presented to him for signature a draft order reinstating the members in their posts. But the Raja declined to sign the draft order. On this the Deputy Commissioner ordered the members to resume their work. The Raja was highly annoyed and proceeded on a pilgrimage to Benares. In the meantime Sir Mackworth Young, the late Lieutenant-Governor, reported the Raja to the Foreign Office for frequent absence from his State and recommended his removal from the *gaddi*. The Raja waited on His Honor and gave a full explanation showing His Honor Mr. Meredith's draft order above referred to. Sir Mackworth Young was satisfied with his explanation and withdrew his report to the Foreign Office, and there the matter ended. It is to be regretted that misunderstandings between native chiefs and Residents or other Government officers are now of frequent occurrence. Lord Curzon, who is overhauling the whole system of Indian administration, would do well to improve the relations between the Indian chiefs and British political officers.

IV.—Administration.

(a).—*Judicial and Revenue.*

8. The *Riyáz-ul-Akhbár* (Gorakhpur), of the 16th September, says that it would appear from the *Zamíndar-wa-Káshtkár* that the Board of Revenue has lately discontinued the practice of receiving appeals and revisions sent through the post-office. It is very hard on landholders and cultivators to force them to go all the way to Allahabad to present their applications. The Board is not justified in imitating the High Court in the matter, inasmuch as the High Court has to deal with cases which involve important questions of law and in which the subject-matter is generally of great value, while on the other hand the rent suits of small value and other such trivial cases come up before the Board. It is not advisable to require the parties to such trivial cases to undergo the trouble and expense of a journey to Allahabad.

Riyáz-ul-Akhbár, 16th September, 1902.

Discontinuance by the Board of Revenue in the United Provinces of the practice of receiving appeals and revisions sent through the Post-office.

(b).—*Police.*

9. The *Advocate* (Lucknow), of the 21st September, publishes the following communication over the signature of Sam Brown:—"We have already given it as our opinion that the Inspector-Generalship should be reserved for a Covenanted Civilian and that he ought to be a European, at any rate in these Provinces where the experience of a Parsee head of a Department has been anything but happy to the people concerned. The pay attaching to the office (*viz.*, Rs. 2,500) is not inadequate, considering that in addition to his pay he draws the usual travelling allowance and ten rupees *per diem* as halting allowance whenever he is away from headquarters, which is very often. But as Commissioners are *ex-officio* Deputy Inspectors-General, it is but fair that the Inspector-General should draw at least the same pay as a Commissioner does. We would therefore fix it at Rs. 3,000, reserving it only for Commissioners of marked administrative ability. The existing number of his Deputies is sufficient, but their pay is by no means adequate. The first draws pay at the rate of Rs. 1,500, the second at Rs. 1,200, and the third (railway) at Rs. 1,000 per month. The first Deputy should be given the pay of a 2nd grade Collector; the pay of the second Deputy should be raised to Rs. 1,500; and that of the third should certainly be higher than that of a first grade District Superintendent of Police and should therefore be Rs. 1,200. As was indicated in our first article, the present method of recruitment for the Gazetted ranks is far from satisfactory. Complaints against the police are loud and numerous. There is not a district where the vagaries of the police do not form the subject of serious comment. Public opinion is agreed that the police, generally speaking, are *a bad lot*. It is a common saying in this country that a policeman should on no account be trusted. What gives the police this bad name will be considered in another article. It will suffice here to say that the police force of a district is what its Superintendent makes it. It is of the utmost importance that the Superintendent should be an officer in whom the people for whose protection he holds his office, could have the fullest faith and the most absolute trust. Is it really so? It must be sorrowfully admitted that it is not so. The European police officer, to quote the words of a Judicial officer of these Provinces, ought to be the first person to whom any one oppressed by the subordinate police would naturally resort for help, but unfortunately in many districts he is the last person whose protection a villager would dream of invoking against a policeman. There is no doubt that the efficient management of the police is the most difficult duty which a European officer is called upon to perform in this country. For this purpose we want the very best men available; but the fact remains that the present system does not secure the right sort of men.

Advocate, 21st September, 1902.

Police reform.

Let us, for a moment, examine the duties and responsibilities of the District Superintendent of Police who is at the head of the police force employed in a district. He is, in the language of the *Police Manual*, responsible that the

duties devolving upon them shall be properly and efficiently performed; that the discipline of the force shall be maintained; that orders of Judicial or other competent authority shall be promptly and correctly obeyed; and that the subordinate officers and constables shall be at their posts. It is his duty to give the Magistrate of the District the earliest and fullest information of all that occurs, in order to secure his advice and assistance; to see the Magistrate once during the day, and on receiving the express report of a grave heinous offence to send to the Magistrate intimation thereof; to make his cold weather tour in company with the District Magistrate that he may receive any suggestions the latter may make relative to the disposition of the force, police buildings or other matters. He is required to know sufficient drill to command and teach his officers and men (including those of the mounted police force), train in police duties and law and drill, clerk-constables as well as any newly-joined and unpassed Assistant Superintendents posted under him, and see that the Assistant learns the details of office work and of the Reserve Inspector's duties; carefully examine and supervise all cases about to be sent up for trial daily; and hear all police diaries and special diaries received from every police station. The instructions regarding the duties of the different grades of the police services cover nearly 700 pages of the *Police Manual*. The District Superintendent of Police has of course to know these rules thoroughly in order to be able to exercise an effective control. Thus District Superintendents themselves have to learn a good deal before they can properly supervise. Do they know their work sufficiently well? We shall let the head of the Police Department answer the question. The Inspector General of Police in his administration report for 1901 is not altogether satisfied with the inspection notes recorded by District Superintendents, who do not see whether any defects brought to light in previous inspections have been remedied. Mr. Brereton writes :—'Too much attention is paid to comparing the figures of two years and insufficient attention to the instruction of the men in the duties of each as regards the detection and the prevention of crime. District Superintendents should remember that when they inspect stations, they are also inspecting the Inspector's work, that it is the Inspector on whom they have to rely principally for the instruction of their men, and that if they are ignorant of the proper methods of work, the subordinate grades are hardly ever likely to learn them. Much labour has been expended in the past year in explaining what those methods are, but until all District Superintendents have themselves learnt thoroughly and taught their Inspectors, and they in their turn have passed on the instruction down the line, no material improvement can be effected. Much more can be done by frequent visits to stations and the thorough thrashing out of particular points than is gained by the present system of sitting down at each station in turn to answer from beginning to end the long string of questions which are set down for guidance in the Inspection Book.'

The pay and allowances given to District Superintendents are, in our opinion, sufficient. The present system of grade promotion by the rule of seniority is, on the whole, the best. With regard to appointment of Assistant Superintendents, we think no European who has not resided in the country for at least three years, and who does not thoroughly know the vernacular of the province to which he is attached and who has not had an English University training, should be eligible for appointment. A certain number of these appointments should be reserved for Covenanted Civilians, and some for educated natives. If one-third of the Assistant Superintendentships go to each of the above classes, the division would not be an unfair or improper one. We would let the natives in the different ranks of the public service, police included, who have shown a special aptitude for either detective or executive work, compete for these prize appointments. A thorough knowledge of English and of the Vernacular spoken by the people, and the faculty of studying human character should be insisted on in all the minor candidates. We have no doubt many men of education, integrity and culture will be forthcoming as candidates.

(c).—Finance and Taxation.

Nil.

(d).—Municipal and Cantonment Affairs.

10. The *Nasím-i-Agra*, of the 23rd September, complains that the small masonry drains which the Municipal Board lately constructed in the beds of big nallas at Agra at a cost of about Rs. 40,000, borrowed (from Government), have already been swept away by floods, and that the result is that the nallas are again to be found as dirty and filthy as ever. They are a standing source of danger to the public health, especially as plague is raging so virulently in several towns. Their condition is most unsatisfactory and disgraceful from a sanitary point of view, and the District Magistrate and the Commissioner would do well to inspect them once, and see for themselves how dirty water stagnates in them. Again, the arrangements for lighting the native parts of the town are also very unsatisfactory, while the cantonments are properly lighted. In the time of the late native Secretary to the Municipal Board, the street-lighting cost Rs. 9,000 a year, whereas it has now been reduced to Rs. 5,000 only, and the result is what might be expected. Agra is a big town, and Rs. 10,000 would not be too much for properly lighting it.

Nasím-i-Agra, 23rd September, 1902.

Complaint regarding the unsatisfactory condition of the principal drains, and the lighting arrangements at Agra.

(e).—Education.

11. The *Oudh Samáchár* (Lucknow), of the 21st September, referring to the Universities Commission's Report and Dr. Guru Das Banerji's Note of Dissent, observes that Dr. Banerji's Note fully represents native public opinion, and Government would do well to treat it as such, and not as his own individual opinion. Both the Commission and Dr. Banerji are for improving the nature of the high education imparted in the colleges. But the exclusion of the sons of the middle class from the benefit of high education, by raising the college fees will not improve the tone of high education. The bare fact of a student being wealthy will not make him a good scholar, unless he possesses good talents and aptitude for receiving high education. There is no need for restricting high education to well-to-do persons only by raising the college fees in order to turn out better graduates; but the true remedy is to provide for, and insist on better education being given in colleges. Again, what necessity is there for abolishing the second grade colleges? These colleges prepare students up to the F.A. standard which is the required educational qualification for students desiring to prepare for Law, Engineering and Medical examinations. What is the harm if private colleges take no aid from Government and charge students small or no fees, if they do the work efficiently enough? If Government colleges suffer from competition with private colleges which charge smaller fees, let the former be provided with such excellent staff, apparatus, &c., as may attract a larger number of students. It is a good proposal to raise the standard of the Entrance examination, but this object will not be gained by increasing the number of text-books which the students will hardly find time to go through, and they will largely depend on keys and other aids to get through the examination. Cramming should be put down by all means; but this should be done from the very lowest school classes in which students are not properly trained and grounded. As regards the residence of college students, if the colleges provide suitable hostels, all outside students will be right glad to reside in them. The Director of Public Instruction should on no account be given absolute power in disaffiliating a college, but the latter should in all cases be entitled to appeal to the Syndicate (Senate). The Commission's recommendation to require colleges to have no professors who have not received training at the hands of Europeans, will simply spell ruin to many a college, and should never be adopted

Oudh Samáchár, 21st September, 1902.

The Universities Commission's recommendations.

12. The *Hindi Hindosthán* (Kálákankar), of the 20th September, observes that it may be alleged, without fear of contradiction, that the Marwari element prevails among the first-class native traders in this country. There are many big Marwari traders in Calcutta and Bombay, but few of them have received education. They keep their account-books and carry on their correspondence in the Marwari character. One of the principal causes of the unpopularity of education among the Marwaris in Calcutta is that instruction is given only in

Hindosthán 20th September, 1902.

The establishment of a school by the Marwaris of Calcutta for the education of their sons.

English and Bengali in the schools in that city. But it would appear from the *Behar Times* that the Marwaris in Calcutta have lately established a school in which English, Hindi and Sanskrit are taught, and arrangements have also been made for religious instruction. The editor expresses satisfaction that the great Indian mercantile community have turned their attention to education, and hopes that they will adopt the use of the Nagri character, which is very simple and unambiguous.

(f).—Agriculture and questions affecting the land.

Nil.

(g).—General.

EDWARD GAZETTE, 15th September, 1902.

A suggestion for the appointment of a competent Muhammadan Member of the Provincial Legislative Council.

13. The *Edward Gazette* (Sháhjahánpur), of the 15th September, observing that ever since the system of appointing some members of the Legislative Council in the United Provinces by election has been introduced, not a single Muhammadan has obtained a seat on the Council by election, remarks that this clearly shows that the principles of administration, which the Congressists advocate, cannot work fairly in the interests of all classes in this country. The writer then mentioning the names of the various Muhammadan gentlemen who were nominated by Government itself to the Council, from time to time, says that the selection of the Hon'ble Nawab Muhammad Faiyaz Ali Khán for membership to the Council was very unsatisfactory. When during the later portion of his rule, a great hue-and-cry was raised as to Sir Antony MacDonnell being hostile to Muhammadans, he shrewdly admitted another Musalman to the Council, in order to conciliate the Muhammadan community. But this gentleman too failed to do any service to his co-religionists. Neither of these two Muhammadan members put a single question to Government on the subject of the Hindi Resolution which had been strongly condemned by the Muhammadans, and even by the right-thinking portion of the Hindu community. These members did not say a word even against the provisions of the Tenancy Bill. They are therefore in no way representatives of the Muhammadans, though they enjoy a very high social position by reason of their wealth. The time for the reappointment of members is now at hand, and the writer would earnestly request the present Lieutenant-Governor to nominate such a Muhammadan gentleman as a member of the Council, who, by his education, experience, &c., may really be fit to represent and safeguard the political and other interests of the Muhammadan community in the Council. The writer then mentions Nawab Mohsin-ul-Mulk, Nawab Mushtaq Husain, Nawab Fateh Nawaz Jung Maulvi Saiyid Mehdi, Haji Muhammad Ismail Khan, Mr. Hamid Ali Khan, Barrister-at-law, and Maulvi Muzmil Ullah Khan as gentlemen well qualified to represent the interests of the Muhammadans in the Council, and asks Government to nominate any one of them thereto.

V.—LEGISLATION.

Nil.

VI.—RAILWAY.

ROHILKHAND GAZETTE, 16th September, 1902.

A complaint against the lady ticket collector at the Bareilly railway junction station.

14. The *Rohilkhand Gazette* (Bareilly), of the 16th September, complains that the lady ticket collector at the Bareilly railway junction station unnecessarily harasses *parda-nashin* ladies seated in the native female compartment, compelling them to get out and obtain their tickets from their male relatives seated in other compartments, and to have them checked by her. The fact of the matter is that male passengers accompanying lady passengers generally keep the latter's tickets with them for greater safety. When ticket collectors come to check their tickets, they show them those belonging to their ladies also, telling them that the latter are seated in the female compartment. This practice has hitherto worked quite satisfactorily, and no departure from it seems necessary. If, however, the tickets of female passengers must be checked individually and on the spot, the

best course will be to check their tickets just as they take their seats in the compartment and their male companions are still standing at the door of the compartment.

15. The *Gauhar-i-Hind* (Najibabad), of the 19th September, says that a native ticket-collector, while lately collecting tickets at the Najibabad railway-station, found some coolies travelling without tickets or passes. He consequently detained them, but in the meanwhile a "sahib" (European) passenger came up and wanted the coolies to be released. The ticket-collector, however, refused to release them without the permission of the station-master. The European could not, of course, brook a refusal from a native, and he at once commenced striking the ticket-collector with a stick, which being seized by the ticket-collector, he took to kicking and slapping him freely until the latter fell on the ground, and was rescued by the station-master and others. Enquiries are now being made into the matter, and the writer hopes that the Traffic Superintendent will do all in his power to bring the offender to book.

GAUHAR-I-HIND, 19th September, 1902.

Assault on a native ticket-collector by a European passenger at the Najibabad railway-station.

VII.—POST OFFICE.

Nil.

VIII.—NATIVE SOCIETIES AND RELIGIOUS AND SOCIAL MATTERS.

16. The *Oudh Samáchár* (Lucknow), of the 21st September, is glad to notice that the Commissioner of the Benares Division has been pleased to cancel the order, which the District Magistrate had issued, on the occasion of the last *Rathyatra* procession at Ghazipur, directing the processionists to stop all music within twenty yards of the mosques situated along the route, and has given permission to Hindus to have music played without interruption. The editor asks the District Magistrate why he disapproved of music and issued the injunction, hurting thereby the feelings of Hindus.

OUDH SAMÁCHÁR, 21st September, 1902.

Orders of the District Magistrate regarding music in connection with the late Ashpatra procession at Ghazipur cancelled by the Commissioner.

IX.—MISCELLANEOUS.

17. The *Oudh Samáchár* (Lucknow) of the 21st September, referring to the increasing virulence of plague at Cawnpore, and to the *Cawnpore Gazette's* complaint as to half-burnt corpses being thrown into the Ganges, remarks that this is a very objectionable practice, and is calculated to increase the disease in the town, and also to spread it to villages situated on the banks of the river. The Municipal Board ought to see that dead bodies are promptly removed from their houses, and that no half-burnt corpses are thrown into the river, itself supplying wood for the purpose of cremation, if necessary.

OUDH SAMÁCHÁR, 21st September, 1902.

Plague at Cawnpore.

18. The *Advocate* (Lucknow), of the 18th September, says:—"Truly caste has been the bane of India. On the one hand, it has demoralised the Indian people and made it impossible to socially unite them and to create in them a true national feeling; on the other, it is demoralising the administration of the country and the officers of the British Government who are foremost in condemning the caste system. There has not of late been any more glaring instance of injustice done to Indian medical men than in the employment of the staff of doctors for the wholesale inoculation of the people of the Punjab. In the despatch of the Punjab Government to the Government (of India?) a preposterous statement was made to the effect that the people would like more to get themselves inoculated by English doctors than by Indian doctors, and thus an attempt was made to deprive the Indian medical practitioners of all chances of getting themselves employed. With a view to support the statement, it was alleged in the despatch that even *parda-nashin* ladies would prefer to be inoculated by English doctors rather than by Indian medical officers! This was a preposterous statement and the whole Vernacular Press, notably that conducted by Punjabi Muhammadans among whom the *parda* is very strict, gave a direct lie to

ADVOCATE, 18th September, 1902.

Rejection of the application of a Punjabi M. D. of the Edinburgh University by the India Office for the post of a doctor for plague duty in the Punjab.

the statement, and warned the Government against making any such dangerous experiment. But the Government, when it once makes up its mind on any subject, seldom changes it. It appears to be the settled policy of the Government that in the plague campaign all emoluments should be reserved for the medical men of British medical schools. A work which could be accomplished here by Assistant Surgeons at half the estimated amount has been reserved for men imported from England, men who do not know a word of the language of the people. But we never suspected that caste considerations would so guide the policy of the Government of the Punjab that they will not agree even to the employment of Indian medical graduates of the British Universities, or that, on their behalf, the India Office people will point-blank tell Indian candidates that because they happen to be Indians their applications cannot be entertained. The following extract from the letter of Dr. Wallace to his paper, the *Indian Medical Record*, will be read with feelings of indignation at the narrow and selfish policy which has actuated the decision of the Government in this matter :—

'A very gentlemanly young Indian, a native of the Punjab, who is an M. D. of the Edinburgh University and D. P. H., Cambridge, and who has resided in Great Britain for seven years, told me that a few days before having seen an advertisement for Plague doctors for India in the *British Medical Journal*, he applied to the India Office for one of the appointments, and asked for the information which the advertisement stated could be got from the India Office. He was not furnished with the 'information,' but was told in reply that 'if the Government needs your services you will be written to.' He thereupon called on Mr. Holderness (late of the North-Western Provinces, India, and now Secretary in the Revenue Department of the India Office) armed with letters of recommendation from two leading London Sanitarians and from Sir Antony MacDonnell, late Lieutenant-Governor of the North-Western Provinces. Mr. Holderness informed this gentleman that he had all the necessary qualifications, but that the India Office intended employing *only pure Europeans*, and that he could not be given one of the vacant plague posts in India. He urged that he had a special sanitary diploma from the University of Cambridge, and that he had worked for two years in England as a Health Officer and had done special work as a bacteriologist, and that his abilities were testified to by two of London's leading sanitarians. He urged also that he was a native of India, and of course was better able than a European to deal with his countrymen, as he knew their language and understood their feelings in every way. He urged also that he held scientific European diplomas of equal value with his European co-seekers for work in India. Mr. Holderness was inexorable, and said that the natives of India could not and would not get one of the Indian appointments. This gentleman's name is held on the British Medical Register of 1902 as Mohan Lal Dhingra, M. D., Edinburgh University, (Honours), 1898, D. P. H., Cambridge University, 1898. He has studied in the University College, London, and in the Edinburgh University. He is also a Member of the Sanitary Institute of London.

'With these facts stated, I ask is this just, right or politic? And again, I ask am I right or wrong in condemning the India Office and the Government of India for such and many similar acts of gross injustice?'

Dr. Wallace's indignation at this piece of gross injustice is justified; the feeling will be shared by all fair-minded Englishmen, who will see that it is these racial considerations that with all its good intentions make the Government of India so unpopular."

HINDOSTHAN, 24th September, 1902.

Encouragement of inoculation by Raja Rampal Singh of Kalakankar in the Partabgarh district.

19. The Hindi *Hindosthán* (Kalakankar), of the 24th September, says that Raja Rampal Singh of Kalakankar is equally anxious to improve the material condition of the people in his estate and to look after their health. On the one hand, he has established indigo factories and carries on sericulture, while, on the other, he has opened two charitable dispensaries where hundreds of patients receive medicine free every day. Lately he has sent for Dr. Ranjit Singh to make plague inoculations in his estate. The Raja who got himself inoculated some months ago, again underwent the operation at his Kalakankar dispensary on the 21st September. His example had the desired effect: 51 persons readily presented themselves for inoculation the same day. On the 22nd September 83 persons and on the 23rd idem 71 persons were inoculated. It is very gratifying to see people, who but the other day dreaded even the mention of the word inoculation, gladly undergoing the operation in large numbers. When Dr. Ranjit Singh has inoculated the inhabitants of Kalakankar, he will proceed to Dharupur for the same purpose. Other taluqdars should follow the example of Raja Rampal Singh and encourage inoculation among their ryots in the same way.

20. The *Rohilkhand Gazette* (Bareilly), of the 16th September, complains that at the ghâts where Hindu ladies bathe in a river, Kanjars, Bhangis and men of other such classes that habitually commit crimes on river-banks, take their stand in the river at a short distance from bathers and keep making holes into the bed of the river with the sticks they carry, so that any ornaments, &c., that happen to fall from the bodies of the bathers flow down into the holes and are quietly taken possession of by these men. These rogues, the writer hears, sometimes commit far more serious offences. It is said that they dive into the river, and seizing a bathing woman by her legs, secretly drag her beneath the water to a distance, and robbing her of her ornaments, put an end to her life. There should be fixed ghâts for the bathing of women, and police guards should be placed there.

Need for the protection of female bathing-ghats on the banks of rivers.

ROHILKHAND GAZETTE, 16th September, 1902.

ALLAHABAD:
The 30th Sept., 1902.

PRIYA DAS, M.A.,
Government Reporter on the Native Press
for the United Provinces of Agra and Oudh.

CONFIDENTIAL.] [No. 40 of 1902.

SELECTIONS

FROM THE

NATIVE NEWSPAPERS

Published in the UNITED PROVINCES OF AGRA & OUDH

Received up to the 4th October, 1902.

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No.	Name.	Locality.	Name of publisher.	Circulation.
	ENGLISH.			
	Monthly.			
1	Central Hindu College Magazine.	Benares	Babu Thákur Dás ...	300 copies.
2	Káyasth Samáchár ...	Allahabad	Munshi Durgá Prasád ...	1,000 „
	Twice a month.			
3	Agra Commercial Messenger	Agra	Pandit Nand Kishor Sharmá ...	200 „
	Weekly.			
4	Express	Lucknow	Munshi Siddiq Ahmad ...	600 „
	Twice a week.			
5	Advocate	Lucknow	Gangá Prasád Varmá ...	1,100 „
	Thrice a week.			
6	Hindosthán	Kálákánkar (Partábgarh) ...	P. N. Chatterjee	200 „
	ANGLO-URDU.			
	Monthly.			
7	Muhammadan Anglo-Oriental College Magazine.	Aligarh	Mr. L. Tipping	600 copies.
	URDU.			
	Monthly.			
8	Al Islám	Allahabad	Hakim Ahmad Husain ...	750 copies.
9	Árya Bandhu ...	Meerut	Polo Rám	700 „
10	Árya Patra	Bareilly	Shivabarat Lál	900 „
11	Árya Samáchár ...	Meerut	Pandit Murli Dhar ...	475 „
12	Bahr-ul-Ulúm ...	Khatauli (Muzaffarnagar) ...	Lálá Mitra sen Jaini ...	...
13	Bhárat Bhúshan ...	Meerut	Lala Ganga Saháya ...	...
14	Dil Árám	Bulandshahr	Naubat Rai	...
15	Hamdard-i-Qaum Vaishya	Meerut	Raghubir Singh	700 copies.
16	Jalbáb-i-Námús ...	Lucknow	Munshi Muhammad Yusuf ...	...
17	Lucknow	Lucknow	Mahádeva Prasád Varmá ...	100 copies.
18	Magazine-i-Hind ...	Meerut	Babu Rám	200 „
19	Mazhar-ul-Islám ...	Moradabad	Qazi Mazhar Qayyúm ...	100 „
20	Muraqqa-i-Alam ...	Hardoi	Hakím Muhammad Ali Khán...	300 „
21	Mushir-i-Rozgár ...	Meerut	Muhammad Abdul Wahid ...	...
22	Názim-ul-Hind ...	Meerut	Shád Varmá	...
23	Oudh Review ...	Lucknow	Rámji Dás Bhárgava ...	508 copies.
24	Satopkári	Bareilly	Babu Ramdhan Dás ...	...
25	Vaishya Hitkárí ...	Meerut	Banársi Dás	900 copies.
26	Zamíndár-wa-Káshtkár ...	Bijnor	Muhammad Khalil-ur-Rahman	700 „
	Twice a month.			
27	Akhbár-i-Imámia ...	Lucknow	Mir Ábid Ali	340 copies.
28	Khurshed-i-Nánpárá ...	Nanpárá (Bahraich) ...	Maulvi Yahiya Ali... ...	200 „
29	Mukhbir-i-Hind ...	Meerut	Muhammad Fázil ...	250 „
30	Muraqqa-i-Tasawwur ...	Fatehpur.	Pandit Murli Dhar ...	250 „
31	Roznámcha-i-Qaisari ...	Allahabad	Lala Jageshwar Dayál ...	600 „

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No.	Name.	Locality.	Name of publisher.	Circulation.
	Thrice a month.			
32	Kanauj Punch ...	Kanauj (Farukhabad) ...	Bhaggu Khán	400 copies.
33	Kárnámah	Lucknow	Maulvi Muhammad Yaqúb ...	150 „
34	Mufid-i-Am	Agra	Qádir Ali Khan	45 „
	Weekly.			
35	Agra Akhbár... ...	Agra	Khwájá Siddiq Husain ...	700 „
36	Ain-ul-Akhbár ...	Moradabad	Muhammad Munawwar Husain	200 „
37	Akhbár-i-Álam ...	Meerut	Muqarrab Husain Khán ...	150 „
38	Al Bashír	Etáwah	Muhammad Bashir-ud-din ...	550 „
39	Aligarh Institute Gazette	Aligarh	Muhammad Mumtáz-ud-din ...	120 „
40	Anjuman-i-Hind ...	Lucknow	Lálá Bishun Lál	500 „
41	Awáza-i-Khalq ...	Benares	Lálá Gulab Chandra ...	...
42	Cawnpore Gazette ...	Cawnpore	Harnám Singh	500 copies.
43	Colonel	Moradabad	Pandit Banwári Lál Misra ...	145 „
44	Dabdaba-i-Sikandari ...	Rámpur	Muhammad Husain Khán ...	300 „
45	Edward Gazette ...	Sháhjahanpur	Saiyad Mukhtár Ahmad ...	...
46	Etáwah Punch ...	Etáwah	Maulvi Saiyad Sádiq Husain...	150 copies.
47	Gauhar-i-Hind ...	Najibabad (Bijnor) ...	Shiva Náráyan	200 „
48	Hindustáni	Lucknow	Gangá Prasád Varmá ...	500 „
49	Jádu	Jaunpur	Hafiz Abdur Rahman ...	...
50	Jám-i-Jamshed ...	Moradabad	Qázi Jamshed Ali ...	100 copies.
51	Káyasth Hitkári ...	Agra	Ahmad Husain	375 „
52	Liberal	Azamgarh	Qudrat Ali Khán	275 „
53	Naiyar-i-Ázam ...	Moradabad	S. Ibn Ali	250 „
54	Nasím-i-Agra ...	Agra	Bireshwar Sanyál ...	125 „
55	Nasím-i-Hind ...	Fatehpur	Muhammad Karim Bakhsh ...	150 „
56	Nizám-ul-Mulk ...	Moradabad	Qázi Fahim-ud-din ...	159 „
57	Oudh Punch	Lucknow	Sajjád Husain	200 „
58	Police News	Meerut	Muqarrab Husain Khán ...	400 „
59	Rahbar	Moradabad	Pandit Pratáp Krishna ...	400 „
60	Riyáz-i-Faiz	Pilibhít	Munshi Dál Chand ...	215 „
61	Rohilkhand Gazette ...	Bareilly	Abdul Aziz	400 „
62	Roz Afzun	Bareilly	Mir Mahmud Ali	...
63	Sahífa	Bijnor	Munshi Faiz-ul-Husain ...	450 copies.
64	Shahna-i-Hind ...	Meerut	Ahmad Hasan Shaukat ...	350 „
65	Sitára-i-Hind ...	Moradabad	Pandit Banwári Lál Misra ...	125 „
66	Surma-i-Rozgár ...	Agra	Itrat Husain	200 „
67	Tafríh	Lucknow	Rámji Dás Bhárgava ...	800 „
68	Tohfa-i-Hind	Bijnor	Sakháwat Husain ...	400 „
69	Urúj	Bijnor	Naím-ul-lah	300 „
	Twice a week.			
70	Har Rozah Akhbár ...	Lucknow	Hasan Afzal	...
71	Riyáz-ul-Akhbár ...	Gorakhpur	Saiyid Riyáz Ahmad ...	400 copies.
	Daily.			
72	Oudh Akhbár... ...	Lucknow	Munshi Shiva Prasád ...	650 „

Quarterly list of newspapers—(concluded).

No.	Name.	Locality.	Name of publisher.	Circulation.
	URDU-ARABIC.			
	Monthly.			
73	Al Bayán	Lucknow	Maulvi Abdullah Al Imád ...	...
	URDU-HINDI.			
	Monthly.			
74	Arya Darpan	Sháhjahánpur	Munshi Bakhtáwar Singh ...	...
75	Ját Hitkárí	Agra	Hoti Lál	350 copies.
	HINDI.			
	Monthly.			
76	Bhárat Sudashá Pravartak	Farukhabad	Pandit Ganesh Prasád ...	375 copies.
77	Bráhman	Cawnpore	Mangal Datt Misra ...	...
78	Devanágri Gazette ...	Meerut	Lálmani	100 copies.
79	Garhwál Samáchár ...	Lansdowne (Garhwal) ...	Girija Datt Naithani ...	...
80	Hindi Pradíp	Allahabad	Bálkrishna Bhatta ...	150 copies.
81	Jásús	Gahmar (Gházipur) ...	Gopál Rám	1,000 „
82	Kánya-Kubj Hitkári ...	Cawnpore	Pandit Gur Dayál Shukul ...	1,000 „
83	Káyasth Kul Bháskar ...	Etáwah	Babu Vishun Charan ...	...
84	Nátya Patra	Allahabad	Dewaki Nandan	200 copies.
85	Nigamágam Chandriká ...	Muttra	... ...	...
86	Rasik Mitra	Cawnpore	Monohar Lál Misra ...	500 copies.
87	Sanádhyopkárak ...	Agra	A Committee of Sanádhya Bráhmans.	300 „
88	Sanátan Dharm Patáká ...	Moradabad	Pandit Rám Swaráp ...	1,530 „
89	Saraswati	Allahabad	Babú Chintámani	600 „
90	Shri Gopál Patriká ...	Lucknow	Babu Kundan Lál... ...	250 „
91	Vánijya Sukhdáyak ...	Benares	Babu Jagannáth Prasád ...	...
92	Vasundhara	Lucknow	Jwálá Parsád Sharmá ...	500 copies.
93	Ved Prakásh	Meerut	Pandit Tulsi Rám	350 „
94	Vyápár Engine ...	Farukhabad	... ...	
	Twice a month.			
95	Almora Akhbár ...	Almora	Munshi Sadánand Sanwál ...	164 copies.
96	Bhárat Prakásh ...	Moradabad	Pandit Banwári Lál Misra ...	28 „
97	Rájpút	Agra	Rájpút Madhyastha Sabhá ...	1,550 „
	Weekly.			
98	Árya Mitra	Moradabad	Pandit Rám Náráyan ...	300 copies.
99	Bhárat Jíwan ...	Benares	Rám Krishna	1,500 „
100	Khichri Samáchár ...	Mirzapur	Mádho Prasád	Very small.
101	Oudh Samáchár ...	Lucknow	Babu Dhyán Singh ...	800 copies.
102	Prayág Samáchár ...	Allahabad	Rám Gopál	350 „
	Daily.			
103	Hindosthán	Kálákankar (Partábgarh) ...	Pandit Bachnesh Misra ...	250 „

I.—Politics.

(a).—Foreign.

Nil.

(b).—Home.

Almora Akhbar, 29th September, 1902.

The Delhi Darbar.

1. The *Almora Akhbár*, of the 29th September, referring to the exhibitions which will be held in connection with the coming Delhi Darbar and National Congress, advises native noblemen and gentlemen not to view these exhibitions as a mere *tamasha*, but to profit by them and endeavour to improve the Indian arts and industries.

Al Bashir, 23rd September, 1902.

Native officials in the United Provinces invited to the coming Delhi Darbar.

2. *Al Bashir* (Etáwah), of the 23rd September, mentioning the names of the various classes of native officials who have been invited from the United Provinces as guests to the coming Delhi Darbar, does not see why no Deputy Magistrate in the Irrigation Department has received an invitation. The position of Deputy Magistrates is higher than that of Assistant Engineers in the Irrigation Department, and there is no reason why the former class should have been ignored when one of the latter has been invited. The authorities will do well to rectify this error.

Devanágri Gazette, 25th September, 1902.

The Delhi Darbar and the newspaper editors.

3. The *Devanágri Gazette* (Meerut), of the 25th September, observes that a few newspaper editors have been invited to the Delhi Darbar, and that all their expenses will be paid by Government. The editor wants to know if any other editors proceed to Delhi at their own expense, whether or no they will be allowed seats in the Darbar and any hospitality will be shown to them. Again, now that the Viceroy has publicly declared his intention of holding the Delhi Darbar, preparations are being pushed forward and invitations have been issued, it is highly impolitic to protest against the holding of the Darbar, as has been done in some quarters. What is wanted is that Lord Curzon should be advised to immortalize the Coronation Darbar and his own name by making some important concessions to the people on the occasion.

Gauhar-i-Hind, 26th September, 1902.

A suggestion for inviting Harbans Singh, a *Rais* in the Bijnor District, to the coming Delhi Darbar.

4. The *Gauhar-i-Hind* (Najibabad), of the 26th September, cannot understand why Rai (*sic*) Harbans Singh of Sahanpur in the Bijnor district, has not been invited to the coming Delhi Darbar. He belongs to the most ancient, respectable and loyal family in the district, and the editor hopes that the District Magistrate will see his way to recommending him to Government.

Agra Akhbár, 28th September, 1902.

Intended publication by the editor of the *Agra Akhbár* of a book treating of His Majesty's Coronation and the Delhi Darbar.

5. In a small pamphlet circulated with the *Agra Akhbár*, of the 28th September, the editor states that he will publish a book entitled the *Murraqqa-i-Tájposhi*, i. e., the Scrap-book of the Coronation, which is being compiled by Maulvi Saiyid Amjad Ali Ashahri. The book will contain cuttings, both in prose and verse, from Urdu newspapers and periodicals treating of the Coronation of His Majesty King-Emperor Edward VII in England on the 9th August and of the coming Coronation Darbar at Delhi. The cuttings will be arranged in proper order by the compiler. The book will serve as a good memorandum of the Coronation and bear witness to the loyalty and enthusiasm displayed by Indians on such a great and memorable occasion. The Government of India has been pleased to invite the editor to the Delhi Darbar for which he will always be thankful. When Her late Gracious Majesty Queen-Empress Victoria commenced the study of Urdu, she took in and read his periodical entitled the *Zamánah*, which has become defunct since. The editor will present His Majesty with a copy of his *Murraqqa-i-Tájposhi*.

6. The *Almora Akhbár*, of the 29th September, says that native soldiers vie with each other in the battlefield in advancing to meet the enemy. They prefer death to disgrace. But their bravery has not yet been fully appreciated by Government. At present they cannot rise to a higher rank than that of Subadar-Major. But it is a matter of satisfaction that His Royal Highness the Duke of Connaught is diposed to recommend natives for promotion to higher offices in the army, and that Lord Roberts will support the recommendation. Such a measure will give a great impetus to the loyalty and bravery of natives.

ALMORA AKHBÁR, 29th September, 1902.

His Royal Highness the Duke of Connaught's desire to promote natives to higher ranks in the army.

7. The *Kayastha Samáchár* (Allahabad), for August, observes:—"It is not only in the matter of charging the costs of the transport, the entertainment, and the India Office reception to the revenues of India, that the Home Government have acted towards us in an unjust and ungenerous manner. Take the case of the Indian military charges. Every one who has taken the care to examine the accounts published by Government is aware that ever since 1858, when the country passed under the Crown there has been a persistently steady rise in the military charges, and that this heavy burden has been fast increasing—specially of late—from year to year, it having nearly been doubled from 16 crores in 1885 to 27 crores in the present year. We are not unmindful of the fact that there has been very great development in the art and practice of warfare during the last quarter of a century, and that it behoves a Government like that of India to keep its army abreast of the latest scientific developments of the day, which no doubt leads to an increase of expenditure. But the evidence adduced before the Welby Commission—and we are referring here to the evidence of Anglo-Indian experts like Sir David Barbour, Sir Henry Brackenbury, and others—conclusively established the fact that the army maintained in India is far beyond the legitimate requirements of this country and that the Indian forces are intended to serve other purposes than those of guarding the country against external attacks and internal commotions. This view of the question was pressed upon the attention of the Commission so strongly and so cogently that they had no alternative but to accept it, and they embodied their view on the subject in the following words:—'The British Empire has great and varied interests in the Eastern seas, and though the Military authorities do not consider that the permanent garrison of India should be reduced below the present number, yet *it is possible for India in time of peace to lend troops temporarily for Imperial purposes.*" As a matter of fact, Indian troops have been successively utilized by the Government in different parts of the world, the most recent instance of it being their transport to China during the last year. In view of this expression of opinion on the part of the Commission, the Home Government acting upon the Commissioners' suggestion to reduce the cost of the Indian army by a sum of £230,000 lately consented to bear that small portion of the Indian Army charges. Now although the sum recommended by the Commission was wholly inadequate, still the acceptance of their suggestion by the Home Government was thankfully received by the Indian Press and the public as affording some relief to our purse, however slight it may be. Unfortunately, however, it appears that the War Office—presumably in consultation with Lord George Hamilton—has lately decided upon the question of increasing the pay of the British soldier by twopence per head, which means that the Indian tax-payers will have imposed upon them an extra burden of £786,000, that the net result is that deducting the sum reduced by the Government on the recommendation of the Commission, the country will be saddled with an extra burden of £556,000!! Thus the effect of the Commission's recommendation—extremely perfunctory as that in itself was—will not only be neutralized by the new arrangement, but it will entail on the country an additional burden of nearly a crore of rupees! This is affording us relief with a vengeance! Efforts are being made both in England and here to get a reconsideration. Our sturdy champion Mr. W. S. Caine, M. P., has been doing his best to convince the Government of the palpable unfairness of the arrangement. In spite of the unmerited rebuff which Lord George Hamilton administered to the Indian Famine Union, Mr. Caine with some members of the Indian Parliamentary Party, lately waited in deputation on the Indian Secretary, who was kind enough to promise the publication, as a 'White

KAYASTHA SAMACHÁR, August, 1902.

A further increase in the Indian Military charges.

paper,' of the correspondence between the War Office and the Government of India who of course—for 'the India Council is supreme'—were not even informed of the arrangement until it was finally decided upon by the War Office. In the course of a debate on the subject in the House of Commons, Mr. Caine made a vigorous speech, in which he forcibly brought out the nature of the serious injustice perpetrated upon us. Mr. Caine's indefatigable exertions have induced the Indian Parliamentary Committee to take up the matter in right earnest, and it is to be hoped that their effort—supported as it will be by the very well-reasoned Memorial on the subject, of that very useful political body, the Bombay Presidency Association—will lead in the long run to a satisfactory solution of the question. The outlook is hopeful since Mr. Balfour recently announced that the matter was under consideration, and it encourages us to hope that some arrangement will be arrived at which would be satisfactory to both parties. If the Government, however, unfortunately persist in carrying out the arrangement resolved upon by the War Office, they may well understand that they are nearing the stage when the last straw will break the camel's back."

ADVOCATE, 25th September, 1902.

The Indian Famine Union, Lord George Hamilton and the Government of India.

8. The *Advocate* (Lucknow), of the 25th September, publishes the following article under the heading *The Shy State Bride*:—"The prosperity myth is the burthen of Mr. Thorburn's excellent article in the latest issue of the *East and West*, while continued prosperity is the song of Lord George Hamilton in and out of Parliament, in season and out of season. Lord Curzon as Viceroy and Governor-General of India has swelled the chorus of the India Office by his latest despatch made to order. It is a very nice example of putting the cart before the horse. You formulate your conclusion first and search heaven and earth to gather arguments that will fit in. Sir William Wedderburn founded the Indian Famine Union to interest the English people in the affairs of this country on the one hand, and to come to the aid of the officers and the public in India in their attempts at alleviating the sufferings of the people, on the other. The Union very justly decided to know the economic condition of the people before taking any action. They asked for an interview with Lord George Hamilton. Permission was given for a deputation to wait upon the State Secretary. When the time approached for the meeting, Lord George Hamilton backed out of the promise. The Union then held a conference, followed by a public meeting in London. Here the resolutions were entrusted to ex-officials from India with wide and practical experience. The first resolution—the bone of contention—was moved by Lord Ripon who said that the present system of land administration did not suit India, for the simple reason that famines had been many and increasingly severe in intensity Such a thing created a new point of view. Lord Hobhouse was simply surprised at the extraordinary reluctance evinced by the Government to any request for open enquiry. All prayers and representations for a thorough investigation into the affairs of India, in any Department, have almost invariably been burked either by the India Office or the Government of India; even resolutions of Parliament—the official head of the administration in the British Empire—have been shelved. There is a nervousness in the Government on two vital points, *viz.*, the admission of Indians to the higher services of India, and an enquiry into the system of administration and the economic condition engendered there. If among certain communities in India the *parda* sytem prevails, the State here is a typical *parda-nashin* lady with all the bashfulness of a young Hindu bride.

The resolutions were forwarded to Lord George Hamilton, who sent them on to the Government of India for their opinion. He, however, stuck to his old theory that no practical good would result from the suggested enquiry. The Government of India in their reply, dated July 24th last, chimed in with Mr. Burke. It could not be otherwise. The invitation was to agree, and the Government did so, and for five excellent reasons, arguments or statements whatever you are pleased to term them. The Indian Famine Union are not perhaps aware of the fact that the enquiry prayed for is already in progress for the second or third time in almost all the provinces of British India. The Department of Land Records and Agriculture in each province watches over local variations, and brings to the notice of Government any symptoms of local variation in order to lead to the adoption of relief measures. Settlement Officers look into the condition of the agricultural classes

at intervals, varying from 15 to 30 years, to revise, if not lessen, the burden of taxation. The progress of the people during every decade forms the subject of anxious attention to Census officers at each decennial enumeration. So the Union asks for an investigation that is needless. Secondly, an enquiry into certain typical villages of famine-stricken areas would lead to the establishment of a conclusion about the progressive impoverishment of the people. The Government of India are doubtful of the possibility of obtaining any specific information about the economic condition of the Indian people. The task is notoriously one of the greatest difficulty in Europe. And in the East it would be well-nigh impossible. Not only this. 'The native of India,' say they, 'resents nothing so intensely as intrusion into his domestic concerns. What Europe might defend as philanthropy, he would regard as persecution. With the mechanism for procuring the general information that has already been described, he is familiar; but the detailed and inquisitorial investigation that is now suggested would be as unpopular as it would in our opinion be futile. Even supposing the enquiry to be successful in ascertaining the existing facts, they would throw but small light upon the normal condition of the people, since, for the reason already given, they would represent that condition as temporarily depressed by an unprecedented series of unfavourable seasons.' The conditions upon which the prosperity of the poorer classes in this country chiefly depend are the fertility of the soil, the amount and variability of the normal rainfall, the natural facilities for irrigation and the degree in which they have been utilised, the facilities for communication with the local markets, the nature of the local land tenures, the density of the population, the demand for land as compared with the demand for labour, the extent to which competitive have superseded customary rents, the measure of protection afforded by tenancy legislation, the degree in which cash payments for work done have superseded the old customary payments in grain, the existence or non-existence of employment for labour on work other than agricultural, and the character, as regards thrift and industry, of the people themselves. All these conditions vary so widely from province to province, that any enquiry limited to some villages will not give a correct idea. So the suggestion must go by the board. What the Government of India dread more than anything else is the creation of hopes in the Indian peasantry which the State cannot satisfy. 'With a community,' the despatch says, 'as backward and as ignorant as the Indian peasant is known in many respects to be, we can imagine nothing more unwise than the creation of hopes which it would be beyond our power, whatever the nature of the enquiry, or the policy adopted as its sequel, to realise, and which would merely disturb, without benefiting, the agricultural population. Did the result of the investigation in the selected villages indicate a low level of material prosperity, it would be impossible to raise that level by any novel act of Government, either in the so-called famine areas, or over the whole of India.' The Government base this argument on bitter experience. By words of mouth and in despatches and resolutions, they promised to largely employ Indians in the higher grades of the public services, provided they were qualified for such posts. And when they came up to the mark, the prolific English mother stepped in and usurped the loaves and fishes of India for her sons. So then the enquiry is burked. Because the information needed is already there, because the information needed is impossible to collect, and because the investigation will be misleading, and because the Government already shape their work on the collected information, the proposal must be negatived. And, fifthly and lastly, because the Indian Famine Union fail to help in this matter the overworked officers in India, the enquiry cannot be conducted, and, what is of more moment, therefore no action worth the name will be taken to mitigate the sufferings of the people.

'Out of thine own mouth, shalt thou stand condemned.' Lord George Hamilton sought to prove, from the statistics about famine mortality, the proportion of agriculturists to dependants on relief, the area out of cultivation in famine time and the material progress in India, that prosperity was steadily in progress in this country. Lord Curzon in his famous Land Revenue Resolution throws doubt on the veracity of statistics collected by officers. All this to allow the India Office in London and the Government in India to continue their song on the prosperity of India which has turned into a veritable myth. Mr. Thorburn, in the article in

the *East and West* with a reference to which our leader opens, discovers the fact that whenever, wherever and by whomsoever close inquiries into the economic state of the agriculturists of India have been made, the result has been that they have been found to be indebted and deteriorating in status. This assertion may be confirmed by reference to (1) the inquiries and findings of the Bombay Revenue Officers, from 1852 onwards, on the condition of the ryots of the Bombay Deccan; (2) the report of the Special Commission appointed after the insurrection of those ryots in 1875; (3) the rather loose but still pertinent inquiries conducted from time to time, since 1859 in the North-Western Provinces, and generally throughout British India in 1881 and onwards, all brought together in a digest prepared under the orders of Lord Elgin in 1895-1896; (4) the conclusion of the Famine Commission in 1880 'from evidence collected from all parts of India, that about one-third of the land-holding classes are deeply and inextricably in debt, and that at least an equal proportion are in debt, though not beyond the power of recovering themselves;' (5) the facts established in the detailed village inquiries in the Punjab in 1896; and lastly (6) the estimate made by Sir Antony MacDonnell's Commission in 1900-1901, to the effect that probably at least one-fourth of the cultivators in Bombay have lost possession of their lands, that less than one-fifth are free from debt, and that the remainder are indebted to a greater or less extent. In these six cases the investigations were conducted by officers specially appointed for the purpose, and not by the elaborate machinery spoken of above. Enquiries Nos. 2 and 5 were based on facts relating to the period commencing from freedom from debt to the time of inquiry. Ostrich-like the Government wish to shut their eyes against the doom which is coming, but is still preventible. Lord George Hamilton has yet to justify the claim of England to rule India."

ADVOCATE, 28th September, 1902.

Mr. C. W. Whish on the reform of the Indian administration.

9. The *Advocate* (Lucknow), of the 28th September, says:—"For some time past *India* has been publishing in every issue a leaderette calling the attention of the British public to the fact that the India Office is maintained by India and that England does not contribute anything towards its maintenance, as she does for the Colonial Office. The English public even requires telling this. Mr. C. W. Whish, making a reference to this leaderette, asks the Editor of *India* to change his course of action and to take up only such questions of reform about which public opinion, English and Indian, is pretty unanimous. There is much force in what Mr. Whish says, and this is not the first time that this side of the question has been represented. We confess we have not the least objection to the revision of the programme of agitation for reform in order to bring about more compactness in public opinion: but the question is whether the re-casting of the programme will help us. Mr. Whish in his letter to *India* says that the three most urgently needed reforms are: first, an improved system of police administration; secondly, a new departure in local self-government which will really be a means of political education of the people; and thirdly, a slight remission of tax. In his article on administrative reform in the Government of India in the *East and West*, he suggests six other questions which require attention in order to reform the Government of India: First, the question of an Imperial contribution to the cost of the Indian Army; secondly, cheaper administration of the country; thirdly, greater regard to be shown for the wishes and feelings of the people than what is at present done; fourthly, the plunder and oppression of the people, under legal forms, to be remedied by radical changes in the system of Government; fifthly, Parliamentary representation of India; and, sixthly, resuscitation of the commercial organisation. These reforms cover a large ground and their inclusion in one programme of any political body will appear formidable. If half of these could be carried out, many of the grievances of India would be removed. But is it likely that we can get a reasonable support from the Anglo-Indian community, say from retired Civilians, if we are to confine ourselves to the programme chalked out by Mr. Whish? We are afraid not. Take the question of police reform alone about which there is at least so much unanimity that everybody thinks that the time has come when some radical reform should be inaugurated. We ask, is any unanimity on the subject possible? We think not. It is cruel to say that no intelligent suggestion has been made by the Indian press about police reform. If Mr. Whish will look into Indian papers he will find many sensible ones. The difficulty lies in getting them accepted. We shall

welcome any reform in the Police administration which may be announced at the Darbar to be held at Delhi. But it will be a mistake to believe that any reform will satisfy Indians which falls short of eradicating the evils from the very root. Is the Government of India prepared to reform the heads of the Departments, to devise means which will attract first class Englishmen and Indians to the officers' grade? In a word, is the Government of India prepared to condemn the present mode of appointment of District Police Officers? If not, it is useless to expect any real good from half-measures. We may assure Mr. Whish that the Indian reform party will be only too glad to recast its programme, provided eminent Anglo-Indians of his experience don't stand aloof and hesitate to join the party. Let him join hands with us in a systematic agitation and thereby benefit India. There is no want of a definite programme; all our demands have been formulated: there is no vagueness as to the remedies too. As to past promises, these have at times to be repeated to remind the present race of rulers as to what their predecessors had said, in the hope that regard for experience might lead them to carry out reform which had been promised generations ago."

II.—Afghanistan and Trans-Frontier.

Afghanistan, Russia and England.

10. The *Oudh Punch* (Lucknow), of the 18th September, publishes a cartoon, in which two Europeans, evidently an Englishman and a Russian, are represented as taking hold of an oriental veiled lady, marked "Kabul" by either hand respectively, and casting angry looks at each other. The letter-press is:—"Rivalry." Oudh Punch, 18th September, 1902.

III.—Native States.

Nil.

IV.—Administration.

(a).—*Judicial and Revenue.*

The District Magistrate of Allahabad accused of holding his court with closed doors.

11. The *Roznámcha-i-Qaisari* (Allahabad), of the 27th September, says that a person was found complaining that he lately went to see the District Magistrate's court at Allahabad, but that he found the doors of the court-house closed and curtains drawn over the glass windows. This is a queer system of administering justice within closed doors at Allahabad, such a practice not obtaining in any other district. The law provides that courts should be open to public. Then why does the District Magistrate close the doors of his court-room and does not allow people to enter his court and see him administering justice? The editor thinks that the admission or exclusion of spectators depends on the personal vagaries of the presiding officers, Government being hardly able to interfere in such matters. It should, however, be observed that if an officer holds his court within closed doors, special facilities are afforded to the clerks of his court to extort bribes from litigants. Roznámcha-i-Qaisari, 27th September, 1902.

The system of selecting Tahsildars for promotion to Deputy Collectorships in the United Provinces.

12. The *Advocate* (Lucknow), of the 28th September, publishes the following communication from "One Interested" *in re* the present system of selection of Tahsildars for promotion to Deputy Collectorships in the United Provinces:—"The wretched and forlorn condition of Tahsildars in these Provinces, does not seem to have yet attracted the attention of the Government. Sir Antony MacDonnell did not care about them, and considering Deputy Collectors as an all-important class of public servants, his cares and attention were centred in them. I do not mean to assert here that Deputy Collectors are not important officers, but they certainly hold comparatively less responsible posts. I am supported in this assertion by the highest authorities. Sir John Strachey thus defines the duties of a Tahsildar: 'Their duties on a smaller scale are almost as various as those of the Collector himself.' 'The satisfactory administration of the sub-division,' the Famine Commissioners write, 'the proper carrying out of the details of Government, the protection of people from hardships and oppression, the detection Advocate, 28th September, 1902.

of abuses and the general well-being of the community, very greatly depend upon the integrity, zeal and ability of the tahsildar.' But it is strange that the promotion of Tahsildars to Deputy Collectorships is governed by very stringent and ill-defined and vague rules, or, to say the truth, there exist no rules, so far as these Provinces are concerned, defining the course of action for it. When a Tahsildar is to be promoted to a Deputy Collectorship he is certainly to be raised to an office carrying more honour and emoluments, but less responsibility, diligence and hardship. In such a case I am altogether at a loss to understand why they should be at all summoned to present themselves before the Board of Revenue, and why only young and fat persons should be selected for the office when it is clear that they (Tahsildars of long standing) are to be installed in an office of comparative ease and rest as a reward for their past toils and labours. The greatest injustice done in this branch of Government service is that seniority never affects promotion; but it is not so in the other branches of the Government service: for instance none but a first-grade Munsif can be promoted to a Sub-Judgeship. The Board of Revenue pay no regard to the consideration of seniority among Tahsildars nominated by the district officers for Deputy Collectorships. The selection of Tahsildars as fit candidates for Deputy Collectorships in fact entirely depends on the Board's caprice and favour, and the Government as a rule approve their recommendations and selections without making any reference whatsoever to the entire body of Tahsildars nominated for the year.

Among the nominees that presented themselves before the Board in February 1902 there were at least three first-grade Tahsildars, but none of them were selected, and preference was given to junior Tahsildars. Even a robust body and good education, coupled with youth, were not the order of the day, for I can name more than one such person who was rejected in spite of possessing these qualifications. It is nothing but their ill luck that prevents the first grade Tahsildars, notwithstanding their long, honourable and unblemished service and their experience, notwithstanding their being still fit for work and having more than five years regular service before them, from obtaining the reward of seniority. It would of course be but just if first grade Tahsildars should not at all be required to present themselves before the Board if they are reported to be still fit for hard work, and preference should always be given to them over Tahsildars of lower grades. If a Tahsildar is not fit for a Deputy Collectorship on account of his age, he is absolutely unfit for a Tahsildarship, which requires much more labour.

If the grievances of Tahsildars set forth briefly in this letter are not to be redressed and attended to in the *régime* of Sir James Digges LaTouche, we may never expect them to be redressed. A clearly defined set of rules regulating their promotion to Deputy Collectorships is urgently required, and let us hope that the disappointment of so many veteran Tahsildars will move the heart of His Honor."

(b).—Police.

TOHFAH-I-HIND, 18th and 25th September, 1902.

The Police Commission.

13. The *Tohfah-i-Hind* (Bijnor), in its issues of the 18th and 25th September, giving a brief summary of the points of reference made by the Government of India to the Police Commission and to the appointment of the Provincial Police Committees, regrets that only Europeans were selected to constitute these committees. If one or two natives also had been appointed to each of the committees, the enquiries made would have proved more useful and comprehensive. The time allowed to the committees was also insufficient to enable them to make any sifting enquiry. Why, in some places, as for instance at Bareilly, as many as four witnesses were examined together. Most of the witnesses examined had little or no experience of the methods by which the police work. If pleaders who have had a wide experience of criminal cases, Magistrates who have had occasion to inquire into false cases got up by the police, and habitual criminals who have frequently come into contact with the police, had been selected to give evidence before the committees, they would have depicted the police in their true colours. The questions which the local committees framed for putting to witnesses to be examined by them were not widely circulated, so that the public were not given an opportunity to answer or discuss them in the press. There are numerous societies and newspapers to

which the Police Commission would do well to address its inquiries and questions and ask for answers from them. The local committees made a mistake in putting their own questions to the witnesses whom they examined. The witnesses should have been asked to freely express their views regarding the police administration, and not required to answer only set questions. The present system of judging of the efficiency of police officials in charge of thanas by statistics of crimes reported and convictions secured that obtains in the United Provinces, is to a very large extent responsible for the dishonest and corrupt practices among the police. Even honest police officials are, under the present system, sometimes obliged to fabricate cases to make up the average of reported offences. By the departmental circulars the police clerks at the thanas, who record reports of crime, are required to enter reports exactly as they are made, but they do not do so but turn and twist them with a view to rendering the offences non-cognizable by the police. It is also said that hardly any report is recorded without the payment of a *nazrana* (present). It would therefore be better to let a complainant himself write his report on the check-receipt in his own language and hand, or get it done by somebody else, affixing his thumb impression thereto. In the latter case complainants should also be allowed to submit their reports, written either in Hindi or Urdu, the clerks at the thanas being required to know both forms of the Vernacular. These clerks should at the same time be made independent of the police officials in charge of the thanas, and their salaries should in no case be less than Rs. 15 a month, so that it may suffice for their maintenance, &c., according to their position. Notwithstanding that investigating police officials are required to take down the statements of complainants, witnesses and others in special diaries, they, as a rule, take them down on loose pieces of paper, so that they may be able to easily tamper with them. To stop this practice the investigating police officials should be strictly warned against doing so and required to have all such statements recorded in the special police diary, attested by the signatures or thumb-marks of the persons making the statements. The police are empowered to summon any persons by means of a subpœna, in connection with an enquiry into a theft or a dakaiti case, and they often abuse this power by summoning respectable persons who know nothing about the case under investigation, simply with a view to disgracing them by making them sit with the bad characters called, or extorting bribes from them. Such persons are not examined but are called for days together until they grease the palm of the investigating official. If a person ceases to attend, after he has attended the thana two or three days, he is reported under section 174 (of the Penal Code), and a prosecution is instituted against him and he seldom escapes without a fine, inasmuch as the police do not record their attendance in the police diary. In future respectable persons should not be summoned by the police at all, but the latter should write out the questions they want to put, sending them to the former with a request to them to answer them in writing. In case the investigating official is on the spot, he should go over to the house of the respectable man whose evidence he desires to record, and take down his statement there. Subpœna forms supplied to thanas should not be loose, but should be bound up in a book, each form being duly numbered and sealed by the head office, so that the counterfoils may at once show as to what persons were summoned by the police in any case. The theft report forms are not issued to the public but are kept at the thana, so that whenever a theft case occurs the chaukidar goes to the thana to bring a form to be filled in by the complainant. The form is, however, supplied to the chaukidar on condition that the complainant fills it up in a particular way, otherwise he is to be brought to the thana to make the report. In case the complainant agrees to put down the amount of theft at a very small figure, regarding which the police are not required to make an enquiry, well and good; otherwise he is dragged to the thana, where he is pressed and threatened in all manner of ways to reduce the value of the theft. In case he does not yield and renders a police investigation necessary, the investigating officer revenges himself by harassing the residents of the muhalla, and even accusing the ladies of the household of the complainant himself with immorality; and insinuating that the theft is the work of a paramour of some one of the ladies in the house, and so forth. It is owing to such high-handed and irregular proceedings of the police that a large number of theft cases go unreported, and the result is that stolen property is freely sold in the bazars. The theft-report forms should be in triplicate,

bound up in a book, duly numbered and sealed by the head-office, and made over to a chaukidar, so that whenever a theft occurs, the complainant may himself fill up one of these forms in triplicate, or have this done by another person, putting his signature or thumb-mark thereon, and the chaukidar may then take the form book to the thana, where the clerk in charge should take the first counterpart of the report and give his signature on the other two parts, one of which may then be given to the complainant and the third one retained in the book by the chaukidar, on which he should take receipt of the complainant for the second part of the form. As the police always strive to induce complainants to reduce the values of thefts reported by them, in order to avoid investigation, they should, in future, be required to investigate all cases of thefts, irrespective of the value of stolen property and be held responsible for finding out the offenders. The credit given to the police for recovering a portion of the stolen property should be in proportion to the value of the recovered property to that of the entire stolen property. It is often seen that in a big case of theft, say of Rs. 1,000 or so, if the police succeed in recovering property worth even Re. 1, they are credited with having traced out the theft. This should not be done in future (the proceedings being quite suspicious on the face of them). Section 110 (of the Criminal Procedure Code) is a mighty engine of oppression in the hands of the police. They can easily bring into trouble any person who saved an innocent person from their clutches, or did not help them in incrimihating an innocent person, or who has, in any other way, incurred their displeasure. Their *modus operandi* is simple enough. They have only to throw suspicion on his conduct in their reports, in one or two criminal cases, and then poisoning the ears of the district authorities in their private interviews against him, send him up as a bad character, and the poor fellow must either give surety for good behaviour or go to jail; few people daring to come forward to testify to his good character for fear of the police. In future, whenever the police report any person other than a habitual criminal, under the section in question, they should, in the first place, be required to obtain the signatures or thumb-marks of all those persons who, according to them, represent the accused to be a bad character, so that fictitious names may not be sent up in the report. Secondly, the accused, in such cases should be entitled to claim a local enquiry to be made by either the Tahsíldár or the trying Magistrate himself. Corruption prevails in other departments also: but as the police extort bribes by tyranny and oppression, their extortion has created wide and deep dissatisfaction among the people. The corruption of the police is due to the unsatisfactory mode of recruiting the force rather than to the low scale of salaries. The rank and file of the force are recruited from young and uneducated men. These recruits begin with Rs. 6 a month as pay, and frequently come into contact with the lower and criminal classes. They readily contract the bad habit of taking bribes, which does not leave them even when they rise to the higher rungs of the ladder and receive good salaries. Corruption was rampant among Tahsíldárs, Deputy Collectors, Munsifs and Sub-Judges when these officers were selected from the ministerial executive and judicial officials; but ever since highly educated men have been appointed direct to these posts, not even five per cent. of the officers among them are to be found corrupt. Extend the same system of recruitment to the police and it will be attended with the same results. This is the proper way to improve the *morâle* of the Police, and not to increase their salaries all round. If all vacant Sub-Inspectorships cannot be given to educated men, at all events half the vacancies should be filled up by direct recruitment, and half by promotion from the service, promotion being given to officials who enjoy a good reputation. The term of instruction in the Police Training School should be lengthened, and the students also taught the art of detection and morality, so that they may refrain from fabricating cases or taking illegal gratification. The police would not have become so rotten to the core, had the District Superintendents exercised proper supervision over their subordinates. A District Superintendent has hardly ever been found prosecuting a police subordinate for misbehaviour, bribery, &c. On the other hand, whenever a policeman is accused of an offence by any person, the District Superintendent is invariably found to shelter the former. It should be the first duty of the District Superintendent to keep a sharp eye on the conduct of his subordinates, prosecuting the black sheep among them under section 110 of the Criminal Procedure Code. Again, as people are obliged to give bribes to the police under compulsion, with a view to save themselves

from harassment, the givers of bribes to the police should not be liable to punishment under the law. At least one-third of the District Superintendentships should be recruited from Deputy Collectors; European District Superintendents, who are foreigners, not being well acquainted with the language, manners and customs of the people. Magistrates should be required to report on the conduct, proceedings, &c., of the police investigating officer in every police case, so that in case he is found to have misbehaved himself he should be prosecuted under sections 182 and 211 of the Penal Code. The Tahsíldárs should be invested with the powers of Assistant Superintendents so that they may keep a watch over the police within their jurisdiction. There should be a separate staff of detective police whose duty it should be to secretly watch the conduct of the police.

The Police Commission.

14. The *Bhárat Jiwan* (Benares), of the 29th September, expresses satisfaction that the Viceroy has appointed a Police Commission to inquire into the present unsatisfactory condition of the police force and make recommendations with a view to reforming the same. But the recommendations of the Universities Commission, which are calculated to check high education, have created suspicions in the minds of the people regarding the results of all such commissions. It is the duty of editors and other persons, who may be well acquainted with the defects of the Police administration, to bring them to the notice of the Police Commission. The editor expresses concurrence with the following views of the *Prayag Samáchár*:—1*stly*, the mere increase of the pay of the rank and file will not do, a strict supervision by the higher police officers being essential. 2*ndly*, the relations between the District Magistrates and the police are too close. Under the present state of things a District Magistrate an easily harass any person through the police. The case of the Raja of Puri is an instance in point. On the other hand the police readily abuse their power, relying on the help of the District Magistrate. The relations between the District Magistrates and the police should be modified. 3*rdly*, as District Magistrates, as a rule, are not easily accessible to private native gentlemen, they are deceived by the police. They should see editors and other persons who may call upon them and derive local information from them. 4*thly*, some able natives should be appointed Assistant District Superintendents of Police and be eligible for promotion to District Superintendentships, for being acquainted with the language, customs and manners of the people, they would be better able to deal with them than Europeans. 5*thly*, the system of village panchait should be encouraged. 6*thly*, cases of more serious crime should be investigated by able Inspectors or Native Assistant District Superintendents, and not by officers of lower rank.

Bhárat Jiwan, 29th September, 1902.

Police Reform.

15. The *Advocate* (Lucknow), of the 25th September, publishes the following communication over the signature of Sam Brown:—"That it is impossible for any District Superintendent, however clever he may be, to conscientiously and faithfully perform the multifarious duties expected of him, will admit of little doubt. That an average District Superintendent leaves much of his own work in the hands of his subordinates is equally certain. The task of listening to diaries if properly attended to, cannot take less than four hours, and that with a very fluent Reader and an officer who understands the language thoroughly. And the other office work cannot but occupy three hours of his time every day. How much more still remains to be done can very well be imagined. The District Superintendent must know not only his own men and their officers, but also the inhabitants of the district, rich or poor, high or low, educated or uneducated, respectable persons or bad characters. Add to this the time required for his own amusement, recreation, rest, social functions and official calls on Magistrates. The most hardworking man cannot possibly work wonders, and most of our Superintendents cannot lay claim to any remarkable aptitude for steady and hard work. The result is that the *Peshi* Sub-Inspector virtually divides with the Reserve Inspector the bulk of the desk work of the District Superintendent. The station officer naturally makes friends with the *Peshi* Sub-Inspector whose opportunities for helping or injuring any subordinate member of the Police force are unlimited. The custody of important documents such as the diaries being practically uncontrolled, interested parties can get at, and even tamper with them without difficulty. Any person familiar with

Advocate, 25th September, 1902.

the ways of the Police underlings knows that the writer constable attached to each court charges a fee ranging from Rs. 2 to Rs. 5 for showing the police diary in any case to a party seeking its clandestine inspection. His superior officers more often than not know the fact and connive at it. Believing that his reports are not ordinarily subjected to the scrutiny of the District Superintendent, the investigating officer very often writes what he likes in the diary and sends up a case for trial irrespective of any consideration as to whether the man *challaned* is or is not the real culprit. If the prosecution fails, and the Magistrate trying the case happens to be a Native, the investigating officer is ready with an explanation, which is far from creditable to the Magistrate concerned, and which the District Superintendent is often inclined to believe. Being the Assistant of the District Magistrate in the Police, the District Superintendent has a right to represent and safeguard the interests of his subordinates in the best way possible before the District Magistrate to whom the Native Magistrate is also subordinate. But the influence of the European Assistant in the Police Department generally counteracts that of the Indian Assistant in the Judicial branch. Although the *Police Manual* distinctly lays it down that when Subordinate Magistrates comment upon the conduct of the Police in the course of a judicial proceeding, the District Superintendent is not to allow his own view of the case to prejudice him in taking the necessary action with regard to the subject-matter of the criticism, the rule is more honoured in the breach than in the observance. The consequence is that the native magistracy, who dispose of a large majority of cases sent up by the police, are at the mercy of the police, inasmuch as on the recommendation of the District Superintendents, their good name as strong Magistrates rests with their District Officers. In which country except India do you hear of such an anomaly? Fancy a Judge's promotion depending upon the recommendation of a prosecuting Counsel! In what part of the world do you know of a Magistrate waiting on a policeman and discussing cases of importance that may come up before him judicially? It was in these Provinces that a Lieutenant-Governor, who believed himself to be the idol of the people, and at whose altar the people themselves, with more sentiment than reason, offered incense, actually ruled that it was desirable, in the interests of good administration, that Native Magistrates should regularly call on the District Superintendent at his house. The Government have also laid it down that all reports or remarks of Subordinate Magistrates commenting on the conduct of police or suggesting departmental punishment, shall be submitted in the first instance to the Magistrate of the District, who will pass on them such orders as he deems proper. But it is an open secret that when a Native Magistrate, or even a Native Judge acquits an accused person, the Thanadar and the Court Inspector go and tell stories to the District Superintendent questioning either the good faith or the ability of the judicial officer concerned who had the hardihood of spoiling the police *naksha* by his order of acquittal. In the Police department much depends on the statistical *naksha*. The Inspector-General of Police of these Provinces himself admits that it is not a difficult task for any station officer to show good statistics if he chooses, and if his work is not properly supervised. But a careful supervision requires time and attention, and often reveals ugly spots in the administration which had better be left undiscovered. If a subordinate Magistrate with greater sense of duty than discretion should express his own opinion to the District Superintendent about any subordinate who was in the habit of sending up false cases, the Superintendent would take up his subordinate's part and try to be-little the Magistrate before the District Magistrate. If, on the contrary, a Native Magistrate did not go against the wishes of the police, the District Superintendent would try to belaud him. The Native of India is human after all. Why talk of control and supervision of the Police by the Magistracy? Virtually Deputy Magistrates are subordinate to the thanadar, though in name they can sit in judgment over the District Superintendent of Police. How on earth can you expect a subordinate to exercise supervision over a superior? How can a system which tolerates such an absurdity be fruitful of any but mischievous results? The District Superintendent, having no experience either of investigation or of judicial work, and being devoid of sympathy with the natives of the country and of keenness of observation and perception in general, cuts a very sorry figure when he assumes to play the rôle of a mentor to either the investigating officer or the trying magistrate. To remedy this deplorable state of things we propose that junior civilians of not less than

five years' standing be put on police work, trained in the art of investigation under selected Inspectors, and given a certain number of District Superintendentships in due course. These, with the aid of trained Assistant Superintendents on the proposed system of recruitment referred to in our second article, would be able to better discharge the duties of the head of the District Police Force. We have said a good deal about the District Superintendent as we are of opinion that so long as the head of the police in a district is not as he ought to be, it is useless to expect the subordinates to improve. If the District Magistrate be strong and sympathetic he can of course improve his District Superintendent. But there are occasions when these functionaries disagree, and woe be to the district where the policeman has his way!"

Questions put by the Police Committee to witnesses.

16. The *Oudh Samáchár* (Lucknow), of the 28th September, observes that the Viceroy, having been convinced of the necessity for the reform of the police, has appointed a Commission to inquire into the matter and make recommendations with a view to gaining that object. Evidently the course adopted by His Excellency is the best. But the difficulty is that the Anglo-Indian officers who are the real rulers of the country have little or no sympathy with the people. What is still worse is that they consider the popular interests conflict with theirs. They have, consequently, limited the Police Commission's field of inquiry to such matters as may not in any way injure, but rather promote their interests. The editor refers to the questions which the Police Committee in the United Provinces put to witnesses, and to the trend of the replies of the native witnesses, and then remarks that it will be perceived that the questions do not deal with all the popular grievances against the police. Some of the crying grievances which call for immediate redress have been left out.

OUDH SAMÁCHÁR, 28th September, 1902.

The Native Magistracy and the Police.

17. The *Advocate* (Lucknow), of the 25th September, observes:—"Almost all the witnesses, who appeared before the Police Committee, in answering the question whether the Magistrates held sufficient control over the police or not, gave one reply, *viz.*, that the Indian section of the Magistracy do not possess any control over the police. Various reasons have been ascribed to this want of control. All are unanimous in saying that the police have not the same regard and respect for the Indian Magistrate as they have for his European colleague, the reason being that somehow or other an impression has been created that the Deputy Collector is subordinate to the District Superintendent of Police, and that he has to keep him in good humour as the *Chhota Sahib* of the district. Nawab Mushtak Hossain Vikar-ul-Mulk, late of Hyderabad, gave out his mind rather plainly to the members of the Committee at Moradabad. He ascribed the demoralization of the Deputy Collectors to the well known incident of the early days of Sir Antony MacDonnell's administration, which resulted in the degradation of a Deputy Collector, because he had failed to present himself before the District Superintendent of Police in order to make a *salaam*. The Nawab said that, as a rule, Indian officers on the arrival of new European officers in any district, go and see them. Even such officers as Munsifs and Sub-Judges, who have not directly to deal with them, go to pay a visit to the District Superintendents of Police. If any Indian officer fails to pay the visit, there must be some reason for the step. To force an officer who has to try cases, cháláned by the District Superintendent of Police, to go and *salaam* him, is to destroy his prestige in the eyes of the subordinate police. If it is thought necessary for purposes of administration that Indian Magistrates should have some control over the police, and the latter should have some regard for trying Magistrates, the order in question should forthwith be cancelled. There is a great deal of truth in what Nawab Vikar-ul-Mulk told the Committee. The relations of the police with the Indian Magistracy in these provinces are not happy. There are few Indian Magistrates who would in the honest discharge of duty care to do anything which is likely to offend the head of the district police. Experience has told them that the Superintendent of Police is the right-hand of the District Officer, and that in any difference of opinion between them and the District Superintendent of Police, they must go to the wall. This state of things ought to be remedied. The Deputy Collectors should be made independent of the District Superintendents of Police, and such relations should be established between the two officers that

ADVOCATE, 25th September, 1902.

both may perform their duties without apprehension of being called upon to give an explanation for a real or imaginary offence. Incidents like the one which has recently occurred at Partabgarh are humiliating both to the head of the police and the Magistracy. We are told that the District Superintendent of Police at Partabgarh has stationed a constable in the verandah opposite to his office in order to prevent people from entering the verandah and passing to the other parts of the same building. The verandah leads to the courts of the Deputy Magistrates. Not to speak of the litigant public, even vakils are put to extreme inconvenience. The constable, who could perhaps be better employed in doing the duties of watch and ward, is now and then fined if he fails to prevent anybody from passing through the verandah. One of the Deputy Collectors, a graduate and competition-walla, one day happened to pass through this reserve portion of the verandah on his way to his court. This he did in his hurry to attend court in time and in ignorance of the injunction of the District Superintendent of Police. But the offence committed by the Deputy Sahib was thought so heinous that the District Superintendent of Police sent his *salaam* to the delinquent Deputy who forthwith proceeded to the room of the District Superintendent of Police. The Sahib enquired what made the Deputy walk in the verandah before his office. The Deputy Collector explained that he had to go to his court, and that he was not aware of the fact that any order had been issued preventing him from entering his room. The District Superintendent of Police said that the order was his, and that it ought not to be disobeyed. The Deputy pleaded ignorance. But the Sahib was not satisfied. The District Superintendent of Police peremptorarily asked him to go back and enter his court room by the door by which he used to enter. The Deputy protested against this humiliation, but it was of no avail. The Deputy Collector, to his great mortification, in the sight of hundreds of persons, had to walk back all the way and enter his room through the front door. The humiliation and loss of his prestige in the eyes of the public can be better imagined than described. The Deputy Collector brought these facts to the notice of the Collector from whom he received no sympathetic response. The humiliation to which the Deputy had been put was great, and the loss of prestige he suffered in the estimation of the bar and the public was so keenly felt by him that he could not but go to the Government with a prayer that he might be transferred to some other district. The matter is still pending before the Government. We do not know what view the Local Government will take of the matter, but we have no hesitation in saying that the cause of administration cannot but suffer under such unhappy circumstances. For all we know the Deputy Collector might be wrong, but it is highly improper that the District Superintendent of Police instead of reporting him to the District Magistrate, should himself punish him there and then under the belief that the Deputy Sahib was his subordinate, and that he would be supported by his superiors in any action taken by him to teach the young Deputy a lesson in 'manners' according to his exalted notions. It is this overbearing demeanour in the District Superintendents of Police towards the Native Magistracy which makes the subordinate police less respectful to Indian Magistrates. Unless this petty feeling of overlordship is removed, it is useless to expect the Indian Magistracy to control the police.

(c).—Finance and Taxation.

Nil.

(d).—Municipal and Cantonment Affairs.

NASIM-I-AGRA, 30th September, 1902.

Complaint against the present Municipal administration at Agra.

18. The *Nasim-i-Agra*, of the 30th September, observes that the substitution of a European Secretary for a native one to the Municipal Board at Agra has not improved the Municipal administration in the least. Everything continues to be done in the same informal, irregular and slipshod way as before. Refunds are not made in due time; months pass before any orders are passed on applications for repairing or constructing houses, and so forth. Hardly the estimate of any work is now prepared beforehand and laid before a Municipal sub-committee. Similarly no bill is presented to a sub-committee for sanction. Under the Municipal Act a good many things require the sanction of the Municipal Board, before they

can be carried out. The writer does not understand whence the Secretary to the Municipal Board has obtained the extensive powers he exercises in all Municipal matters. Is the Agra Municipal Board exempt from the operation of the Municipal Act ?

19. The *Advocate* (Lucknow), of the 28th September, observes:—"We think the Allahabad Municipality is not well-advised in levying duty at the rate of 3 pies a rupee on paper imported into Allahabad. The duty is objectionable on the ground that the Municipality will thereby tax education and make educational books dearer. Again, the realisation of the tax will give not a little trouble. The Government Press being a State concern will be exempt. Similar exemptions will have to be extended to the *Pioneer* Press, which is the second great consumer of paper at Allahabad. The Board can tax only that much paper which is consumed by the native town. The *Pioneer* Press hardly sells more than a hundred copies of the *Pioneer* at Allahabad. The Board shall be bound to refund duty on copies sent out; similar refunds it shall have to make in respect of the Educational Department publications of the *Indian* Press which are mainly printed for supply to the outside public. After making heavy refunds for the two most important private presses in the town, will it be worth while to maintain a duty on paper which will bring almost nothing to the coffers of the Board? The paper trade at the present juncture is not in a prosperous condition, and the duty will be felt by the Paper Mills. We think the duty is altogether unwise and should not be levied."

ADVOCATE, 28th September, 1902.

The levy of an octroi duty on paper by the Allahabad Municipal Board.

(e).—Education.

20. The *Awázah-i-Khalq* (Benares), of the 1st October, in its Supplement, reproduces, in Urdu, an article from the *Amrita Bazár Patrika* of Calcutta, in which the writer facetiously represents Lord Curzon as pressing the Secretary of State to take upon himself the responsibility of enforcing the recommendations of the Universities Commission in India, and the latter as refusing to do so, he being already very unpopular with the natives. But the Viceroy urges that Lord George Hamilton being already unpopular need not mind a little increase in his unpopularity, but that his own case stands on a different footing. He is in the good books of the people, and they will change front if he undertakes to carry out the sweeping reforms recommended by the Commission. Lord George Hamilton, however, declines to incur further unpopularity in India, he being now almost tired of his office, and thinking it high time to retire.

AWAZAH-I-KHALQ, 1st October, 1902.

The Universities Commission's Report, the Viceroy and Lord George Hamilton.

(f).—Agriculture and questions affecting the land.

Nil.

(g).—General.

21. The *Roznámcha-i-Qaisari* (Allahabad), of the 27th September, observes that there is a very general complaint to the effect that people generally do not receive replies to the petitions they submit to the Government Secretariat of the United Provinces, under the present *régime*. This gives rise to much dissatisfaction among the people. If a person has any complaint against a subordinate official clerk he has no other remedy than to bring his grievance to the notice of the Lieutenant-Governor and ask for redress; but if no reply is vouchsafed to him he cannot know the fate of his application, and must feel much distressed. Under the rule of Sir Antony MacDonnell the people had seldom occasion to make such a complaint. The editor begs leave to draw the attention of Sir James Digges LaTouche, who is such a just and sympathetic ruler, to the above complaint.

ROZNAMCHA-I-QAISARI, 27th September, 1902.

A complaint regarding the non-acknowledgment of petitions by the Government Secretariat Office in the United Provinces.

22. The Hindi *Hindosthán* (Kalakankar), of the 27th September, publishes a communication in which the writer observes that it would appear from the *Hindi Bangvasi* that last year 1,859 men and 8,000 cattle were killed by wild animals in India and that 22,810 persons fell victims to snake-bite. The loss of

HINDOSTHÁN, 27th September, 1902.

The loss of life caused by wild animals.

life by wild animals is due to the disarmament of the people. The loss of life from this source is not so large in those parts of the country to which the Arms Act has not been extended. As Government has been fully convinced of the loyalty of the people, it had better allow them to keep arms. In that case the villagers would be able to protect themselves from wild animals and to help Government in an emergency.

V.—Legislation.

Nil.

VI.—Railway.

Hindosthan, 25th September, 1902.

The frequent occurrence of railway accidents.

23. The Hindi *Hindosthân* (Kalakankar), of the 25th September, says that the frequent occurrence of railway accidents seems to be due to want of proper supervision. Railway bridges and lines are damaged by floods, or robbers place large pieces of stones on railways, in order that trains may be derailed and they may have opportunities for plundering goods and luggage. The *Times of India* suggests that during the rains chaukidars should be located at suitable intervals along railways between the stations. These chaukidars should keep watch and ward on the lines in their circles and at once report any damage done to the permanent-way by floods to the nearest station master. Moreover, the permanent-way Inspectors, accompanied by workmen and coolies, should constantly be on the move, examining and repairing the lines. It would seem from the *Times of India* that the Great Indian Peninsula Railway authorities have made good arrangements for the supervision of their lines. It is to be hoped that the Managers of other railways will follow suit and check the frequent occurrence of unfortunate accidents.

Gauhar-i-Hind, 26th September, 1902.

An assault by a European passenger on a native ticket-collector at the Najibabad railway station.

24. The *Gauhar-i-Hind* (Najibabad), of the 26th September, referring to the assault recently made by a European passenger on a native ticket-collector while employed in the discharge of his duty at the Najibabad railway station (*vide* paragraph 15 of Selections No. 39 of 1902) says that the editor has been asked by several persons as to whether the offender will receive any punishment or not. It is hardly any disgrace to an Indian to be assaulted by a European. The ticket-collector made a mistake in not giving up the ghost, while he was being roughly handled by the European passenger. The District Traffic Superintendent has wisely refused permission to the ticket-collector to prosecute the offender under section 323 of the Indian Penal Code. Even if permission were given, the complainant would never be able to get the accused convicted and duly punished, however hard he might try to make out a case by strong and incontrovertible evidence; the statement of the accused made on oath being enough to at once secure his acquittal. Were a native to assault a public servant while on duty in this way, he would render himself liable to prosecution under section 332 of the Penal Code; and the railway authorities themselves would readily prosecute him. If Government meant that all persons who offended against the law should be duly punished, without distinction of creed or colour, Europeans would think twice before ill-treating natives. The authorities do not desire the balance of justice to be held even between natives and Europeans, and hence the present unsatisfactory attitude of the latter towards the former. However, the editor hopes that the Traffic Manager and the Director-General of State Railways will not fail to take notice of the above case, and, after sending for the report of the honest and just Traffic Inspector who made an official enquiry into the affair, take necessary action to bring the offender to book.

VII.—Post Office.

Nil.

VIII.—Native Societies and Religious and Social Matters.

Nil.

IX.—Miscellaneous.

25. The *Oudh Samáchár* (Lucknow), of the 28th September, referring to the wholesale exodus of people from Cawnpore and the suspension of trade owing to the prevalence of plague, observes that these Cawnpore emigrants are finding their way to Lucknow in large numbers. The residents of Lucknow should provide separate accommodation for their friends among them by all means, but should not mix with them until they have been disinfected. It is a matter of satisfaction that the inspection of railway passengers at Unao is a little strict now. The Municipal Board at Lucknow is on the *qui vive* and has sanctioned Rs. 20,000 for the adoption of plague preventive measures. Barracks of tin and iron sheets and not straw huts are being built for plague patients, and the necessary apparatus for making inoculations has been purchased. The Board is also anxious to improve the conservancy of the town, but the steps taken by it in this direction so far are not adequate. Dirty water or rubbish should not be allowed to stagnate or rot at any place. The drain near the Lucknow Branch of the Allahabad Bank in Hazratganj is always to be found full of dirty water, and the bad smell emanating from such water near the Narahi bridge is intolerable.

Plague preventive measures at Lucknow.

Oudh Samáchár, 28th September, 1902.

26. The *Kayastha Samáchár* (Allahabad), for August, says:—"The importation of a batch of doctors all the way from England for making wholesale inoculations in the plague-stricken districts in the Punjab is a proceeding to which many persons would not give their support, and for obvious reasons. We are afraid the doctors, fresh as they are, and quite unacquainted with the country, its people, its customs, its prejudices and ignorance would only increase another item in the long list of the miseries which the cursed disease has brought in its train.

The importation of a number of doctors from England for making plague inoculations in the Punjab.

Kayastha Samáchár, August, 1902.

The conservatism of the Indian people is proverbial and their prejudices are historical. People who fly away from vaccination and who have come to blows with many a vaccinator, cannot be expected to offer themselves quietly for inoculation, specially when the operator cannot explain to them what he is going to do, and what are its advantages. Inoculation against plague is an operation which not only poor ignorant Indians, but many lay Europeans hesitate to undergo. Although competent medical opinion is in its favour, and Government is doing it with the best of intentions, yet the method adopted by the Punjab Government is certainly not the best.

Taking it from the surgical point of view, in our opinion the operation of inoculation with its usual precautions is by no means too skilful or too delicate an operation for the Indian skill, and our Indian medical graduates who are now required to undergo a complete course of Bacteriology before they pass out, would have answered the purpose excellently well. They would have not only come cheaper to the Government, but would have carried on the campaign more quietly and much more successfully. Being natives themselves, they would have first made themselves at home with their patients and explained the benefit of, and the protection afforded by, the inoculation in their own language, and thus after explaining to the masses the bare facts about the prevention and protection afforded by inoculation would have certainly induced the majority of the illiterate masses to avail themselves of this benevolent boon.

There is an old saying that there are always two ways of doing things, one is the right way and the other is the wrong way. We are afraid that evidently the importation of these doctors is the wrong way."

27. The *Express* (Lucknow), of the 2nd October, observes:—"The Deputy Commissioner has acted wisely in promptly circulating Urdu and Hindi notices in all parts of the city giving an authoritative contradiction to the wild and absurd stories prevalent in the city as to the introduction of plague inoculation in the town, or, what is worse, of plague from 15th October. The Deputy Commissioner has taken the opportunity of warning the citizens, that if any person

The contradiction by the Deputy Commissioner of disquieting rumours spread at Lucknow in connection with plague.

Express, 2nd October, 1902.

personating himself as a member of the plague preventive establishment enters their house, threatens them or attempts to take them anywhere, they are to report the matter to the nearest police station, municipal office, or at his bungalow which he says is open even during night to people who have anything to say. Such persons will suffer imprisonment as also those who circulate false rumours about the intentions of the *Sircar*. It has been explained that the orders issued for "tika" were about vaccination of children which usually begins from 15th October. The notice is sure to disabuse the public mind of all apprehensions due to absurd stories. By Friday evening, the notice had reached thousands of eager men in Lucknow, who were discussing its merits and highly praising their Deputy Commissioner Sahib for thus allaying their fears."

ADVOCATE, 2nd October, 1902.

28. The *Advocate* (Lucknow), of the 2nd October, observes :—"One thing which is being dinned into our ears in season and out of season is that there should be greater social intercourse between Indians and Englishmen. Both Indians and Englishmen when they are in the mood to fraternise, bewail the absence of any intercourse and set their hearts to remove it. The other day we noticed the speech of the Deputy Commissioner of Lahore, who attributed the absence of it to the unwillingness of the Indians to bring their wives out. We gave out our own views, and said that if such were the case why there was no intercourse with classes that do not observe *parda* rules. But it is not the ladies alone who object to the free intercourse; the objection comes from men, whose racial pride would not permit them to be friendly towards Indians. Some of our countrymen may pride themselves on being on intimate terms with their European friends, but this intimacy is possible till such time as they do not claim equality with them. A nawab, a raja, a taluqdar, or some big official might be patronised. But as soon as he asserts his individuality, he is nowhere. Such is our bitter experience at least in these backward provinces. We are told that we do not possess any personal information, and that elsewhere they do not make any difference between an English Civilian and an Indian competition-walla in social matters. But they do in these provinces. When Indian civilians fail to cultivate social intercourse with their European colleagues in these backward provinces, what to say of members of the Provincial Service and of the Bar?

Social intercourse between Englishmen and Natives.

An incident has happpened in Aligarh, the centre of so much Anglicising spirit, which, though trivial in itself, possesses a significance which should not be allowed to go unnoticed. Mr. F. W. Brownrigg is one of those few Civilians in these provinces who are always friendly towards Indians, who feel pleasure in mixing with them and make no difference whatsoever in their treatment of the natives of India and their own countrymen. Mr. Brownrigg has left marks of his kindness in every district in which he has been. He is now the District and Sessions Judge of Aligarh. In the same district are stationed Babu Gokul Chand Bhadawar, Joint Magistrate, a competition-walla Civilian and Pandit Srilal, Additional District and Sessions Judge, a Statutory Civilian. Mr. Brownrigg proposed the nomination of his two brother Indian officers as members of the Aligarh Club. The proposal was duly seconded by Mr. H. D. Griffins, C.S., another Joint Magistrate of the place. The proposal was duly laid before the Club. But the two officials could not get a single supporter and so the motion fell through. Mr. Brownrigg was so much disgusted with the conduct of his countrymen that he at once resigned the membership of the Club. Now, what does this mean? Here two Indians holding high official position are proposed by the Senior European official of the district to the membership of the Club; the Europeans of the town, mostly subordinates to the proposer, do not hesitate to treat the natives with contempt and in a manner insult the community before the entire population of the district. Under such circumstances what chance can there be of establishing better relationship between non-official Indians and English officials? In this connection we have to enquire of the truth of a rumour from the Trustees of the Aligarh College. Is it a fact that the European Professors of the Aligarh College backed out and stood in the way of the election of the two Indians as members of the Club? Of course the College Professors have every right to act in the manner it suits them best: but this incident ought to afford much food for reflection to the Trustees, who can for themselves see what real regard

the Professors have for their own countrymen and how much they help the cultivation of a friendly intercourse between Europeans and Natives, of which we are tired of hearing many tales from Aligarh."

OUDH SAMÍCHÁR, 28th September, 1902.

The *Oudh Samachár* on the necessity for the preservation of cattle.

29. The *Oudh Samáchár* (Lucknow), of the 28th September, points out that according to the Hindu religious books the cow is a very sacred animal, and that all classes of Hindus hold it in the highest respect. Hindus make a point of feeding and preserving kine. According to the Mahábhárat, Arjun went into exile for 12 years for the sake of protecting cattle. Why, the Mutiny of 1857 was due to some British officers insisting on Hindu soldiers biting cartridges greased with cow's fat. Hindu soldiers preferred death to cutting such cartridges with their teeth, and the result was a terrible mutiny which involved a heavy loss of life. Indeed Hindus cannot exert themselves too much in protecting cattle. It is incumbent on Hindus to convince the authorities of the great advantages that will accrue from the abolition of cow-killing and the preservation of the bovine species. Memorials should be submitted to Government on the subject. If the memorialists approach the authorities in the proper way, the latter will assuredly accede to the wishes of two hundred and ten millions of Hindus. It is true that cow-protection societies have been established here and there, but this is not enough. The provision of adequate grazing grounds all over the country is absolutely essential to the preservation of cattle. Formerly when there were ample pastures and few beef-eating *mlechhas* (barbarians or unclean people) in the land, the country abounded in cattle. India is an agricultural country *par excellence*, and cattle are a *sine quâ non* for cultivation. Owing to the steady increase of population all uncultivated lands which served as pastures are being broken and brought under cultivation. It is no exaggeration to say that 90 per cent. of the rural population cannot afford to have a full meal even of the coarser grains every day, to say nothing of milk or butter.

ALLAHABAD:
The 7th October, 1902.

PRIYA DAS, M.A.,
Government Reporter on the Native Press for the United Provinces of Agra and Oudh.

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SELECTIONS

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I.—Politics.

(a).—Foreign.

Thibet, Russia and China.

1. The Hindi *Hindosthán* (Kalakankar), of the 3rd October, states that the *Globe* recently published the substance of a treaty which, according to its correspondent at St. Petersburg, has lately been concluded between Thibet, Russia and China. The *Punjab Times* reproduced in its issue of the 24th September last this treaty from the columns of the *Globe*. Under this treaty if any other Power seeks to interfere in Thibet, Russia and China will jointly oppose it; and though Thibet remains an independent country, Russia is authorized to look after her military strength and train her soldiers, while China is given power to improve (control) her finances. Surely the British Government in India, which has much greater interests, both political and commercial, in Thibet than Russia, should not allow her to steal a march over it in this way. It is high time that Government took steps to establish its influence in Thibet. If Russia has once secured a firm footing in that country, the British Government will not find it easy to dislodge her.

Hindosthán, 3rd October, 1902.

Recent rapprochement between Turkey and Russia.

2. The *Shahna-i-Hind* (Meerut), of the 1st October, observes that though agitation has for some time past been carried on in the columns of both Turkish and Egyptian newspapers, *in re* the expediency of the establishment of friendly relations between England and Turkey, both of which rule over very large Muhammadan populations, the desired object has not yet been attained. It is very probable that both England and Turkey, especially the latter, are really anxious to cultivate goodwill between themselves. But there exist a party in England who are so greatly influenced by the views of the late Mr. Gladstone, and are so much animated with pride, that although Turkey is situated in Europe, they look upon Turks as a semi-barbarous people and are dead against a *rapprochement* being effected between England and Turkey. Such an attitude reflects no credit on their patriotism. It would seem that prejudiced English politicians have not yet ceased to regard Turkey as "the Sick Man" or at least a weak Power; deliberately shutting their eyes to the great progress Turkey has lately made all along the line and the increase of her strength; or perhaps they think that as an offer of friendship is a sign of weakness, England herself could not take the initiative in the matter, but that she would readily meet Turkey half way if the latter led the way. Turkey would most probably have no objection to open negotiations, if she were convinced that the British public entertained no ill-feeling or hatred against her. The Press reflects public opinion in Europe, and the writer finds the English Press, as a rule, freely abusing Sultan Abdul Hamid, circulating even offensive imaginary stories about His Majesty, representing him as a timid and untrustful man. Had His Majesty really borne the character which is maliciously ascribed to him, he could not possibly have maintained himself on the throne so long and so successfully, steadily making his empire stronger and stronger as he has done. The vapourings of the press thus make the Sultan suspicious about the attitude of the British nation, and hence his reluctance to make any overtures of friendship to England. The Sultan has recently allowed four Russian torpedo boats to pass through the Dardanelles, which clearly shows the restoration of a *rapprochement* between Russia and Turkey. Nobody could of course take this to imply any weakness on the part of the Sultan, who could hold his own against two Powers like Russia. Why, the Sultan has succeeded in increasing the strength of his kingdom to such an extent that any Power which is in alliance with him is sure to come off victorious in a contest with any Power. His Majesty first "vanquished" Germany with "shoes of gold and silver," that is, made friends with her by making valuable commercial concessions to her. Now he has secured the goodwill of Russia by allowing passage to the latter's torpedo boats through the Dardanelles. By winning over Russia he has also won over France, Russia and France being as it were Damon and Pythias. The Sultan has thus virtually effected a quadruple alliance as it were between Turkey, Germany, Russia and France, which must prove very formidable in an emergency—more formidable indeed than the Triple Alliance. The Sultan has displayed splendid political *finesse* in

Shahna-i-Hind, 1st October 1902.

opening the Dardanelles to Russian boats, and thereby exciting jealousy among other European Powers. The Sultan has always found his safety in the mutual jealousy of European Powers. His Majesty knows that he cannot count upon the help of any Power with certainty, and must therefore shape his course as it suits his purposes from time to time. His present policy, it would appear, is to be on good terms with as many Powers as possible, so that there might occur no impediment to the execution of his pet scheme of the Hedjaz Railway. When this railway is a *fait accompli*, His Majesty will have nothing to fear from any quarter whatever.

(b).—Home.

HINDOSTHÁN, 3rd October, 1902.

Lord Curzon's speech on the Delhi Darbar.

3. The English *Hindosthán* (Kalakankar), of the 3rd October, in commenting upon Lord Curzon's speech on the coming Delhi Darbar, observes:—"Now we begin with paragraph 4 of His Excellency's speech. His Lordship goes on to say that there is another point of view from which His Excellency thought that such a gathering as that which will take place will be of great value. The weak spot of India is what he may call its water-tight compartment system, where each Province, each Native State, is more or less shut off by solid bulk-heads even from its neighbour. The spread of railways, His Excellency continued, and the relaxations of social restrictions are tending to break these down; but they are still very strong. Princes, His Excellency continued, who live in the South, have rarely, if ever in their lives, seen or visited the States of the North, and perhaps amongst the latter there are Chiefs who have rarely left their homes. Therefore it cannot but be a good thing that they should meet and get to know each other as well as exchange ideas; but yet no opportunity of meeting on a large scale is possible unless it be afforded by a State occasion such as this. His Excellency further said that if we look at the continent of Europe, we shall see what immense strides have been made in the development of common interest and in the cause of peace since the European rulers have taken to meeting each other on important occasions. His Excellency very wisely remarked that where they used in the old days to set their armies in motion upon the slightest breath of suspicion, they now have a talk and exchange toasts at official banquets. His Excellency remarked that Greece did the same thing in ancient times, and in a way peculiar to herself, for it could not be doubted that the national spirit which held all those little States together and enabled them to stand up against the greatest military empire of the old world, was largely bred and nurtured at the Pan-Hellenic gathering known as the Olympic Games.

His Excellency is very wise indeed in referring to the present practice of the meeting of one Monarch with another in Europe. But the Indian Princes, Feudatories and Chiefs are not monarchs like those of Europe, but they are *protêges* of the English Government or States protected by the English *Raj*, and therefore they are pulled by the nose by the Political Department and made to do whatever is the intention of the Government. Lord Curzon is very kind indeed to wish them to go even so far as to exchange toasts; but we hear that they are not allowed even to travel in India without obtaining the sanction of the Indian Government. Then how could they exchange toasts without having been allowed by the Government to visit one another? We fully remember that it is due to Lord Curzon that the Feudatory Chiefs of India have been prevented from visiting Europe of their own free will, and therefore it sounds to us very strange that His Excellency should try to justify the act of his inviting them on one of the grounds of affording them a better opportunity of meeting one another."

AL BASHIR, 7th October, 1902.

Musalmans and the Delhi Darbar.

4. *Al Bashir* (Etáwah), of the 7th October, observes that it suggested that as the Coronation Darbár will be held on the day of *Id* and the *Idgah* at Delhi will not probably be large enough for the great multitude of Muhammadans who will assemble there, the Government might be requested to put in order the neighbouring ground, but that it has not transpired whether anything has been done in this direction. According to the *Curzon Gazette* the Government has ordered a church to be built

in the Darbár Camp. In these circumstances the Government, if requested, will probably have no objection to extending the premises of the *Idgah*, for this is not so difficult and costly as the building of a new church. The editor suggests the construction of a temporary mosque in each provincial camp, on the ground that the measure would make a good impression on the minds of frontier tribesmen and Baluchistan Sardárs. Moreover, a tramway should be constructed from the Darbár to the *Idgah*, so that as soon as the Musalmáns have done with their prayers they may be able to proceed at once to the Darbár.

HINDUSTÁNI, 8th October, 1902.

The British Press on Lord Curzon's coming Proclamation Darbar.

5. The *Hindustáni* (Lucknow), of the 8th October, adverting to the circumstance that the English Press, which has for some time past been strongly protesting against the Proclamation Darbar which Lord Curzon has been arranging to hold on a very grand scale on the 1st January next, observes that this press is mistaken in thinking that the Native Indian Press has raised no voice against the enormous expenditure that is being incurred in making grand preparations for the Darbar in question. The native papers protested against Lord Curzon's scheme while it was in its primary stage. But now that the arrangements are on a fair way to completion and lakhs of rupees have already been spent, it would be sheer waste of time and breath to continue harping on the inexpediency of the coming pageantry. What the natives should do now is to derive what benefits, social, commercial, &c., they can from the Darbar. The British Press enjoys freedom in the full sense of the word and can therefore abuse Lord Curzon for his extravagant measure as much as it likes. But the Indian Press dare not do any such thing and apply any hard words to the Viceroy. The Calcutta correspondent of the London *Daily News* has most severely criticised Lord Curzon for requiring the Indian nobles and people to spend money as many as six times the proper amount in connection with the death of the late Queen Victoria and the Coronation of King-Emperor Edward VII. According to the calculation of this correspondent, the total amount spent and to be spent on the proposed Victoria Memorials, the visit of Native Chiefs and others to England on the occasion of the Coronation, the Delhi Darbar, &c., will be about 450 lakhs of rupees, which will have of course to be squeezed out of their subjects who manage with great difficulty and hard labour to secure their bare daily subsistence. But the writer forgets that the Government of India seldom cares for the material condition of the people of India in such matters. In his late Simla speech, Lord Curzon opined that as Coronation ceremonials were always celebrated with great pomp and grandeur in India in the past, the Coronation of His Majesty the King-Emperor should also be solemnized on the same grand scale in this country. This is true enough: but His Lordship would seem to forget that on such occasions the people themselves had to spend very little money from their own pockets; on the other hand, such large gifts were made by the Crown to the people on such occasions that these were long remembered with gratitude by the public. Hence instead of abusing Lord Curzon for extravagance on the Darbar, the *Daily News* would do well to induce the British public to secure the Indians, out of regard for their loyalty, some special concession in honour of the happy occasion.

AL BASHIR, 7th October, 1902.

The salute and the return visit questions at the Delhi Darbar.

6. *Al Bashir* (Etáwah), of the 7th October, referring to the decision of the Viceroy to dispense with the firing of salutes for Native Chiefs on the Darbar day, and with the paying of return visits by the Viceroy to them, observes that Native Chiefs highly value these marks of respect and do not like to be denied these things on such public occasions. But it would really be very inconvenient to fire salutes for a large number of Native Chiefs. If the Lieutenant-Governors are also not allowed salutes, the native princes will have no ground to complain. But the question of return visits is a more important one and stands on a separate footing. It would be well if His Excellency could manage to find time by hook or by crook to pay such visits.

II.—AFGHANISTAN AND TRANS-FRONTIER.

Nil.

III.—Native States.

Oudh Samáchár, 7th October, 1902.

The late Dowager Maharani Radha Bai and the Indore State.

7. The *Oudh Samáchár* (Lucknow), of the 7th October, says that the Dowager Maharani Radha Bai of Indore submitted a petition to the Viceroy complaining that her *stridhan*, amounting to seven or eight lakhs of rupees, deposited in the Indore Treasury, had been confiscated by the State, and that out of that sum the State only accepted a deposit of two lakhs and allowed her interest thereon (*vide* the Selections No. 39 of 1902, page 588, paragraph 6). It would seem that the Dowager Maharani has died since, and there is an end to the dispute. All the same, His Excellency and the State Council should do her justice and make over her *stridhan* to her dear grandson, Kunwar Tantiya Sahib.

Oudh Samáchár, 7th October, 1902.

The confiscation of the estate of an old jagirdar in Indore.

8. The *Oudh Samáchár* (Lucknow), of the 7th October, complains that it would appear that the estate of Balwant Rao Jagannath Sar Mandal, an old jagirdar in the Indore State, has also been confiscated, and that the Resident, and the State Council are responsible for the confiscation, the Maharaja having no hand in the matter. It is to be regretted that these Residents are utterly disregarding the existing treaties and rendering the great British Indian Empire liable to the charge of injustice. Sar Mandal has forwarded a memorial to the Viceroy, who, it is to be hoped, will redress his grievances and administer a rebuke to the Resident, which may check his over-zeal. But if the entire responsibility for Sar Mandal's estate lies with the State Council, it had better anticipate His Excellency's interference and set matters to rights at once. The jagirdars are both an ornament and a source of strength to the State.

IV.—Administration.

(a).—*Judicial and Revenue.*

Nátya Patra for October, 1902.

A complaint against the Manager of the Court of Wards at Allahabad.

9. The *Nátya Patra* (Allahabad), for October, in a leader headed "Anarchy at headquarters," observes that in its July number it exposed the irregular proceedings of the Manager of the Court of Wards at Allahabad (*vide* the Selections No. 28 of 1902, page 444, paragraph 10), but that the exposure, far from having any salutary effect on him, has only led to an increase in the exercise of high-handedness on his part. The editor refers to the notice served by the Manager on the shopkeepers in the Nazul market last year for the renewal of their *pattas* and *qabuliats* in 15 days under pain of ejectment, and to the cancellation of the notice by Mr. Ferard, the late Collector; and complains that the Manager is again harassing the shopkeepers in the same way, although his proceedings were once quashed by the late Collector. The Manager has published a notice advertising the houses in the Allahabad city, belonging to the estate of Musaddi Lal, a minor, for rent, requiring persons who may desire to engage them to apply to him by the 5th September, and declaring that, as it is desired to let the houses at once, the amount of rent is only a secondary consideration. The publication of the notice is all moonshine and is only intended to throw dust in the eyes of the local authorities. One of the houses advertised for rent is house No. 47, situated at Mirganj. It was repaired last year, but not thoroughly, and this year even the tiled roof was not repaired, and that the result is that a wall has been much damaged by rains. Now repairs will cost much more than they would have done before. The house, being out of repair, has not been tenanted and therefore there has been a loss of Rs. 125 or Rs. 150 a year. It would seem that repairs were taken in hand only eight or ten days ago. As regards the shops at Ahiyapur, several of them fell in during the late rains, the tiled roofs not having been repaired; and the tenants were obliged to vacate them in consequence. The owner, who is a minor, will be put to much unnecessary expense in the shape of repairs and has had to suffer the loss of rent. Again, it is believed that there has also been remissness in the collection of rent from cultivators, and that, therefore, the revenue instalment has not been paid in full. Musaddi Lal's estate is not encumbered with debts. The estates of minors and widows are placed under the management of Courts of Wards for preservation, and not to be mismanaged in this

way. The Manager is said to be an experienced officer, but his managment is not very creditable to his experience. A rumour is afloat that he will shortly be transferred from Allahabad. It is to be hoped that the rumour is not a mere *canard*. The Manager of the Court of Wards at Allahabad should be a very able and sympathetic man.

10. *Al Bashír* (Etáwah), of the 7th October, on the authority of its special correspondent, states that Saiyid Zain-ul-Abdin, B. A., a translator in the Judge's Court at Jhánsi, was appointed Officiating Munsarim in the Judge's Court at Mirzapur in place of Babu Sushíl Chandra Banarji, the permanent incumbent, who got an officiating Munsifship. Twenty-two months later, when Babu Sushíl Chandra Banarji was confirmed in his post of Munsif, Saiyid Zain-ul-Abdin expected to be confirmed in his officiating appointment as Munsarim in the Judge's Court at Mirzapur. But Mr. Leggatt, the District and Sessions Judge, bestowed the appointment on Babu Shiám Narayan, translator in the Judge's Court at Saháranpur. In his order appointing Babu Shiám Narayan to the Munsarimship, Mr. Leggatt observed that he was satisfied with the work of Saiyid Zain-ul-Abdin and considered him fit for the post, but that Babu Shiám Narayan had prior claims. Now the Babu has only passed the Entrance examination and has no experience of the work of a Munsarim, and it is rumoured that he was once dismissed from the post he held in the Judge's Court at Mainpuri, though he was subsequently reinstated in it and transferred to Saháranpur. Saiyid Zain-ul-Abdin, on the other hand, is a graduate and held the post of Munsarim for twenty-two months during which he acquitted himself well. Under these circumstances it is difficult to understand how Mr. Leggatt has given preference to Babu Shám Narayan. It is a matter of surprise that such an act of injustice should be done to a Muhammadan under the just rule of Sir James Digges LaTouche.

The Munsarimship of the Judge's Court at Mirzapur.

Al Bashir, 7th October, 1902.

(b).—Police.

11. The *Prayág Samáchár* (Allahabad), of the 18th September, says that the happiness of the people greatly depends on the police. It is to be regretted that the misbehaviour of the police is a source of great grief to the public. Dakaiti and other serious crimes are steadily increasing in all parts of the country. Lord Curzon, being convinced of the present unsatisfactory state of things, has appointed a Commission to make an inquiry with a view to introducing necessary reforms. Such a measure should be very welcome to the people, but in view of the recommendations of the Universities Commission, in respect of which it may be alleged that the remedy will prove worse than the disease, the public is afraid that the labours of the Police Commission may be attended with equally unsatisfactory results. If a physician diagnoses the disease of a patient and prescribes medicine and diet without making any enquiries from him, the chances are that his treatment will fail. Similarly if Government introduces any administrative reforms without consulting the people, the reforms are not likely to be useful. It is difficult to understand why in the matter of police reform the authorities do not take into their confidence those persons who have a thorough knowledge of police administration, tyranny and oppression. The native press has made good suggestions for the reform of the police from time to time. But the policy adopted by the Police Commission does not create any high hopes that popular grievances will be redressed. The editor then makes some suggestions which have already been noticed from the *Bhárat Jiwan* (*vide* the Selections No 40 of 1902, page 611, paragraph 14).

Police reform.

Prayag Samáchár, 18th September, 1902.

12. The *Tafrih* (Lucknow), of the 7th October, says that as the question of police reform is on the *tapis*, the editor would like to make the following suggestion which, if adopted, he thinks, would increase the efficiency of the police. After three years' service in the army, picked British soldiers and non-commissioned officers should be trained in police work and then appointed to suitable posts in the police force. They would be a source of strength to their superiors, have no sympathy with wicked and corrupt officials and treat black and white men with impartiality. The measure also recommends itself on the ground that it would

A suggestion for police reform in India.

Tafrih, 7th October, 1902.

afford an opening to those British soldiers who desire to stay on in India on the expiration of their term, and to better their position.

OUDH SAMÁCHÁR, 7th October, 1902.

13. The *Oudh Samáchár* (Lucknow), of the 7th October, refers to the letter contributed by a European Deputy Inspector of Police to the *Pioneer*, who complains that he finds it difficult to make both ends meet with his small pay of Rs. 80 a month, but contends that the same rate of pay enables his brother native officials to live in ease and comfort, and even to lay by something, and therefore suggests that Europeans should be allowed higher rates of pay than natives for doing the same work. In commenting upon the above, the editor observes that this European Inspector and his European better-half are really very badly off and deserving of a thousand and one pities. But the wonder is that Europeans continue to enter the police force: if the condition of European Police Inspectors is so unsatisfactory as it has been represented to be in the letter referred to above, are no other walks of life open to them, so that for their sake Government should fix different scales of salaries for European and native officials and render itself open to the charge of making fish of one and flesh of another?

The alleged grievances of European and Eurasian Police officials.

OUDH AKHBÁR, 6th October, 1902.

14. The *Oudh Akhbár* (Lucknow), of the 6th October, referring to some of the evil consequences of gambling, complains that gambling is very largely carried on in the bazars and streets at Lucknow, in various forms, and is ruining young men. The police, being bribed by gamblers, do not interfere.

Gambling at Lucknow.

(c).—Finance and Taxation.

Nil.

(d).—Municipal and Cantonment Affairs.

OUDH SAMÁCHÁR, 7th October, 1902.

15. The *Oudh Samáchár* (Lucknow), of the 7th October, re-echoes the views of the *Advocate* in protesting against the levy of an octroi duty by the Allahabad Municipal Board on paper (*vide* the Selections No. 40 of 1902, page 615, paragraph 19), and hopes that Government will not sanction the measure, inasmuch as it will tend to increase the cost of education and prejudice the native printing presses whose condition is already unsatisfactory.

The levy of an octroi duty on paper by the Allahabad Municipal Board.

OUDH AKHBAR, 10th October, 1902.

16. The *Oudh Akhbár* (Lucknow), of the 10th October, expresses satisfaction that at Lucknow the construction of drains to carry off the dirty water of houses has already been taken in hand and that the work is being rapidy pushed on, for which the inhabitants of the town cannot be sufficiently thankful to Sir James Digges LaTouche. But there are two other crying evils which require immediate attention:

A complaint regarding the conservancy arrangements at Lucknow.

First.—The conservancy staff do not properly remove the dirty water of private dwellings, and encourage people to adhere to their old dirty habits in the matter of disposal of such water.

Secondly.—The street sweepings, and even the dead bodies of pariah dogs, cats, &c., are collected in the immediate vicinity of streets and lanes, where they are left to lie and rot for months and years until they are removed by cultivators for manuring their neighbouring fields. These heaps of old rubbish are a standing danger to the public health. These evil practices are not likely to be stopped until the Municipal and the local authorities exercise a strict supervision over the conservancy staff.

NASIM-I-AGRA, 7th October, 1902.

17. The *Nasím-i-Agra*, of the 7th October, expresses satisfaction at the construction of drains in the streets of the city of Agra at a heavy expense, but complains that the dirty water of the drains in the private dwelling-houses situated in the by-lanes which have not been provided with drains, is thrown into those by-lanes themselves by sweepers early in the morning. This practice, which not only causes great inconvenience to residents and passers-by in the by-lanes, but is also injurious to public health, should be prohibited.

A complaint against sweepers at Agra.

18. The *Sanátan Dharm Patáká* (Moradabad), in its joint issue for August and September, says that the Moradabad Municipal Board is disposed to farm the right for (the disposal of the remains of unclaimed) dead animals. The proposal has created a deep sensation, the people being afraid that the farmer may secretly poison cattle. The people have drawn up a memorial to the Collector protesting against the measure. The memorial is in circulation for signature. It is to be hoped that the Collector, who is a very sympathetic officer, will reassure the public mind.

SANÁTAN DHARM PATÁKÁ, for August and September, 1902.

The disposal of the remains of unclaimed dead animals at Moradabad.

19. The *Prayág Samáchár* (Allahabad), of the 18th September, in its local news column, complains that *ekka*-drivers at Allahabad greatly harass and fleece strangers, and urges that municipal officials should keep an eye on them.

PRAYÁG SAMÁCHÁR, 18th September, 1902.

Ekka drivers at Allahabad.

(e).—Education.

20. The *Bhárat Jiwan* (Benares), of the 6th October, observes that the Universities Commission's Report has proved very disappointing to the general public who had expected much from it. The people thought that the Commission's inquiry would lead to a thorough reform of the existing system of education. But the Commission's Report has proved a failure, and even threatens to check the spread of education. Public meetings have been held in various parts of the country to protest against the Commission's recommendations, and it is to be hoped that Lord Curzon will carefully consider them along with the protests of the public, before His Lordship issues any resolution thereon. According to some gentlemen in England the Commission's Report will be laid before Parliament, before effect is given to it. If so, all the protests made against the Report in India should be collected and despatched to England for submission to Parliament, as early as possible.

BHÁRAT JIWAN, 6th October, 1902.

The Universities Commission's Report.

21. The Hindi *Hindosthán* (Kalakankar), of the 7th October, quotes the views of one Miss C. Dodd, as reproduced in the columns of the (Lucknow) *Advocate*, from the *National Review*, in which she highly approves of the system, obtaining in some of the countries in Europe, of educating students partly by means of travel. Teachers take students with them to other countries and teach them a good many geographical, historical and political facts relating to the various places they visit. This system of education has lately been introduced into Japan as well, and serves to widen the range of information of students. Any things seen by the eyes are learnt much more quickly and clearly than they would be through books. The educational authorities in India would do well to consider whether this modern European system of teaching students partly by travel could not be advantageously introduced into this country as well.

HINDOSTHÁN, 7th October, 1902.

A suggestion for introducing into India the European system of giving a portion of their education to students by means of travel.

(f).—Agriculture and questions affecting the land.

Nil.

(g).—General.

22. The *Vyápár Engine* (Farrukhabad), for October, referring to the establishment of a Commercial Bureau in India by Lord Curzon, observes that His Lordship would do well to see that the officer appointed to the head of this Bureau does not promote British trade 'at the expense of Indian trade,' but does his best to promote the cause of native trades and industries.

VYÁPÁR ENGINE, October, 1902.

Establishment of a Commercial Bureau in India.

V.—LEGISLATION.

23. The *Bhárat Jiwan* (Benares), of the 6th October, says that it would seem that the death rates among infants in Calcutta, Madras, and lately even in Bombay, have been on the increase. The increase is very probably due to the use of adulterated milk, pure milk being very scarce in the presidency towns. It has been proved in Paris that adulterated milk is fatal to infants. It is high time that Government passed an Act providing severe punishment for persons convicted of supplying adulterated milk to the public.

BHÁRAT JIWAN, 6th October, 1902.

Urgent need for legislating against the adulteration of milk in India.

VI.—Railway.

Hindosthán, 4th October, 1902.

The recruitment of ticket-collectors on the North-Western Railway from Government pensioners and not from European and Eurasian lads.

24. The Hindi *Hindosthán* (Kalakankar), of the 4th October, expresses satisfaction that the railway companies have of late shown an inclination to introduce reforms for the convenience and comfort of native passengers. It would appear from the *Amrita Bazar Patrika* that the North-Western Railway has recently decided to recruit ticket-collectors from Government pensioners and not from young Europeans and Eurasians, who will, however, be eligible for appointment as second guards. Native ticket-collectors, also, who are under a certain age, will not be allowed to take tickets from female passengers. This reform is a move in the right direction and will check cases of assault by young ticket-collectors on female passengers. It would be still better if a female ticket-collector were located at each station. But if literate women are not available for ticket-collectorships in sufficient numbers, the measure adopted by the North-Western Railway will do. It is to be hoped that other railways will follow suit.

VII.—Post Office.

Nil.

VIII.—Native Societies and Religious and Social Matters.

Arya Mitra, 1st October, 1902.

The alleged misbehaviour of the priests at Hanuman Garhi in Firozabad (Fyzabad ?).

25. The *Arya Mitra* (Moradabad), of the 1st October, on the authority of the *Rahbar*, states that, at the late annual fair at Hanuman Garhi in Firozabad (Fyzabad ?), a young woman wearing a lot of jewellery and accompanied by two young men and a lad 15 years old entered the temple to worship the idol. But she and both the men secretly disappeared. The lad made a search for them in vain. He reported the matter to the District Magistrate, who ordered the *Kotwal* to make an enquiry. The *Kotwal* held a local inquiry, but the priests in the temple denied all knowledge, when the District Magistrate himself went to the temple and made inquiries from the priests with no better results. Looking at the flagstones of the temple, he found one stone a little higher than the rest. He had it removed and, to his surprise, saw a staircase. He expressed a desire to go down, but the priests protested, saying that the subterranean cell was the temple's treasure. The District Magistrate did not heed their protest, and entered the cell. He found the cell extending over a mile. There were several nice rooms. When he proceeded further he saw a heap of bones. Then he saw the two companions of the woman above referred to lying in a precarious state. Further on he found 15 or 17 young girls including the one in question. The District Magistrate brought all of them out of the cell. Some of them have been missing for several years. The case is under inquiry. Again, some time ago the *Rahbar* referred to the case of a priest 60 years old who was charged with committing sodomy with a child in a temple at Agra. Well-to-do Hindus, who build temples and place them in charge of priests or mendicants, should take a warning from these instances of the misbehaviour of priests.

IX.—Miscellaneous.

Nil.

Allahabad:
The 17th October 1902.

PRIYA DAS, M.A.,
Government Reporter on the Native Press for the United Provinces of Agra and Oudh.

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SELECTIONS

FROM THE

NATIVE NEWSPAPERS

Published in the UNITED PROVINCES OF AGRA & OUDH

Received up to the 18th October, 1902.

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I.—Politics.

(a).—Foreign.

Nil.

(b).—Home.

Oudh Samáchár, 14th October, 1902.

The British Press on the Delhi Darbar.

1. The *Oudh Samáchár* (Lucknow), of the 14th October, re-echoes the views of the *Hindustani* in commenting on the opposition of the English Press to the Delhi Coronation Darbar (*vide* the Selections No. 41 of 1902, page 625, paragraph 5).

Arya Mitra, 8th October, 1902.

Pages to the Viceroy and Duke of Connaught at the Delhi Darbar.

2. The *Arya Mitra* (Moradabad), of the 8th October, says that the Viceroy will have three pages and the Duke of Connaught two at the Coronation Darbar at Delhi, the pages being selected from among the sons and other relatives of Indian ruling chiefs. The native press entered a protest against the proposal, but Lord Curzon is a man of strong will and does not easily change his mind. His Lordship contends that the position of a page is a very honourable one and that the relatives of Indian chiefs should gladly accept it. But what is the use of forcing this distinction on native princes against their will? It should have been reserved for Englishmen who would have welcomed it.

Roznamcha-i-Qaisari, 9th October, 1902.

The Viceroy's instructions to the people for the celebration of the Coronation.

3. The *Roznámcha-i-Qaisari* (Allahabad), of the 9th October, observes that the directions of the Government of India for celebrating the Coronation of the King-Emperor all over this country, on the occasion of the coming Delhi Darbar, by means of illuminations, distribution of sweetmeats to school-boys, &c., will serve to unmistakably test the loyalty and devotion of the people to the British Crown. Those native gentlemen who obtained titles in honour of the Imperial Delhi Assemblage of 1877, or the Jubilee, or in recognition of their so-called famine or plague services, by means of mere tall talk or fulsome flattery of district officers, will certainly have to give tangible proofs of their loyalty on the present occasion. To prove themselves really worthy of the honours and titles they have received from Government they must loosen the strings of their purses and celebrate the Coronation in the manner indicated by Government. The whole of the Indian population is loyal to the core, despite any severities or hardships they have to endure. The natives should, one and all, do their best to mark the occasion with rejoicings in every way, even if they should, poverty-stricken as they are, have to incur debts for the purpose, in order to maintain their reputation for loyalty in its integrity.

Saraswati, September, 1902.

A suggestion made by the Nagri Pracharini Sabha at Benares for the invitation of the editors of certain Hindi newspapers to the Delhi Darbar.

4. The *Saraswati* (Allahabad), for September, expresses surprise and regret at the omission of the names of the editors of the *Bhárat Mitra* (Calcutta) and the *Venkteshwar* (Bombay) from the list of the editors of Hindi newspapers invited to the Delhi Darbar. Both the above mentioned Hindi papers enjoy a widespread reputation and are largely circulated in every province. The Nagri Pracharini Sabha at Benares has made a representation to the Government of India, suggesting that the editors of those papers and also that of the only Hindi daily paper, called the *Hindosthán* (Kalakankar), may also be invited to the Darbar. It is to be hoped that Lord Curzon will give his best attention to the recommendation of the Sabha.

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

Nil.

IV.—Administration.

(a).—*Judicial and Revenue.*

Sir Antony MacDonnell's Resolution requiring Deputy Magistrates to see and pay their respects to the District Superintendents of Police.

5. The *Oudh Punch* (Lucknow), of the 9th October, in its supplement, publishes a communication in which the writer states that the notorious Hindi Resolution of Sir Antony MacDonnell and his unreasonable distrust of the Nadwat-ul-Ulma Association will serve as good memorials of his administration in the United Provinces. The Resolution requiring Deputy Collectors and Magistrates to call upon and pay their respects to the District Superintendents of Police, is another legacy of an objectionable nature which he has left to his successor in office. In view of the British system of administration and law, his Resolution was ill-advised and irregular. The District Superintendent of Police is, no doubt, a responsible European officer, but he is in a way subordinate to a Deputy Collector and Magistrate, who exercises judicial powers. The former has to send up accused persons to the latter for trial, who convicts or acquits them after making an inquiry. Moreover, a Deputy Magistrate, in virtue of his office, is authorized to issue orders to the Police Superintendent, who has to carry them out. It is true that some Deputy Magistrates receive less pay than Police Superintendents; but Sir Antony's Resolution in question is not explicable on any other ground than the distinction of colour. Are Subordinate Magistrates in England required to see and pay their respects to District Superintendents? It is to be hoped that Sir James Digges LaTouche will reconsider his predecessor's Resolution and cancel or modify it as he deems expedient.

Oudh Punch, 9th October, 1902.

A complaint against the Copying Departments of the Collectors' offices in the United Provinces.

6. The *Roznámcha-i-Qaisari* (Allahabad), of the 9th October, complains that the Copying Departments of the Collectors' offices in the United Provinces are extremely corrupt and greatly harass litigants and others who have occasion to deal with them. The system of granting copies in the order in which applications for copies are received, which obtains in the Copying Departments of the civil courts, is a satisfactory one and considerably checks corruption among clerks; and there is no reason why the same system should not be introduced into the Collectors' offices as well. The present just and sympathetic ruler of these Provinces would do well to improve the management of the Copying Departments of the Collectors' offices, placing them under the supervision of experienced Deputy Collectors.

Roznamcha-i Qaisari, 9th October, 1902.

The Munsarimship of the Judge's Court at Mirzapur.

7. *Al-Bashir* (Etáwah), of the 14th October, referring to its previous article regarding the appointment of Babu Sham Narayan as Munsarim of the Judge's Court at Mirzapur, in preference to Saiyid Zain-ul-Abdin, B.A., (*vide* the Selections No. 41 of 1902, page 627, paragraph 10), observes that the editor made a mistake in alleging that the Babu had passed the Entrance examination. Since then the editor has heard from a friend that he has not passed but has been exempted from the Entrance examination. When Mr. Leggatt was the District and Sessions Judge at Saháranpur, he was probably well satisfied with the Babu's work. Mr. Leggatt has every right to push him on in the service in a fair way, but not by superseding others who have better claims. If the High Court fails to do justice to Saiyid Zain-ul-Abdin, the editor will take steps to move Sir James Digges LaTouche.

Al-Bashir, 14th October, 1902.

A suggestion for appointing a commission to improve the status and *morale* of patwaris and kanungos in the United Provinces.

8. The *Roznámcha-i-Qaisari* (Allahabad), of the 9th October, says that there exists as much need for the appointment of a Commission to enquire into the condition of patwaris and kanungos, as there has been for that of the Police Commission. In the rules lately issued by the Director of Land Records and Agriculture in the United Provinces very severe conditions have been laid down regarding the appointment of patwaris; and the amount of work and the responsibilities imposed on them are very heavy indeed, while they are given pay varying from Rs. 5 to Rs. 7 only a month, which is not more than the salary drawn by a common peon. Can the authorities expect such low paid patwaris to be honest and to keep their hands clean or can they expect educated

Roznámcha-i-Qaisari, 9th October, 1902.

persons to seek appointment as patwaris? Decidedly not. The case of kanungos is no better. There are parts in their circle which they never visit, but all the same necessary entries regarding measurements purporting to have been checked and duly recorded by them, &c., are to be found in their registers, and assessments of revenue are made by Settlement Officers on the basis of these very entries, which are altogether fictitious. The assessments made on such basis cannot possibly be satisfactory to the persons concerned. It is high time that a Commission were appointed to overhaul the present system under which patwaris and kanungos are recruited, paid, &c.

(b).—Police.

OUDH AKHBAR, 17th October, 1902.

Police reform.

9. The *Oudh Akhbár* (Lucknow), of the 17th October, publishes a communication from Muhammad Inayat-Ullah Khan, an ex-police officer, who expresses the same views on the subject of Police reform as were expressed in the columns of the *Tohfah-i-Hind* dated the 18th and 25th September (*vide* the Selections, No. 40 of 1902, paragraph 13).

ROZNÁMCHA-I-QAISARI, 9th October, 1902.

The Police Commission.

10. The *Roznámcha-i-Qaisari* (Allahabad), of the 9th October, referring to the appointment of the Police Commission, observes that in addition to the suggestions which private witnesses have already made before the Local Police Committees, it is absolutely necessary to introduce the following reforms if Government wishes to remove the dark blot affixed to the Police administration in this country:—(1) Let theft-report forms in duplicate with postage-stamps be supplied to the headmen of villages, and leading residents in muhallas, so that when a theft is committed at any person's house he may fill up a duplicate form and send, by post, one copy of the same to the police station, and the other to the pargana officer. Policemen and chaukidars should be strictly warned against compelling persons to go to the police station to report. (2) Except in cases of serious offences such as murder, dakaiti, poisoning, robbery, or in the case of vagrants, the police should not be allowed to make immediate arrests so long as the residence, place of business, &c. of the accused are known, the latter being released on bail pending the orders of the Magistrate to whom the case is *challaned* for trial. (3) Police investigating officers should be required to read out the statements of witnesses, &c., they may examine, and take their signatures thereon, so that they may not be able to fabricate evidence. Some villagemen should be associated in the investigation of every case occurring in a village, and the investigating officer should have his report countersigned by them at the end of the enquiry. (4) No witness should be detained by an investigating police officer for more than three hours, the time of his arrival and departure being duly entered in the diary. (5) If the complainant or accused person is a woman, she should on no account be placed in the custody of a young policeman. If she is a *parda-nashin* lady, the police should make enquiries into her case in the presence of a lawyer if she can engage one, or in that of a private gentleman. (6) A constable or police officer who took part in the investigation of a case, should not be allowed to be present in the court during the trial, unless the presiding officer sends for him. (7) Chaukidars of a muhalla, &c., and their immediate officers should be held responsible for any thefts that might occur within their respective beats; but the area of their beats should not be too large. (8) In cases of theft up to Rs. 10 and of grievous hurt, if the complainant withdraws his complaint or accepts a compromise, the police should not insist on arresting the accused and sending him up to court. (9) The police should be strictly forbidden to induce or tutor a complainant or witness to do or say anything. (10) In reporting any person as a man of bad character, full particulars regarding his means of livelihood, &c., should be given, so that nobody could be unjustly condemned as a bad character. (11) When the house of any person is to be searched, the police themselves should not conduct the search, but have it done by witnesses, there being a general complaint that the police themselves introduce stolen articles into the house, in order to make out their case. In the case of women, the search should be made by women. (12) Regular lawyers should be employed to conduct State cases before Magistrates as is done in Sessions courts. The present practice of Court Inspectors conducting the cases and

taking their seats on the bench with Native Magistrates leads people to think that the latter are influenced by the former. (13) When the police have arrested a person, they should not unnecessarily parade him through the streets with the object of dishonouring him. (13) In case the lock-up is at a (considerable) distance from the court, the accused should be carried in a carriage from one place to the other. (14) The police force should be largely recruited from the respectable classes, especially distinguished for their talent for detection.

(c).—Finance and Taxation.

Nil.

(d).—Municipal and Cantonment Affairs.

11. The *Jadu* (Jaunpur), of the 7th October, praises Mr. Wild, the District Magistrate of Jaunpur, for getting many roads in the town metalled, but cannot understand why the road lying between Kallu's Imambarah and Pandaribah, which is largely frequented by people, has not been metalled. Pedestrians are consequently exposed to great inconvenience during the rains. To make matters worse the road is not even lighted at night. The road should be metalled, or at all events lighted, if there be any impediment to its being metalled at once.

JADU, 7th October, 1902.

A suggestion for metalling and lighting a certain road at Jaunpur.

(e).—Education.

12. The *Oudh Samáchár* (Lucknow), of the 14th October, says that high education in this country entirely depends now a days on the University examinations. This system has done and is still doing a lot of mischief. The appointment of the Universities' Commission was hailed with delight, and it was expected that the measure would lead to a reform of the present system of education which is so very faulty. But in view of the recommendations of the Commission it may be alleged that the people asked for bread but are offered a stone. While lately commenting on Saiyid Amir Ali Bilgrami's *English Education in India*, the *Pioneer* referred to some of the faults of the Indian system on the authority of the Saiyid. It would seem that in an English University a student is allowed to specialize after the Entrance, that the Intermediate, if held, is held only one year after the Entrance, and the B.A. one year after the Intermediate; while in India a student has to study two years for the Intermediate examination and another two years for the B.A. examination, and that he has to take up a multiplicity of subjects. The *Pioneer* pertinently asks where are the Pandits and the Maulvis of New India, and whether India is to pay for the English language and Western progress, the great price of decay in the learning for which she was once famous. If Government has really the education and welfare of natives at heart, it should restore the old indigenous system and allow each student to devote his whole time and energy to one subject for which he has special taste and aptitude. If a reversion to the old system be out of the question, the English University system should be introduced here. On the other hand, if the recommendations of the Universities' Commission are adopted, and matters are allowed to go from bad to worse, the higher classes, or rather the whole of young India, may be said to be doomed both physically and intellectually.

OUDH SAMACHÁR, 14th October, 1902.

Universities Commission's Report.

13. A correspondent of *Al Bashír* (Etáwah), of the 14th October, expresses satisfaction that the Viceroy has directed his attention to the necessity for the reform of the Education Department, but contends that the provision of able and conscientious teachers is a *sine quâ non*, and that evidently such teachers cannot be available unless and until they are offered adequate salaries and pensions by Government. It is difficult to understand why teachers in Government schools are denied pensions, while all other Government servants receive pensions under the prescribed rules. Nay, the College Professors and the Headmasters of High Schools, who receive handsome salaries and can easily lay by something for old age, are allowed pensions, while the subordinate teachers who get small salaries and find it difficult to make both ends meet are excluded from pensions. The Head

AL BASHÍR, 14th October, 1902.

The reform of the Education Department.

Pandits and Maulvis in High Schools are worse off than even the railway-station coolies. They get small pittances for teaching Oriental classical languages to the higher classes in the High Schools, while the Headmasters who teach the English language and literature to the same classes receive handsome emoluments, the maximum pay being Rs. 400 a month. Moreover, these Headmasters are eligible for pension and further promotion. The writer does not mean that pensions should be discontinued to Professors and Headmasters, but that they should be extended to subordinate teachers, who should also be given better pay. Again, the writer does not consider it necessary to maintain the Training College and the Normal Schools. The writer is not in a position to express a definite opinion regarding teachers trained in English in the Training College. But as regards the teachers trained in the Normal Schools, the writer can assert without fear of contradiction that they are very deficient in the vernacular language and literature, though they possess some knowledge of mathematics. The fact is that they join the Normal Schools after passing only the Vernacular Middle Examination, and therefore their knowledge of the vernacular is very limited. They cannot write even a small vernacular letter correctly. Formerly there were no public examinations and no University degrees; but the old system produced able scholars who are far superior to the graduates of the present day. They devoted the whole of their time and energy to the study of literature. Distinguished scholars like Muhammad Fáruq, Khwaja Abdul Aziz, Muhammad Husain, Muhammad Shibli Naumani and Muhammad Abdul Ahad are still to be found.

AL-BASHIR, 14th October, 1902.

14. *Al Bashír* (Etáwah), of the 14th October, says that the editor has received several complaints to the effect that while all India will be enjoying the Coronation rejoicings, the candidates for the Entrance Examination will be very busy preparing for their examination which commences on the 19th January next. The University had, therefore, better defer and hold it in April along with the Intermediate examination, especially as the Government of India are particularly desirous that the Coronation should be brought home to school-boys, and have suggested that such boys should be feasted in honour of the occasion.

The Coronation Darbar and the Entrance Examination of the Allahabad University.

SARASWATI, September, 1902.

15. The *Saraswati* (Allahabad), for September, says that in accordance with the orders of Government, the Education Department of these Provinces is considering the question whether Hindi school readers should be written in Hindi with an admixture of Sanskrit or Urdu words. The opinions of a large number of gentlemen on the subject have been called for. The editor is not in favour of an unnecessary admixture of difficult Sanskrit words, nor is he opposed to the use of simple Urdu terms, but at the same time he desires that Hindi should maintain its special characteristic. In short, the editor thinks that the language should be as simple as possible. However, an extremely simple language, such as is used in ordinary conversation will not do. After reading school readers, students should be able to understand Sur Das, Tulsi Das, Bihari, Keshab and other such well-known Hindi poets. According to the recommendation of the Universities' Commission, a boy who takes up the English language and literature for the M.A. degree will also have to take up the vernacular. If an M.A., whose second language is Hindi, is unable to understand and appreciate standard Hindi works, the system of Hindi education will be condemned as imperfect. Under these circumstances steps should be taken to secure the preparation of a graduated series of Hindi readers.

Hindi readers for schools in the United Provinces.

(f).—Agriculture and questions affecting the land.

Nil.

(g).—General.

Nil.

V.—LEGISLATION.

Nil.

VI.—Railway.

Nil.

VII.—Post Office.

Nil.

VIII.—Native Societies and Religious and Social Matters.

Nil.

IX.—Miscellaneous.

16. The *Oudh Samáchár* (Lucknow), of the 14th October, says that it would seem that disquieting rumours regarding plague are afloat in the interior of districts and that wicked persons are working upon the fears of the rural population by indulging in gross exaggerations. The District Magistrates had better issue proclamtions throughout their districts like the one issued by Mr. Simpson at Lucknow with a view to checking the spread of disquieting rumours.

Oudh Samáchár, 14th October, 1902.

The spread of disquieting rumours regarding plague in the interior of districts in the United Provinces.

17. The *Roznámcha-i-Qaisari* (Allahabad), of the 9th October, referring to the deputation of Deputy Collectors, in certain districts in the United Provinces, to plague work, in addition to their own duties, protests against the measure on the ground that litigants and witnesses who have occasion to visit their camps are extremely liable to contract the disease and carry germs to their villages and towns. The authorities would, therefore, do well to relieve the Deputy Collectors in question of their judicial work so long as they are on plague duty.

Roznámcha-i-Qaisari, 9th October, 1902.

Certain Deputy Collectors put on plague duty in addition to their judicial work in the United Provinces.

Allahabad:
The 21st October, 1902.

PRIYA DAS, M.A.,
Government Reporter on the Native Press for the United Provinces of Agra and Oudh.

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SELECTIONS

FROM THE

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I.—Politics.

(a).—Foreign.

1. *Al Bayán* (Lucknow), for October, publishes an article headed "The Turkish Army," communicated by one Abdul Qavi, a student of the Entrance Class in the Husainabad High School, Lucknow, a lad in his teens. He is very indignant at the spread of faint rumours regarding the weakness of the Turkish Army. Turkey has made vast progress in various directions ever since the Russo-Turkish War. She has not only improved her internal system of administration, but has greatly strengthened her position on the frontiers, and maintained her influence intact in foreign countries. She has adopted strong measures to effectively put down turbulent spirits within her dominions. The time is looming in the distance when Turkey will be found to be as well administered and as highly civilized and to possess as strong an army and a naval force as any other European Powers. There, however, seems one manifest defect in the Turkish administration. The army is entirely recruited from Musalmans, and the result is that the Musalman population has been decreasing and growing poorer and poorer, while the Christian population is on the increase, and in a flourishing condition. The British Government not only enlists Englishmen, but also freely takes recruits from its subject races of different origin and religion, and has by this means been able, in about 200 years, to extend the area of its empire by one-third. However, the Turkish army is now in a state of high efficiency, and is thoroughly well-drilled and trained, so that the Porte is in a position to assemble two or three lakhs of troops within 24 hours in an emergency. This article, coming as it does from a lad aged only 17 years, the editor observes, clearly shows how keenly the Indian Musalmans are mindful of, and interested in, the greatness and honour of the "Commander of the Faithful."

AL BAYÁN, For October, 1902.

An Indian Musalman lad on the Turkish army.

(b).—Home.

2. The *Rahbar* (Moradabad), of the 21st October, expresses satisfaction at the invitation of three respectable residents of the Moradabad district, *viz.*, Raja Jai Krishna Das, C.S.I., Raja Krishna Kumar, and Rai Bahadur Dwarka Singh, Police Inspector at Lucknow, by Government to the coming Darbar at Delhi, but misses the name of Maulvi Nawab Mushtaq Husain, Khan Bahadur, in the list of invited guests. The editor considers the Maulvi fit and entitled to a seat at the Coronation Darbar, and hopes Government will rectify the mistake.

RAHBAR, 21st October, 1902.

The leading residents of Moradabad invited to the Delhi Darbar.

3. The *Edward Gazette* (Sháhjahánpur), of the 20th October, says that the suggestion made by *Al Bashir* for the erection of temporary mosques at the Delhi Darbar camps of the Indian Muhammadan Chiefs and Frontier Sardars on the ground that the measure would make a good impression on them, is not a very sagacious one. If any such mosques were built, they would have to be demolished when the Darbar is over. The demolition of the mosques would create widespread dissatisfaction among the entire Muhammadan population of the country and expose Government to the charge of destroying mosques as Aurangzeb was accused of destroying Hindu temples.

EDWARD GAZETTE, 20th October, 1902.

A protest against the suggestion made by *Al Bashir* for the erection of temporary mosques at the Delhi Darbar camps of Muhammadan Chiefs.

II.—Afghanistan and Trans-Frontier.

4. The *Naiyar-i-Azam* (Moradabad), of the 19th October, in the course of a leader on Persian Gulf affairs, remarks that it is rumoured that Russia is at the present day very anxious to intrigue with Afghanistan, and that consequently the English Press has raised a wild clamour. One paper recommends the occupation of Kandahar, and another the placing of Ayub Khan on the throne of Kabul. There are several similiar suggestions to Government. What will Amir Habibullah Khan think of the British nation when the utterances of the English press like those above referred to come to his notice? Indeed the attitude of the British Government towards Afghanistan has lately been far from satisfactory. On the other hand,

NAIYAR-I-AZAM, 19th October, 1902.

Afghanistan and Russia.

Afghans are attentively watching the kind and sympathetic treatment accorded to Musalmans in Khiva by the Russian Government. The Muhammadan system of administration has been maintained, the nobility and gentry are as much respected by Russians as by their own countrymen, there is no interference with religious matters, and liberal aid is given to indigenous religious schools. In short, the Russians are sparing no pains to gain the goodwill of Musalmans in Khiva. This friendly and sympathetic policy pursued by Russia is calculated to win the hearts of Afghans. Of course the Amir, who is fully alive to the treacherous designs of Russia, is not likely to be deceived by false appearances. However, the British Government should turn a deaf ear to the ill-advised writings of the English press, and endeavour to win the affections of Afghans and render every help to the buffer State in increasing its strength against Russia.

III.—Native States.

Nil.

IV.—Administration.

(a).—Judicial and Revenue.

Edward Gazette, 20th October, 1902.

The alleged unsatisfactory state of the Copying Department of the Collector's Office at Shahjahanpur.

5. The *Edward Gazette* (Sháhjahánpur), of the 20th October, complains that there is great delay in the supply of copies by the Copying Department of the Collector's Office at Sháhjahánpur. Persons usually receive ordinary copies in a month or so and emergent ones in ten or twelve days. The delay appears to be due to the pressure of work, the insufficiency of the staff and the mismanagement of the Department. A copy is ordinarily obtained from the Judge's Office within a week. If a person, who applies for a copy of any document, makes a mistake in the particulars he gives in his application regarding the document, his application is quietly deposited, no intimation being given to the applicant. This is a new departure and a source of heavy losses to litigants who have to file copies in connection with their suits pending before courts. Formerly when an applicant made a mistake in his application, he was sent for and required to correct the mistake. This was the proper course and should again be adopted. Another difficulty in connection with the supply of copies is that pleaders are required to present applications for copies in person and also to wait on the proper official to receive them when they are ready. This practice causes great inconvenience to pleaders: even in the High Court the Vakils' Muharrirs do this kind of work. Pleaders had better refrain from making applications in their names for copies of any documents. Munshi Nizám-ud-din, the Munsarim of the Copying Department, has been suspended owing to complaints made against him by some applicants for copies. A native christian, a copyist in the Department, was appointed officiating Munsarim, but he was not found to be up to the mark. Moreover, he kicked an applicant, who instituted a criminal prosecution against him, but subsequently withdrew it at the instance of some influential persons.

Roznamcha-i-Qaisari, 9th October, 1902.

A complaint regarding the Nazir's Department in the Collector's office at Allahabad.

6. The *Roznámcha-i-Qaisari* (Allahabad), of the 9th October, complains that the Nazir's Department of the Collector's office at Allahabad has made it a rule to receive diet-money for witnesses between 1 and 2 P.M. only every day, so that when there are more persons offering to deposit such money than the receiving clerk can attend to within the fixed time, some persons have to go away without making deposits. It is certainly very hard on litigants that their offers to deposit diet-money should be refused in this way. The authorities would do well to remove this restriction and allot sufficient time for the purpose.

(b).—Police.

Oudh Akhbár, 21st October, 1902.

The suggestion of the Upper India Chamber of Commerce regarding appointment of Europeans as kotwals and thanadars in large towns.

7. The *Oudh Akhbár* (Lucknow), of the 21st October, referring to the crying need for police reform in India in which all classes of the people are deeply interested, their lives, property and honour being at the mercy of the police force, regrets to say that even educated, enlightened and influential natives like the Members of the Legislative Council do not seem

to have taken any special or effective steps to bring popular grievances against the police to the notice of the Commission which Government has appointed to enquire into the police administration. On the other hand, English merchants and others have lost no time in safeguarding their interests and accordingly have drawn up a memorial to the Commission on the subject. The Upper India Chamber of Commerce has, for instance, suggested that Europeans should be appointed as Kotwals and Thanadars and retired native soliders as police constables in large towns. English merchants do not as a rule know the vernacular, and hence they naturally desire that police officials should be Europeans in large towns where they generally carry on their business. But if this suggestion were adopted the position of the people would become still worse inasmuch as European Kotwals and Thanadars being ignorant of the customs, manners, &c., of the people, would be mere tools in the hands of their cunning native subordinates. If Europeans, well acquainted with the language of the people, could be found for the posts of Kotwals and Thanadars, the reform would certainly be a useful one.

(c).—Finance and Taxation.

HINDOSTHÁN, 20th October, 1902.

A suggestion for the establishment of a State Bank for the United Provinces.

8. The English *Hindosthán* (Kalákánkar), of the 20th October, publishes a communication from a correspondent (Raja Rampal Singh) who, in commenting upon a letter contributed to the *Pioneer* by an officer on the subject of a State Bank for the United Provinces, observes:—"Yes, the Government have taken a great interest in the matter of Agricultural Banks, and we gladly admit it. We ourselves have established two banks, one at Fort Kalákánkar, and the other at Fort Dharupur, and wish to have some more. But it is absolutely necessary that some rules and regulations should be made to preserve these banks from the claws of money-lenders and Government: from the claws of money-lenders, we mean that the landed proprietor, who lends the money, may by an irony of fate, run into debt and his creditors, after having obtained a civil court decree, may attach the capital of the Village Bank; from the claws of Government, we mean that at the time of drought and hail, when the landed-proprietors fail to pay their revenues, the Collector may attach the capital of the banks. Then, again, our Government ought to make the transactions of such banks exempt from stamp duty, because such taxes before the English *Raj* were unknown to Indians. All bonds, agreements, leases, and in short every document at the time of the *Nawabi* were written on plain paper, and the same practice prevailed during the reign of their predecessors, the Hindu Kings, and even now in Nepal we understand no stamp duty is levied. Now we proceed with the State Bank. Certainly it will give great relief to the poor people and bring some addition to the revenues of the Province. But, though the intention of the writer is understood to mean that this bank should be established from the savings of the estates under the Court of Wards, he does not make any mention of it in his whole article. However, we go a step further and say, mix the *taqavi* also with the savings of the estates under the Court of Wards; because it is a well-known fact that a man, desirous of securing a *taqavi*, has to *puja karo amlas*, which means to worship the underling officials. Therefore if it is necessary to save the cultivators from the claws of the money-lenders, it is equally desirable to save the *taqavi*-wanting cultivators and landed proprietors from the claws of the *amlas*. Under these circumstances, we justify our remarks, and say that the *taqavi* should be given from the State Bank, and the present practice of making the *taqavi* advances through the Tahsildars should be abolished. But wait, wait. Now we see that the writer wants Government to borrow money at 4 per cent. and then lend it out at 5 per cent: this would not do at all. Here we beg leave to digress from the subject. When the exchange was low, some people proposed, and very justly too, that the Indian Government should pay the Home charges in kind, instead of in cash because the product of England was not enough even to feed 10 millions of her population, whereas the population was 40 millions. Under these circumstances the payment in kind would be welcomed by the British. To this the official growl was to the following effect:—What! for the sake of raising the exchange, will the Government become corn-merchants? And the official pompous reply will be what! for establishing the bank, will the Government become money borrowers?

Under these circumstances we feel constrained to reject this plan. However, we are quite willing to sanction the establishment of the bank if it is started with the savings of the money of the estates under the Court of Wards, and with that kept for *taqavi* advances. This capital even lent at five per cent. will give ample margin to keep up the establishment of the bank, but if the bank is started by raising a loan at 4 per cent. and lending it at 5, the margin of 1 per cent. would hardly be enough to pay the establishment. Then, again, the bank will have to extend its ramifications here and there, if the *taqavi* system is amalgamated with it. Therefore the saving of Rs. 1,44,000 would not be enough for the establishment. The writer wants to take many more estates under the Court of Wards, which even cannot be taken now (*vide* his remark quoted in our last issue), and thereby he wants to overwhelm with work the Collectors, the Commissioners and the Members of the Board of Revenue. Does he wish that the number of Collectors, Commissioners and the Members of the Board be doubled; or how is the work of the Court of Wards to be carried on if all the indebted estates of the Province were to be brought under the management of the Court of Wards? No reasonable landlord demands from the tenants a *nazrana* for effecting improvements, such as digging or sinking wells, or throwing up embankments, but he always aids and induces them to make them. We beg to differ entirely from the writer when he says that the tenants under the Court of Wards are freed from the numerous harassing illegal cesses which are exacted from them by the landlords, and he thus enumerates them:—'A twentieth of their sugarcane on the pretext of feeding the proprietor's elephants.' This is incorrect; because such a cess does not exist. 'A share in the *bhusa*.' We take two cartloads of fodder from each village, one in *rabi* and one in *kharif*. This is a time-honoured practice, and no villager feels it, as the cartloads of fodder are made up by all the cultivators of the village, according to the saying 'Many littles make a mickle,' and in return for this we allow them free grazing for cattle throughout the entire year."

(d).—Municipal and Cantonment Affairs.

EDWARD GAZETTE, 20th October, 1902.

Municipal Administration at Shahjahanpur.

9. The *Edward Gazette* (Sháhjahánpur), of the 20th October, praises the present Collector of Sháhjahánpur for the local improvements he has made—*viz.*, a number of by-lanes have been metalled, public roads are now to be found in a cleaner state, the Municipal income has increased, dishonest Municipal officials have been brought to book—and urges upon him the necessity for metalling the road that passes through Bibizai, Chauraha, Jangla and other muhallas, the road in muhalla Mahmand Jalalnagar, and the road in muhalla Bahadurganj. The editor complains that cultivators were promised the supply of night-soil by the Municipal officials, but that it has not been supplied, which has caused them great loss.

PRAYÁG SAMÁCHÁR, 16th October, 1902.

The levy of octroi on paper by the Allahabad Municipal Board.

10. The *Prayág Samáchár* (Allahabad), of the 16th October, says that the Allahabad Municipality is getting too bold. It has resolved to levy octroi even on paper which is exempt in every other part of the country. The measure will bring in little income, while it will tend to check education. The paper imported by the Government Press will be exempt from duty, and the Pioneer Press is situated beyond Municipal limits (*sic*). The Municipal Board will have to satisfy itself with sucking the life-blood of the smaller printing presses. Why is the Board constantly increasing its expenditure which reduces it to the necessity of introducing such objectionable taxes? Is it going to levy such taxes in order to introduce electric light?

JÁM-I-JAMSHED, 19th October, 1902.

A local complaint at Moradabad.

11. The *Jám-i-Jamshed* (Moradabad), of the 19th October, complains that the metalled road or bazar from the *mandi* (grain market) to Shaikh Shams-ud-din's shop is crowded on one side with weavers offering for sale country-made cloths and on the other side with tailors selling caps, &c., so that persons walking or driving along the street have to thread their way with great difficulty. The local authorities should see to the matter.

(e).—Education.

12. The *Advocate* (Lucknow), of the 19th October, remarks: —"In India agitation against the recommendations of Mr. Raleigh's Commission continues. Meetings were held in many places in Bengal and Madras. The Bombay Presidency Association has submitted to the Government of India a well-reasoned memorial protesting against the suggestions of the report. The dead level of uniformity aimed at in the report is well criticised. As to the soundness of training and of education which the Commission most fussily avers it seeks to introduce in India, the Council of the Association observe in the course of the memorial and very justly:—'Moreover, even a cursory examination of the courses of study proposed by the Commission for the Matriculation and the University examinations reveals the extraordinary fact that it makes it possible for Indian students to take their degree without knowing even the rudimental principles of physics, chemistry or astronomy, or without acquiring sufficient knowledge of the history of Greece, Rome or England, and of the invaluable teaching of the science of political economy. When the B. A. course of the Bombay University was remodelled some years ago by some of the ablest and most experienced educationists in this Presidency, history and political economy were deliberately included in the compulsory branch of the B. A. curriculum as a necessary corrective to the metaphysical proclivity of the Indian mind, and with a view to bring it into direct contact with the lessons of history and of the science of economics which are of surpassing importance to Indian students. These subjects have now been relegated by the Commission to the optional branch of studies, and the study of philosophy has been made compulsory upon all, which will strengthen the already existing bias and tendency of the Indian intellect towards metaphysical speculations and ill qualify them for the right, intelligent and manly discharge of their duties as citizens.' Wise words these. Lord Curzon cannot consign them and the memorial to the W. P. O. It is a stern fact that most of the defects in the present system of higher education are in a large measure due to the insufficiency of financial resources at the disposal of the Universities, and partly also to the defective method of recruiting professors in the Indian colleges. To proceed further: it is want of money that is at the root of all trouble. Lord Curzon may earn the gratitude of India by recognising the importance of voting funds for education and the comparative futility of merely decreeing a system of education. The latter does not require a Government to do it, but the former can only be done by a State imbued with a sense of the good of the people committed to its charge, by wealthy laudlords and successful merchant princes."

The Universities Commission.

ADVOCATE, 19th October, 1902.

13. The *Kayastha Samáchár* (Allahabad), for September-October, publishes the following article contributed by Mr. N. N. Ghose *in re* the Report of the Indian Universities Commission:—"By a Resolution of the Government of India in the Home Department, dated the 27th January 1902, it was intimated that the Governor-General in Council had decided, with the concurrence of His Majesty's Secretary of State for India, to appoint a Commission 'to inquire into the condition and prospects of the Universities established in British India; to consider and report upon any proposals which have been, or may be, made for improving their constitution and working, and to recommend to the Governor-General in Council such measures as may tend to elevate the standard of University teaching, and to promote the advancement of learning.' The Commission consisted of the Hon'ble Mr. T. Raleigh, the Hon'ble Syed Hussain Bilgrami, Mr. J. P. Hewett, Mr. A. Pedler, Dr. A. G. Bourne, the Rev. Dr. D. Mackichan, and the Hon'ble Mr. Justice Gooroo Das Banerji. At each University centre, a local member was attached to the Commission, only for the purpose of the enquiry regarding the University at that centre. The local members had only to advise as to the selection of witnesses and as to the topics upon which evidence was to be invited. They had no authority to join in the deliberations on the evidence, or in the framing of the Report. Their functions were only of an auxiliary or instrumental character. They have not signed the Report. Mr. Justice Banerji has recorded an eleborate minute of dissent. The Report of the Commission, therefore, is the Report of four European officials, one European clergyman, and a Muhammadan Nawab. The officials include the Law Member of the Viceregal Council, the Secretary to the

The Report of the Indian Universities Commission.

KAYASTHA SAMÁCHÁR, Sept.-Oct., 1902.

Government of India in the Home Department, and two members of the Education Department, one of Bengal and the other of Madras. Not a single administrator of the position of a Governor, a Lieutenant-Governor or a Chief Commissioner, not a single representative of the Professions of the Law, Medicine and Engineering in India, not a single representative of the independent native opinion has signed this Report of a comprehensive scheme of high education and machinery, constructive and destructive, enlarging the authority of Government and the Univesities and limiting the rights of the people. Not a single representative of native colleges or of distinguished native graduates had a seat on the Commission. The only two lawyers on the Commission were the President and Mr. Justice Banerji. The latter has not joined in the Report, and the former is not only new to the country, but, having to live mostly in Simla, is scarcely in touch with the public opinion of the country or even with the Legal profession of the country. There is no doubt, however, that both are accomplished lawyers and scholars and are moved by generous impulses. It may be said that the life and opinion of the country were in effect bodily brought up before the Commission by witnesses. But slowly acquired personal experience is one thing, and the hastily drawn inferences from the depositions of witnesses are another. Educational men, all Europeans, were the majority of the Commission that signed the Report.

To improve the constitution and working of Universities, to elevate the standard of University teaching, to promote the advancement of learning, are objects upon which educational men are specially fitted to pronounce. But in the present case the Commission have thought fit not to confine themselves within the limits assigned to them. They have travelled out of the sphere of matters educational and treapassed on questions of high policy, even to the extent of interfering with principles laid down by eminent statesmen and acted upon by the Government for a long series of years. The recommendations in regard to courses of study are generally sound, but on questions of policy the Commission have as a rule blundered egregiously. In the next place, it has to be remembered that Local Governments are in this country proprietors of schools and colleges. Missionary bodies have also their schools and colleges. And we cannot but regard it as unfortunate that the only other educational interests, namely those of native unaided schools and colleges, were not represented on the Commission at all. It is unfortunate for the country because these interests have apparently been ignored by reason of a want of representation; and it is unfortunate for the Commission, for such of their recommendations as are injurious to the interests of native unaided colleges,—though unquestionably honestly meant, however erroneously conceived—are in danger of being received in an uncharitable spirit in some quarters. After all, the real interests to be considered are not of this or that institution, not of this or that proprietor, but of education itself and of the well-being of the country so far as it depends on education. We wish the Commission had kept in view this single object. Unfortunately they have not been content to lay down standards for the character and quality of education and to suggest improvements of machinery, but have gone into a wider field and raised and dealt with issues involving questions of conflicting interests of proprietors, curtailed prospects of students, and limited liberties of the people.

We cannot congratulate the Commission on the literary merits of their Report. The whole thing has the look of a piece of patchwork about it. It does not read like a connected discourse. The style is indicative of the mode of thought. Subjects appear to have been considered piecemeal. The Commission had to deal with a large, important, dignified subject. In their hands it came to be larger. They took upon themselves to deal with large questions of statesmanship and to suggest radical alterations in a policy associated with great and honoured names. Under the circumstances one would expect that the report would be a well-written, well-argued, elaborate discourse replete with lessons of experience and with principles of education and statesmanship. Every third sentence should be an epigram; the logic incisive and unanswerable; the general style a thing of beauty and power. Unfortunately the document before us grievously disappoints these expectations. It has no style at all. It is a dull, dry, leaden discourse; a mere skeleton-like official statement set out with headings and

sub-headings, which must have been a source of great relief to the learned body by furnishing so many halts in a work which involved so much strain. It offers a minimum of discussion and a maximum of *ex cathedra* judgments. It is inferior in point of literary and logical structure to a well-written Minute, Despatch or Resolution; inferior to a vast number of Reports that we could name; inferior to the summing up of a case by a competent Judge. Scarcely a single paragraph is remarkable for elegance or dignity. There is scarcely a single wise generalisation, scarcely a single sentiment so well-expressed as to deserve being treasured up. There was an elaborate body of important evidence given before the Commission, but the report does not show that any attempt has been made at analysing and digesting and weighing that evidence with care and precision. There are the faintest and fewest possible references to the witnesses and their depositions. A Commission of learned men sitting over a subject like High Education in India and fulminating new and staggering proposals should have produced a Report of permanent value, an enduring piece of literature, like Macaulay's Minute, or the Education Despatch of 1854. But we have instead a crabbed and clumsy document which it is a weariness to read.

Before we proceed to consider any of the recommendations in detail we desire to notice some general principles upon which the Commission appear to have proceeded and which appear to us wholly wrong. They seem to assume that for every evil there is a practicable remedy. Like Lamb's 'True Caledonian' they have no doubts or half-beliefs but always definite and decided opinions. They notice an evil; immediately they are ready with a remedy. And they no sooner conceive the remedy than they declare that it has to be carried out in practice. The Report, therefore, is full of what may be called long orders. Every one knows that the use, or rather abuse, of 'Keys' and Notes, by students, is an evil. The Commission announce: "The use of 'Keys' should be in every way discouraged by the college authorities." But how is this remedy to be enforced? 'Keys' will be written, and if an academic Pope were to proscribe them, how would he be sure that his authority would be respected? The recommendation therefore will be wholly inoperative and infructuous. If the Commission knew much of academic life, at any rate in Bengal, they would know that college authorities could make their colleges attractive mainly by assisting the students with 'Notes,' which practically served the same purpose as Keys. The mischief of printed Keys is not greater than that of Notes verbally dictated, and college authorities who desire to have their colleges full have a direct interest in giving Notes which students value so highly. The Commission have not exhibited a desire or capacity to probe the evil to its depths. For their edification it may be stated that the evil of giving Notes on the part of professors, and of using Notes and Keys on the part of students, is due to the following facts: 1. The students are so badly trained and so little conversant with English that they cannot do without Notes and Keys. 2. Professors who are incompetent to *lecture*, find it possible only to dictate Notes. College authorities, having no endowments to fall back upon, cannot but seek to please students by giving Notes. 4. Examinations are so conducted that Notes and Keys prove serviceable, even indispensable. So long as these causes are not removed, no fiat will be of any use.

Here is another long order:—'The character of the papers set should, in many cases, be modified in order to discourage cramming and ensure to students the full benefit of careful study.' This implies that 'in many cases' the papers at present set tend to encourage cramming and do not tend to ensure to students the full benefit of careful study. All this 'should be modified,' say the Commisson. But how and by whom? The men who are at present examiners will continue to be examiners under the new system. When they go, men like them will be examiners. The Commission nowhere suggest that a better class of men has to be obtained for teaching and examining. They do not ask the Government to bring out superior men from England or to raise the emoluments and prospects of the Provincial educational service so as to attract a better class of natives to the work. Well then, if there is to be no change in the men, what reason have we to hope for a change of methods of examination? It must be presumed that the best men available are now appointed examiners, and that the examiners do their best to frame papers. Will they surpass themselves merely because the Commission

express a wish that the character of the papers should be modified? Are men who have been examining for 10, 20 or 30 years suddenly to develop a new capacity? It did not require a body of *savants* to discover that papers should be so framed as to discourage cramming. Their recommendation is only a commonplace. The real difficulty is to find out the means of giving effect to it, and upon that the Commission are silent. Students and crammers exhibit a wonderful capacity of anticipating and outwitting examiners. In the open competitive examinations for the Indian Civil Service highly competent men set the papers, and yet the coaches show better results than the universities. The universities themselves are not free from arrangements for coaching. Cramming is a manifest evil, but no certain and effective remedy has been discovered. The Commission are troubled by no difficulty, and they think it enough to declare that cramming should be discouraged.

The Commission believe in direct methods of attacking an evil; in the efficacy of restrictive and coercive methods. For instance, believing it to be an evil that the humblest and poorest should seek high education, they lay down that college fees should be pitched so high as to exclude them. Believing that a growth in the number of lawyers is an evil, they declare that the facilities for legal education should be reduced. Is this the wisdom of practical politicians? It is an accepted principle that direct coercive methods are doomed to failure: witness the abortive attempts to get rid of drinking and prostitution by repressive legislation. The evil dealt with by such a method may disappear in one form only to reappear in another. New vices, secret methods of evasion, colourable practices make their appearance. Touting in the legal profession flourishes in spite of laws to the contrary. Social reformers who want to withdraw college students or the illiterate masses from coarse and degrading amusements are not content to preach at them and do not seek to abolish by law facilities for those amusements, but provide for them healthy and innocent and at the same time enjoyable recreations. The craving for vulgar literature has to be checked not by declaring it penal but by providing a healthy light literature. That is the indirect method. It is the only method which can succeed if the character of the people is not so rotten as to make the reform of evil habits impossible. If students have to be withdrawn from a mechanical rush to the colleges, let opportunities for a technical education be enlarged, let special examinations be instituted by Government or other authorities,—such as the High Court, the Medical College authorities, the Engineering College authorities,—for admission to the services and the professions. If graduates have to be withdrawn from mechanical rush to the legal profession, let them have freer and fairer access to the public service, in particular to the Educational service; let them be encouraged to engage in technical pursuits. That they have not at present a fair chance in the public service, has been proved times without number. These indirect methods would be not only vastly more efficacious in checking real or supposed evils than prohibitive or exclusive rules ever could be, but they would also be productive of positive good. But the Commission, while they have been ready to suggest schemes which will have the effect of curtailing some of the prospects of young men, have not sought to open out their prospects in any direction. While they have suggested an enlargement of the authority of Government and the Universities, they have been slow to burden them with responsibilities, especially of a financial kind.

In England any student will be admitted into an Inn of Court who has passed any public examination, say the Entrance Examination of Calcutta, or who passes a special 'Preliminary Examination' which is elementary. To be admitted into a Medical College, it is enough that a student should have matriculated. To commence studies as a solicitor, no higher qualification is necessary. For admission into the Indian Civil Service or the Home Civil Service, into the Engineering College at Cooper's Hill or Sandhurst, special examinations are held. Here, on the contrary, a University qualification is indispensable for admission into any service and for even the commencement of professional studies. Why should this be so? A student who has passed the Entrance examination in Calcutta will be admitted into any Medical College or any Inn of Court in the United Kingdom. But he cannot be admitted into the Calcutta Medical College or into any Law Class in Bengal. Is not that preposterous? To compel every aspirant to the services and the professions

to pass through the University, and then to prevent overcrowding in colleges by raising fees is cruel and absurd. Each Indian University has centred in it powers and functions which would be exercised in England by at least half a dozen different kinds of august institutions. One would have thought that one of the first reforms would be a reduction of the scope of its authority and the distribution of its work amongst a number of new and independent institutions. Instead of that we find that it is proposed to enlarge the functions of the University by including Agriculture, Commerce, and the Training of Teachers among the subjects which are to be taught and otherwise encouraged by it.

The Commission have exhibited a paternal solicitude for the interests of students and the country. The reason assigned for the proposal to raise the fees in aided and unaided colleges is that a poor student of but ordinary ability must not be tempted to follow a University course which it is not to his real interest to undertake. With due deference to the Commission, we cannot help thinking that the student and his guardian, where he has one, are better judges of his interest than the Commission. The Commission would soon discover their error if they would quit the vantage ground of criticism and attempt to offer something constructive. They have told us what *it is not* to the interest of the poor student to undertake. Will they tell us what *it is* to the interest of the poor student to undertake? The technical education provided by Government is much too expensive for him. He knows very well the prospects before him, and he knows that if he cannot get right through the University course successfully but has to break off in the middle, he will still be able to get on better in life than he could if he never undertook the University course. And it is impossible to deny that even his attempts to receive a high education are an intellectual benefit to him. The proposal to determine the minimum fees in unaided colleges strikes us as nothing short of scandalous. It treats poverty on the part of students as a sin, generosity on the part of proprietors of colleges as a crime. It suggests an interference not merely with the freedom of trade but with freedom of action. As unaided colleges are competitors of Government colleges, the proposal hardly comes with a good grace from a body mainly official.

No system of scholarships will be an adequate compensation to poor students for the abolition of cheap colleges. If the scholarships are to be open only to poor students, who will make a selection of the candidates that are to compete? If they are open to all, several of the scholarships may be carried away by the well-to-do. In the next place, the scholarships can never be numerous enough to meet the demands which are now met by cheap colleges. Lastly, it is not only poor students that are brilliant, but also poor students that are of average ability that require to be helped. It cannot be repeated too often that our Universities exist not only for breeding scholars and thinkers, but for opening the gates to the earning of anything like a decent subsistence in any walk of life. It is not only geniuses that have a right to live.

Another attempt at interference with individual liberty is the suggestion that proprietors of colleges should spend on the college itself all income derived from it and not make any profit out of it. That is to say, every proprietor must be a trustee of his own property for the public good. This is a noble principle from a moral and religious point of view; it is the principle of self-abnegation, of self-identification with humanity, of asceticism. But it is a principle the whole value of whose observance depends upon its voluntary character. It is not a thing to be enforced. The enforcement of it is contrary to all principles of civilised Government. And the insistence on it may dissuade capitalists from being proprietors of colleges. Charity is not to be commanded. And does the Government follow in all matters the principle which the Commission recommend? It is true the Government makes no profit out of education in this country. The reasons are wholly exceptional; and it must not be forgotten that in Bengal there was a proposal once to establish an educational cess. But does Government spend on the administration of justice all the money it makes out of litigation? Does Government spend on railways all the income it makes out of them? Does the Local Government spend on roads and tanks and wells all the money it makes out of the Road Cess? Did the Government spend on famine relief and

protective works the whole of the money supposed to have been set apart as a Famine Insurance Fund? Does the Government spend on India the whole of the revenue raised in India? If not, why should it be a sin on the part of a private proprietor to make a profit out of his college? What right has the Government or the University to control private expenditure?

It may be said that unless tuition fees are sufficiently high and unless the income of a college is spent on the college itself, no college can be maintained at the proper standard of efficiency. But is it not sufficient to prescribe the end? Why should it be necessary to determine the means? The University has a right to say that it will not grant or continue affiliation unless a college is duly equipped and officered and is expected or is able to show good results, unless it is properly housed and honestly and efficiently managed. But it has no right to lay down the ways and means. It has no right to dictate how an income is to be raised or what is to be done with it after it is raised. Income and expenditure are altogether the lookout of the proprietor. He should not be accountable for them to any authority; the only things for which he is responsible are equipment, management, efficiency.

It is difficult to imagine the principle of another recommendation, namely, that no individual should be permitted to be the sole governing authority of a college. A Gour Mohun Addy, a David Hare, a Dr. Duff, or a Vidyasagara is no longer to be tolerated. It is possible for an individual to be Viceroy of India or Sovereign of the British Empire, but it can never be proper for an individual to be the sole responsible proprietor of a college. This is the new gospel of this enlightened age. Individuals die; and, while they live, may be capricious. But do all committees live? And are they free from the infirmities of individuals? And may there not be sham committees? The wonder is that extraordinary recommendations of this kind are not supported by anything like an argument. They are merely stated. This dogmatic form is to be found in several proposals of a seriously revolutionary character. It is impossible to discover an argument for the recommendation that Second Grade Colleges must not be permitted to exist, or that Law Classes in Bengal Colleges should be replaced by a single Central Law College, the property of Government. Second Grade Colleges are a step in the evolution from schools to First Grade Colleges. No affiliation is at present given to a college as a First Grade College unless it has shown good results as a Second Grade College, and no affiliation as a Second Grade College is granted unless it has shown good results as a school. That is how colleges have come to exist. It is possible that in particular localities the intermediate colleges supply a real want, and a First Grade College it would be difficult to maintain. Why then should they go? They not only do us no harm but, if properly managed, do real good. Why must they be killed? Is a calf to be killed because it is not a bull? Is a Director of Public Instruction to be abolished because he is not a Minister of Education?

The proposal to abolish the Law classes in Bengal Colleges and establish in their stead a single Government College is wholly unsupported by arguments. The present system of lectures may have its defects, but no attempt is made to show how the defects will be remedied in the institution proposed. The defects are defects of the system and not of the lectures. Incompetence on the part of lecturers is not alleged. It is not true that Law classes are maintained only to feed the General Department. It is not in every college that those classes are paying, and it is believed that there is only one college in Calcutta where they yield a material surplus. There is no chance of getting Judges or eminent practitioners to accept lectureships. And is it true that in India every Judge is a great lawyer? Is it true anywhere that an eminent practitioner must be a skilled Professor? Or that none but successful practitioners can be competent lecturers? Austin, Maine, Sheldon Amos, Mr. Erskine Holland, Sir Frederick Pollock, Sir William Markby, Dr. Hunter, Mr. Herbert Broom, Mr. Montriou in this country, have all been distinguished as Professors of Law; how many of them have been distinguished as practitioners? It is said that books of cases will be used in the Central College for the purpose of teaching law. Practical skill will never be acquired from any books, even books of cases. But granting that

they have a value, what is there to prevent their being used in the existing Law classes? Nothing like a case is made out for the proposed destruction and construction. No attempt is made to conceal the fact that difficulties will be thrown in the way of intending law students, difficulties which may keep out some of the most honest and meritorious. This disadvantage is not likely to be set off by any advantage, unless it is held to be an advantage that the surplus of the income from Law classes should go into the hands of Government rather than those of private proprietors, and that lecturers should have a white and not a brown skin.

We must confess we do not understand the solicitude with which so many men seek to raise the standard and deepen the difficulties of legal education in this country. The Bar is a great deal more overcrowded in England than it is in India. The status of the barrister is higher than that of the vakil or the pleader. And yet it is true that the course for the B. L. Examination is larger and more difficult than that for the Bar Examination. The Inns of Court have been existing for centuries, but it was only in 1876 that passing an examination was made compulsory for call to the Bar. For centuries men had been called to the Bar without passing any examination, and yet the Bar produced profound and brilliant lawyers. Examinations were optional; lectures were delivered by competent men in the Inns of Court, but they were delivered to benches almost empty. In 1876, with the new system, still more eminent professors were appointed,—Sir James Stephen as Professor of Common Law; Sir Edward Creasy of Jurisprudence and International Law; Mr. A. S. Eddis of Equity; Mr. Joshua Williams of Real and Personal Property. These were great names; the Examinations had been made compulsory; but I speak from personal experience when I say that even the lectures of these eminent men were attended by only a small fraction of the students. And I fully measure my words when I say that even now it is much easier to pass the Bar Examination than the B. L Examination. The course and conditions of the latter examination are more difficult. And besides, it is only a B. A. who can compete for the B. L.; but it is not every Barrister that could pass the B. A. Examination.

In spite of this disparity, Englishmen out here affect to hold that Barristers receive a more thorough legal education than the pleader. Nothing is a more common assumption on the part of Anglo-Indians than that all Englishmen are superior to all natives of India, collectively and individually. There could not be a greater fallacy. There are of course Englishmen at home whom in all probability no Indian can approach: but very often men come out as teachers to India who are not always as clever as some of their pupils. It is a gross error to suppose that any Englishman is competent to teach any class of natives. Paradoxical as it may seem, competent teachers of English are the most rare. The Board of Studies in English in the Calcutta University may be taken to represent the pick of English scholars amongst educational men. What a commentary on their English scholarship is the fact that they have prescribed Taine's History of English Literature as a book for the M. A. Examination! M. Taine was a Frenchman, with little appreciation of the masterminds and masterpieces of English literature, and he had an inveterate habit of instituting comparisons between English and French writers, and invariably giving the palm to the latter. Our students know nothing of French. And these ill-considered, wrong-headed judgments of a foreigner have to be accepted by our boys as the most perfect criticisms of English literature. Then again, take the Entrance course. So accomplished a classical scholar as Mr. Tawney made the selections, and they clearly show that he had not that acquaintance with the treasures of English literature which might be expected from him. For one thing the book is fearfully dull.

It is time we should close. The educational men who constituted a majority of the Commission have made their bias palpable. They want to enforce discipline not only on students but also on colleges, professors, examiners, syndicates and Fellows. Colleges must be built in a particular fashion, managed in a particular way and reported on by a particular officer. Professors must live in or near colleges or hostels. Examiners must be controlled by head examiners. Syndicates must be in the leading strings of the Director of Public Instruction.

Fellows must attend a certain number of meetings or their names will be struck off. From top to bottom all are to be treated as school boys. Mere rules will do everything, whether competent men are found or not to teach and examine. Affiliation and disaffiliation of all colleges will depend on the report of the Director, in spite of his official bias and interests. Boys must learn more English before the Entrance, though their period of English instruction has in the United Provinces and Bengal Schools been reduced by the Directors. The Report is in every way worthy of academic politicians: it is not necessary to say more."

(f).—Agriculture and questions affecting the land.

ADVOCATE, 23rd October, 1902.

The Agricultural Banks' Scheme.

14. The *Advocate* (Lucknow), of the 23rd October, says:—"Lord Curzon said last March that his Commissions were to solve problems and not to shelve them. The recommendations of one such body are about to prove an exception to the rule. The Agricultural Banks project, so laboriously worked out by Mr. Nicholson of Madras, was sent to the Local Governments for opinion. Their replies have reached Simla. The problem is found to be very intricate. There is a probability that this very intricacy will induce the Government of India to take no action in the matter. If that be so, it will be a case of being vanquished and not conquering. Let Lord Curzon decide which is more honourable to him and his Government."

(g).—General.

ROHILKHAND GAZETTE, 16th October, 1902.

A complaint regarding the alleged inaccessibility of the Lieutenant-Governor of the United Provinces.

15. The *Rohilkhand Gazette* (Bareilly), of the 16th October, says that, as the Emperor of India lives thousands of miles away from this country, His Majesty's representatives *i.e.*, the Viceroy and Lieutenant-Governors, should be freely accessible to the people and not make themselves mere puppets in the hands of their Secretaries. It would seem that no person can see His Honor the Lieutenant-Governor of these provinces without the permission of his Secretaries. A person who desires to see His Honor goes all the way to the hills at no small trouble and expense. On arrival there when he expresses a desire to see the Lieutenant-Governor, he is asked by the Private Secretary to explain his object. If he replies that he wishes simply to make a "salaam," he is told that His Honor has no time to see him. If he says that he is a candidate for employment in any Department, he is referred to the Head of that Department. If he complains of a failure of justice, he is advised to make an appeal to the competent court. In this way he is put off on one pretext or another and is not allowed access to His Honor.

GAUHAR-I-HIND, 19th October, 1902.

The resolution of the Lieutenant-Governor of the Punjab enjoining payment for provisions supplied to the camps of officers on tour.

16. The *Gauhar-i-Hind* (Najibabad), of the 19th October, is glad to notice that the present Lieutenant-Governor of the Punjab has lately issued a Resolution strictly enjoining upon the district and other officers not to take during their tour any articles of consumption whatever, without making ready payment therefor at the time of purchase; not even grass being taken gratuitously in future. If a complaint is made against any Government official or menial of having disregarded the above order, serious notice of the latter's conduct will be taken. If arrangements for the supply of articles to the camp of a touring official are made through a *thekadar* or Tahsíldár, special care is to be taken that proper price, according to the monthly list of prices current, is paid to the person from whom the articles are bought. This Resolution has given general satisfaction to the people in the Punjab, and the sympathetic ruler of the United Provinces will do well to issue a similar Resolution, and thereby put an end to the great hardships and losses which poor shopkeepers have to endure in supplying articles to the camps of officials.

ADVOCATE, 19th October, 1902.

The elections of Members for the Provincial Legislative Council.

17. The *Advocate* (Lucknow), of the 19th October, says:—"The election for the four seats in the Legislative Council on behalf of the two groups of the Municipal Boards and District Boards of Lucknow and Allahabad circles took place on Wednesday at Allahabad and Lucknow. The representatives of the District and Municipal Boards of the Lucknow group have

re-nominated the two retiring members, Rai Sri Ram Bahadur and Rai Nihal Chand Bahadur, whom we congratulate on this expression of further confidence in them by their constituencies. They served the country ably and well and they deserved re-election. Rai Nihal Chand's services in connection with the North-Western Provinces Tenancy Bill and his independence of spirit in opposing the measure have endeared him to the zamíndárs of the Province of Agra. Let us hope that health will permit him during the fresh term to render more useful service to his brother zamíndárs. At Allahabad the representatives of the Municipal Boards have unanimously returned Pandit Madan Mohan Malviya in the place of Pandit Bishamber Nath, whose ill-health prevents him from once more accepting the responsibilities of the office. It is but right and proper that Pandit Bishamber Nath's successor in the Council Chamber should be no other than Pandit Madan Mohan Malviya. The Honorble Pandit Madan Mohan requires no introduction. Besides his qualities of head and heart, his debating powers and forensic abilities, which have made him an ornament of young India in the United Provinces, his sturdy independence, selflessness in the discharge of public functions, his sacrifices on behalf of his countrymen, his sympathy with the poor are too well-known to require any mention. His elevation to the Council will be a source of strength to the Council and extreme satisfaction to the people. Like his predecessor, the Pandit will be looked upon as the people's tribune in the Council Hall, always ready to serve the Government with loyalty and with no other interest to look to but that of his electors. We congratulate Mr. Malviya on the honor which he fully deserves and the representatives of the Municipal Boards on their happy choice. The representatives of the District Boards of Allahabad returned Munshi Madho Lall with a majority of two votes to the defeat of Raja Rampal Singh, who obtained eight votes against ten secured by the Munshi. As the statutory majority of eleven has not been secured by Munshi Madho Lall, a reference will have to be made to the Government. Three courses are open to the Government in this matter. It may nominate Munshi Madho Lall, may order a fresh election, or may nominate a third individual. We hope the Government of Sir James Digges LaTouche will adopt the first course. There is a good precedent to follow in this respect. When Raja Rampal Singh in his second contest failed to secure absolute majority against the late Raja of Nanpara, the Government of the Honorable Mr. Cadell finding the Raja to have obtained the largest number of votes from the representatives then present, nominated him. A similar decision will meet with the approval of the people. Like Rai Nihal Chand, Munshi Madho Lall's services in connection with the Tenancy Bill had endeared him to the zamíndárs of the province. His re-nomination for a second term will be a matter of very great satisfaction. If the Local Government thinks otherwise, we would request it to order a fresh election and thus give the members of the District Boards another chance to exercise their judgment. The fact that they shall have to travel again long distances will make them in future very careful as to the manner how they use their votes. In connection with the election we have a suggestion to make. Will it not be more convenient, both to the electors and officers of the Government, if a rule were added to those framed under the Councils Act, that intending candidates should send in their names at least a month before the date of election to enable the municipalities and their representative to judge the merits of the candidates? If there are not more than one candidate for a seat, the one in the running should be declared duly elected. An amount of unnecessary trouble, worry and expense may thus be saved and electors can get a chance of consulting their constituents before leaving their place for the centre of election."

18. A correspondent of the *Sahifa* (Bijnor), of the 12th October, complains that though the work of the District Boards in the United Provinces has greatly increased of late, the *amla* staff continues to be as insufficient in numerical strength and inadequately paid as before. A most complicated method of keeping accounts has lately been introduced which has considerably added to the labour of the already overworked *amla:* what has made the lot of the District Boards' *amla* still worse is that they are no longer taken into the regular Government service on attaining the age of 25 years. They are entitled to no

SAHIFA, 12th October, 1902.

The hard lot of the clerical staff of the District Boards in the United Provinces.

pension, nor does there exist any Provident Fund for their benefit, though one has lately been established for the benefit of their *confrères* in the municipalities. The *amla* of the District Boards should therefore be exempted from the restriction of age limit as laid down in the Civil Service Regulations, so that they may have chances of admission into the Government service on the occurrence of vacancies. It is also highly desirable that a Provident Fund should be established for them. The posts of clerks in the various District Boards should be graded according to the latter's financial condition, as has been done in the case of those employed in the various Municipal Boards, so that the clerks of a poorer District Board may have a chance of being transferred to a richer District Board on higher pay, on the occurrence of vacancies. Pargana Officers who generally work as Honorary Secretaries to District Boards can spare but little time to attend to the work of District Boards, and hence it would be well if, like the Municipal Boards, the District Boards were provided with paid Secretaries of their own. Though, according to the new rules of Government, the District Boards are required to send in their monthly returns of accounts by the 8th of every month, the Accountant-General very often requires them to send the same by the 2nd, which entails very heavy work and inconvenience on the clerks of the District Boards.

JAM-I-JAMSHED, 19th October, 1902.

A complaint against the licensed opium vendor at Moradabad.

19. The *Jám-i-Jamshed*, (Moradabad), of the 19th October, complains that the new farmer who has obtained a license for the retail sale of opium at the Sambhal Darwaza and other places in the Moradabad city, sells at unduly high rates. He supplies opium for one rupee or more at the rate of four rupees' weight per rupee; while in the case of smaller purchases the purchaser gets the drug at double the rate, *i.e.*, at two rupees' weight per rupee. The majority of opium-eaters cannot afford to purchase a rupee's worth of the drug at a time. If the high rate charged by the licensed vendor to them has not been sanctioned by the authorities, he should be warned.

HINDOSTHÁN, 19th October, 1902.

The Pasteur Institute at Kasauli.

20. The Hindi *Hindosthán* (Kalákánkar), of the 19th October, gives the substance of the last Pasteur Institute Report, and quoting the number of patients from each province treated at the Institute during the last year, hopes that each Local Government and Administration will sanction a suitable annual grant, and urges that steps should be taken to give the widest publicity to the establishment of such an institution.

V.—Legislation.

Nil.

VI.—Railway.

URUJ, 14th October, 1902.

The frequent occurrence of railway accidents.

21. The *Urúj* (Bijnor), of the 14th October, says that the introduction of railways has afforded great facilities to people for travelling, but that the frequent occurrence of railway accidents causing heavy loss of life and property greatly detracts from those facilities. The Muzaffarnagar and Madras accidents are recent instances in point. Some members of the Fourth Estate have repeatedly drawn the attention of the Railway authorities and Government to the necessity for the improvement of railway administration, but their writings have proved fruitless. According to an able correspondent of the *Urúj*, railway accidents as a rule, are due to the carelessness of railway employés, and to the undermanning of the railway staff. If such is the case, why does not Government insist on the strengthening of the staff, especially as railways are yielding good profits? Why does Government allow Railway Companies to conduct railways with undue economy in utter disregard of the lives and property of the people?

VII.—Post Office.

NAIYAR-I-AZAM, 19th October, 1902.

The want of Urdu-knowing Postmasters in Behar.

22. The *Naiyar-i-Azam* (Moradabad), of the 19th October, publishes a communication from a correspondent at Gya who complains that the post-offices in the east (of Behar) being largely recruited from Hindu Bengalis, who do not know Urdu, hundreds of letters the covers of which

are addressed only in the Urdu character are destroyed by the postal officials without any compunction. Letters, addressed to the writer by his friends in Urdu, generally do not reach him. The writer urges that in future no Hindu Bengali should be appointed a Postmaster until he has been examined in Urdu.

VIII.—Native Societies and Religious and Social Matters.

23. The *Advocate* (Lucknow), of the 19th October, referring to the National Congress which is to be held at Ahmedabad during the next Christmas week and to the coming Delhi Darbar, remarks "As money is no consideration, the *tamasha* (Darbar) will be a grand affair, a huge show of royalty and power beyond the reach of even oriental imagination. This has disturbed the peace of mind of many people. That it would be so occurred to us last December, and we put it before the Congress leaders at Calcutta. But there were few delegates from Delhi to undertake to invite the Congress there. Bombay stood by her turn firmly. The *Hindu* has come to see the reasonableness of our attitude and put forth a proposal to hold the Congress at Delhi or at a place near it, presumably on the field of Kurukshetra, the spot hallowed by so many associations. Our contemporary goes further and expects that Lord Curzon may invite the Congress to hold its next session at Delhi as a part of the Darbar programme. It will show, our friend holds, that *Pax Britannica* is not only a military power in India, but a civilising agency too. It seems to us that the Congress is more to be dreaded by the Viceroy this year. The existence of such a political body is proof positive of the fact that British rule in India has its blots and defects. His Excellency will perhaps be the last to allow his guests to draw any such conclusion. Be that as it may, the Darbar and the Congress are situated as the two poles asunder. Mr. Digby has proposed the suspension of the session to enable some representatives from India to proceed to England. At this time a great agitation is in progress among the Liberals and Non-Conformists. He thinks if Indians go there now, they may learn the art of conducting constitutional agitation to the great benefit of India. We hold there is nothing to prevent some Indian representatives to go to England and at the same time to hold the Congress.

Advocate, 19th October, 1902.

The coming National Congress.

In the meantime the information has been published that the Congress leaders of Bombay met last Sunday at an informal meeting at Ahmedabad to take decisive steps in the matter. They have proposed Mr. Surendranath Banerji as President, and December 23, 24, and 25 as the dates on which to hold the session. Both proposals await formal ratification by the Congress circles. And as the promoters and workers of the coming Congress are agreed on the points, there is every chance of the proposals being confirmed. Thus all talk of suspending the session or holding it at Delhi or at a neighbouring place should now cease. The leaders have very wisely given opportunity to those Congress men who have been invited to the Delhi Darbar to attend both. The Industrial Exhibition will be opened on December 15th by the Gaekwar. This could not be helped, though it will make the Exhibition more of a local affair. We hope and trust the real lovers of the country will muster strong at Ahmedabad to take part in the deliberations of the Congress. The Universities Commission's Report and the Civil Procedure Code Amendment Bill are among the most important measures before the Government on which action is expected to be taken next year. These problems affect us vitally. We should express our views on them in no uncertain terms. If our leaders fail to attend the Congress this time, they will prove holiday Congressists, summer friends to India, nay, amateur patriots, unready to serve the country at some sacrifice. The success of the Congress depends on their devotion to the country. And this loyalty to the fatherland will be well tested this time."

24. The *Hindustani* (Lucknow), of the 22nd October, on the authority of one Muhammad Zaman, urges that as friendly relations have not yet been restored between the Shia and Sunni Muhammadans at Fatehpur, and that there is often misunderstanding between them in religious matters, the Tahsildar at

Hindustani, 22nd October, 1902.

Ill-feeling between Shias and Sunnis at Fatehpur.

that town should be a man who belongs to neither sect, so that he may be able to hold the balance of justice even between them.

IX.—Miscellaneous.

Hindosthán, 18th October, 1902.

The measures adopted by the Punjab Government to check the spread of plague.

25. The Hindi *Hindosthan* (Kalákánkar), of the 18th October, referring to the orders issued by the Punjab Government authorising a District Magistrate to expel a person, who has come from a plague-infected area, from a village at the request of the lambardar or a leading resident of the village, and from a town at the request of five or more citizens, with a view to checking the spread of plague, highly approves of the orders, and advises the Government of these provinces to follow suit.

Rohilkhand Gazette, 8th October, 1902.

The import of doctors from England for plague duty in the Punjab.

26. The *Rohilkhand Gazette* (Bareilly), of the 8th October, observes that three or four years ago when plague broke out in this country, plague doctors became, as it were, the rulers of the land for the time being, superseding the Viceroy and the Lieutenant-Governors. These doctors moved about among the people, armed with revolvers and attended by policemen and soldiers, enforcing plague measures. They created a deep sensation in a few weeks by their high-handed proceedings. The editor has forgotten the name of the doctor—perhaps it was "Long" or "Lung" who shot two boys, because a crowd of men surrounded him under the impression that he had come for the purpose of inoculating them. The doctor however escaped without even an explanation being demanded from him for the two deaths caused by him. Will the new English doctors that have been applied for from England for inoculation purposes (in the Punjab) also go about armed among the people? There can at any rate be no manner of doubt that these men will make such gross mistakes at times as may lead to very serious consequences. These new doctors have never treated a plague patient before, and have been sent out to India by Lord George Hamilton simply to provide them with means of livelihood. His Lordship has a very fertile imagination, and is always devising new means to benefit his own countrymen at the expense of India. Nobody would contend that inoculation operations could not be carried on by native doctors. Government has not thought fit to employ natives on inoculation work, probably because it thinks that native doctors are more liable to contract contagion than European doctors. The 30 English doctors imported from England will be paid at the rate of Rs. 760 a month, for working as inoculators, while native vaccinators receive only Rs. 7 a month. What a vast difference between the salaries given to Englishmen and Indians for doing similar work?

Allahabad:
The 28th October 1902.

PRIYA DAS, M.A.,
Government Reporter on the Native Press for the United Provinces of Agra and Oudh.

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SELECTIONS

FROM THE

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I.—Politics.

(a).—*Foreign.*

1. The *Oudh Punch* (Lucknow), of the 30th October, publishes a cartoon, in which China is represented as a very old and weak man standing with crutches under his arms. The Sultan of Turkey stands in front of him as a sick man in a convalescent state with a crutch in his left hand. The letter-press is as below :—

China and Turkey.

Oudh Punch, 30th October, 1902.

China.—Brother, what has restored you to health ?

The Sultan.—I have simply kept aloof from all.

(b).—*Home.*

2. The *Prayág Samáchár* (Allahabad), of the 23rd October, complains that the camp of Bengal Rajas and Maharajas in Delhi is situated at a distance of eight miles from the Viceroy's camp and 11 miles from the Darbar, and that they will consequently have to drive 30 or 32 miles every day to their great inconvenience, there being no railway connection with their camp. If the railway were extended from Azadpur to their camp, a distance of three miles, they and their neighbours would be saved a great deal of trouble.

The camp of Bengal Rajas and Maharajas in Delhi.

Prayig Samichár, 23rd October, 1902.

3. *Al Mulk* (Hapur), of the 24th October, says that it would seem from a communication published in the columns of a contemporary that an editor who has twice been convicted of criminal offences and has undergone imprisonment, has been invited to the Delhi Darbar. It is to be hoped that if such a mistake has been made through ignorance, the authorities will cancel the invitation sent to the editor in question.

Exception taken to the invitation of a certain newspaper editor to the Delhi Darbar.

Al Mulk, 24th October, 1902.

4. The *Oudh Samáchár* (Lucknow), of the 21st October, says that at the Imperial Assemblage of 1877, 16,000 prisoners were released from Indian jails. But it has not yet transpired how many prisoners will be released at the coming Coronation Darbar. According to the Viceroy's own statement the coming Darbar will be on a considerably larger scale than the previous one. If so, it is to be hoped that there will be a proportionate increase in the release of the jail population. If Lord Curzon could see his way to throwing open the gates of jails, His Lordship would make his Darbar more memorable than if he spent 26½ crores of rupees instead of 26½ lakhs on it. There are instances of former Oriental kings entirely emptying their jails on such occasions.

The release of prisoners at the Coronation Darbar.

Oudh Samichár, 21st October, 1902.

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

5. The Hindi *Hindosthán* (Kalákánkar), of the 25th October, says that it would seem that about 10 lakhs of rupees have been raised in Hyderabad for the establishment of a memorial to the late Queen-Empress Victoria, of which six lakhs will be devoted to the construction of a canal for irrigation purposes and four lakhs to the establishment of an orphanage and industrial school. The canal is expected to yield an income of about a lakh of rupees a year, which will be spent on the maintenance of the orphanage and school, which will contain 2,000 orphans. The canal will promote agriculture, and the orphanage and school will provide food and industrial training to orphans. It is earnestly to be desired that many memorials of such public utility may be established in the country.

Victoria Memorial in Hyderabad.

Hindosthán, 25th October, 1902.

IV.—Administration.

(a).—*Judicial and Revenue.*

6. The *Roznámcha-i-Qaisari* (Allahabad), of the 27th October, says that there is a general complaint that certain old-fashioned Deputy Collectors and Tahsíldars in the district of Allahabad do not decree costs incurred in rent suits in favour of either party, which is opposed to the present law. The Ministerial

A complaint against old-fashioned Deputy Collectors and Tahsildars in the Allahabad district.

Roznámcha-i-Qaisari, 27th October, 1902.

official who is designated Revenue Superintendent in the Collector's Office, hardly exercises any efficient control over the *amla* in the office, and does not see that rent decrees are duly prepared in accordance with the orders of the High Court and the Board of Revenue on the subject. The editor thinks that the Revenue Department is sadly in need of being largely recruited from educated men.

ROZNÁMCHA-I-QAISARI, 27th October, 1902.

A complaint regarding the long retention of some Deputy Collectors and Subordinate Judges in the same districts.

7. The *Roznámcha-i-Qaisari* (Allahabad), of the 27th October, complains that some Deputy Collectors and Subordinate Judges have been retained in the same districts for as many as nine or ten years, while their *confrères* are transferred from one district to another rather too frequently. As regards tahsíldars, they are hardly ever transferred from one tahsíl to another except on promotion. This arrangement is not fair or satisfactory in the public interest. The authorities should accord equal treatment to all their subordinates.

IZHÁR-UL-HAQ, 24th October, 1902.

A suggestion for the posting of a Muhammadan Deputy Collector to Etawah.

8. The *Izhár-ul-Haq* (Etáwah), of the 24th October, says that it would seem that Mirza Ahmad Jan, Deputy Collector, Etáwah, will revert to his former post, that Babu Banke Behari Lal, Deputy Collector, will go on a year's furlough, and that Babu Chandu Lal, Deputy Collector, will be transferred to Etáwah. Babu Chandu Lal is a kind-hearted and sympathetic officer; but in view of local politics it is highly desirable that Etáwah should always have one Muhammadan Deputy Collector.

ROZ AFZÚN, 24th October, 1902.

Hard lot of clerks in Registration Offices.

9. The *Roz Afzún* (Bareilly), of the 24th October, complains that clerks in Registration Offices receive very small pay, varying from Rs. 10 to Rs. 20 only. What renders their lot still worse is that they are never promoted to Sub-Registrarships, which are invariably recruited from outsiders. A clerk who has efficiently done his work in a Registration Office, and is otherwise qualified, should be promoted to a Sub-Registrarship by all means when a vacancy occurs. It is the prospects of promotion which induce a Government servant to continue to perform his duties with care and zeal, and there is no reason why clerks in Registration Offices should continue to rot in their posts till they retire, and not receive Sub-Registrarships for which they are qualified. There is no lack of clerks in the Registration Offices, who are of good birth and have passed the middle and even the Entrance Examination and would do credit to Sub-Registrarships if conferred on them.

OUDH SAMÁCHÁR, 21st October, 1902.

Jubbulpore Parsi murder case.

10. The *Oudh Samáchár* (Lucknow), of the 21st October, referring to the Jubbulpore murder case in which Chanda, a Parsi, was charged with having murdered Jugganarklao, a Madrasi, observes that both the assessors declared the accused to be not guilty, but that the Judge disagreed with them. He convicted and sentenced Chanda to death. The Judge expressed his doubt as to whether the murder was committed at the Parsi Club or whether the Parsi administered some intoxicating drug to the Madrasi during the railway journey and threw him out of the railway carriage at the bridge where his dead body was found! If Judges are not bound to accept the verdicts of assessors, what is the use of requiring assessors to attend trials?

(b).—Police.

OUDH AKHBÁR, 28th October, 1902.

Police reform.

11. The *Oudh Akhbár* (Lucknow), of the 28th October, observes that, according to certain correspondents of the *Civil and Military Gazette*, the District Superintendents of Police in India should be recruited from among young Anglo-Indians. Raw youths imported from England for these appointments under the present system not being acquainted with the manners, customs, feelings, and language of the people, fail to make efficient officers. But why should not some of the District Superintendentships be also given to experienced and competent native officials, either in the Police or other Government Departments? Natives, possessing a thorough knowledge of the sentiments and feelings of their own countrymen, as they do, would certainly make good District Superintendents of Police (provided of

course that they are otherwise qualified for the post). The field of recruitment should, therefore, be widened, and Englishmen, Anglo-Indians and natives be all held eligible for the post. As regards English and Anglo-Indian candidates for District Superintendentships, they should be required to satisfy some special literary test before they are enlisted into the service, and all appointments should be subject to probation.

Mr. Alfred Nundy on Police Reform.

12. The *Kayastha Samáchár* (Allahabad), for September-October, publishes a memorandum on the problem of Police Reform in India, written by Mr. Alfred Nundy, from which the following extracts are reproduced :—"*Superintendents of Police.*—If it were possible to dissociate the Police from the control of the District Magistrates, I would suggest the recruitment of Superintendents entirely from England, the doubling of their salaries and pensions, and the reserving of the appointments of Deputy Inspectors-General and Inspector-General entirely for them. In fact, I would prefer the creation of a department, which, though highly paid, would be complete in itself, and by attracting the best talent would soon earn for itself a reputation for efficiency. But there is as remote a prospect of the District Magistrate's connection with this department being severed, as there is any probability of the pay of the Superintendents of Police being considerably raised. Already there are indications that any proposal for a large increase of expenditure in connection with the police will evoke strong criticism both in India and in England. A small increase to the pay of the Superintendents will not improve matters by attracting a class of men superior to those who enter the service at present, and the only alternative is therefore to seek relief in the opposite direction. The position, power and patronage of the Superintendents have already been considerably reduced; I would reduce them still further, and place these officers in complete subordination to a District Magistrate, transferring to him some of the more responsible duties performed by them.

KAYASTHA SAMÁCHÁR, September-October, 1902.

"The question would then arise, how these officers, shorn of dignity and power, are to be recruited. I would suggest their recruitment by a limited system of competition in India. Is there anyone who really believes that the only reason why recruitment for this service was practically transferred to England was because those who entered it in this country were weighed and found wanting? It is generally admitted that the real reason was that the Secretary of State was desirous of securing the patronage for himself, for the benefit of those young men who failed in Sandhurst and other minor examinations, and who would thus have an opportunity of securing some employment for themselves. I am not prepared to admit that in one or two generations an Englishman will so deteriorate as to be unfit for a position of responsibility, and as this, according to my scheme, will be much diminished, as would also be the pay and position of those who hereafter enter this department, recruitment from England must altogether cease."

"*Reserve Inspectors.*—These are all Europeans and are of three grades, to the highest of which is attached a salary of Rs. 200, with a good conduct allowance in some instances of Rs. 50. By the time a man is thirty-five years of age he has attained to this position, and then has absolutely nothing to look forward to, and no incentive whatever to work. That his service thereafter should be half-hearted, there is nothing to be surprised at. His duties are confined to keeping up certain registers and books, to teaching drill to the men, and to looking after them in the lines; but he has been rigidly excluded from taking part in the prevention and detection of crime or from undertaking the work of supervision done by Circle Inspectors. Having regard to the fact that most Reserve Inspectors speak the vernacular fluently, and are conversant with the habits of the people, there is no reason why they should not be allowed to serve in the general department, at least in large stations where the European community is large, or where there is a body of British soldiers. With their low pay and prospects it is evident that the best available material could not have been drawn from the domiciled English community, but for all that, I believe that some of these Inspectors are better qualified than some Superintendents of Police for the duties the latter are supposed to perform. If, however, their pay is increased, rising to a maximum of Rs. 400, and a prospect held out of promotion in deserving

cases to the higher grade, it is certain that a better class of men would be drawn, who would not only prove efficient officers, but be able to resist the temptations with which their position is beset. The reason why some officers in the higher grades have been or are corrupt is that their income is not equal to the heavy expenditure entailed by the demands of society and the necessity to educate their children in England. An Inspector free from these demands will, unless he is a radically bad man at heart, be able to live within his means comfortably, respectably, and honestly.

"*Circle Inspectors.*—These are entirely Indians, of whom at least in the United Provinces there are 33 Muhammadans as against 15 Hindus. But taking both together, the majority of them are a lazy, useless lot, too fat to work and too languid to see that others do it. Their main duty is that of supervision, and they either perform this in a most perfunctory manner or not at all, for they usually content themselves with examining the office or routine work of the *thanas*, and checking the figures relating to births and deaths, but seldom take up the investigation of cases, and do absolutely nothing to influence the character and conduct of the subordinate police. No reform in the department is possible unless some of these men are wiped out from the service and their place taken by others who are active and energetic and who will take some interest in their work, and relieve the Superintendents of Police of their otherwise heavy duties. An effort should be made to attract a better class of men by an increase of pay rising to Rs. 400 in the highest grade, whilst the salary of the other three grades may be fixed at Rs. 300, Rs. 200 and Rs. 150, respectively. A selected number of these Inspectors should, if they have proved themselves able and efficient, be promoted to the office of Assistant Superintendents and District Superintendents. I believe the Public Service Commission made a similar recommendation, but in this instance the Government cannot be blamed for not giving effect to it, for as a matter of fact under the present system there is a complete absence of men entitled to such promotion. Only in rare cases of deserving men promotion should be allowed from the position of Sub-Inspector to that of Inspector, who should as a rule receive from Government a direct nomination to that office. The utmost care should be taken in the selection of these men, who ought to possess other qualifications than being members of broken-down Muhammadan families of respectability. I am strongly of opinion that the absence of supervision is responsible to a great extent for the break-down of the police and that this supervision can best be exercised by the natives of the country, and it is for this reason I would like to secure the best possible men as Inspectors, if necessary, at an outlay greater even than that I have proposed.

"*Sub-Inspectors.*—Evidently the framers of the Police Manual had no desire to be taken seriously or they would not have burdened these officers with work, to detail which would take a couple of pages. And some of it is so urgent and peremptory that they could hardly attend to it even if a good part of the twenty-four hours of a day was spent in the saddle. The *thanas* are besides undermanned and the time of the staff so taken up in routine work, such as service of summons and warrants, and distress warrants, registration roll of recruits, and under-trial prisoners, and such like matters, that very little time is left for the detection of crime or the supervision of bad characters. Some relief in this respect seems desirable. But no improvement can be expected in the Sub-Inspectors till a better class of men are drawn into the service by an increase of pay and by raising their position, which, though of great responsibility, is at present looked upon as too degrading to be held by any one possessing any self-respect. No official will offer them a chair, it is seldom that a Deputy Magistrate will address them in any other form than '*tum*' and the public 'though it fears the gold-laced turban' starts with the presumption against them that they are rogues and liars, and hesitates to believe them even on occasions when they have no inducement to say anything but the truth. Some Superintendents of Police extend to them a treatment which would be resented even by menial servants: they scold, censure and punish them for trivial faults, whilst their serious delinquencies are often overlooked. Their pay, apart from any horse allowance they get, should be raised to Rs. 100, Rs. 75, and Rs. 50, respectively, for each grade, and by judicious and

tactful treatment, and above all by providing against their being imposed upon as shown above, it is quite possible that in course of time we may have a body of men as *Thanadars* who are free from the taint which attaches to the present holders of that position.

"*Detective Police.*—The constitution of a separate detective department has for its chief recommendation the fact that it has been tried and has been found a success in other countries. But these are far in advance in civilisation as compared with India, where the people, though they may be more or less untruthful, are yet wanting in that cunning which characterises the conduct of those criminals of Europe and America for whose benefit a specially trained detective department is indispensable. The detection of the crimes ordinarily committed in India does not require much skill, it rather requires the exercise of common sense and honesty, and if an intelligent supervision were exercised over the existing police, they would be fully able to cope with such cases. The formation of a separate detective department would be attended with an obstacle so serious as to completely paralyse its action and render it practically useless. No outsider, never mind how smart he may be, will have any chance whatever of detecting a crime unless he can secure the co-opertion of the local police, and as matters stand at present in India, it would be futile to rely on this. More likely the local police, influenced by feeling of jealousy or dishonesty, would try to frustrate the efforts of the outside detective. An alternative more effective is to increase the number of outposts and the number of men attached to each *thana*, giving to them, including the chaukidars, a scale of pay commensurate to the nature of the duties they perform and the higher cost of living in these days; and if with this we can secure a real, effective and judicious supervision, it is probable that the present complaint as to the absence of detection of crime will to a great extent be removed."

The reform of the Cawnpore Police.

13. The Hindi *Hindosthán* (Kalákánkar), of the 23rd October, approves of the various suggestions made by the Upper India Chamber of Commerce for the improvement of the efficiency of the Cawnpore Police, except the one recommending the principal police stations in the city being placed in charge of European Inspectors instead of native Sub-Inspectors. The editor contends that European Inspectors not being well acquainted with the customs, manners, language, thoughts and feelings of the people, could not possibly be successful. If the Chamber desires to improve the state of the principal police-stations, it should recommend the deputation of more experienced and better paid native police officials to such stations.

HINDOSTHÁN, 23rd October, 1902.

An assault on a police official by thieves while patrolling the roads at Daraganj, Allahabad.

14. The *Prayág Samáchár* (Allahabad), of the 23rd October, referring to a serious assault with *lathi* blows lately committed by thieves on the Police Sub-Inspector while patrolling the roads at night in Daraganj, Allahabad, urges that police officials, at all events the trustworthy ones among them, should be allowed to carry revolvers or other such arms with them at night for purposes of self-defence.

PRAYÁG SAMÁCHÁR, 23rd October, 1902.

Treatment of criminal tribes.

15. The *Awázah-i-Khalq* (Benares), of the 24th October, contends that the strict police surveillance to which the criminal tribes are subjected under Act XXI of 1871 causes great trouble and hardship on them and prevents them from making progress. Had the Sonthals been dealt with as a criminal tribe, they would not have been able to improve their condition. The extension of railways and other Western civilising influences during the last 30 years have led to a remarkable change in the character and habits of cruel and turbulent spirits for the better. Had the so-called criminal tribes not been under police surveillance, they too would not have remained as bad as ever. Lord Curzon is a far-sighted statesman. It is to be hoped that His Lordship will give due consideration to the question of treatment of these tribes. The tribes as a body are not thieves and robbers. The police surveillance may be withdrawn from over them. If any members of a tribe commit offences, they may be tried and punished like other criminals.

AWAZAH-I-KHALQ, 24th October, 1902.

(c).—Finance and Taxation.

ROZNÁMCHA-I-QAISARI, 27th October, 1902.

A complaint regarding the assessment of the Income-tax in the United Provinces.

16. The *Roznámcha-i-Qaisari* (Allahabad), of the 27th October, says that complaints are made in every part of these provinces that the income-tax is most indiscriminately assessed at present; persons who are not liable to assessment being recklessly subjected to it. The fact is that the assessment work is entrusted to tahsildars, who delegate it to kanúngos, and the latter in their turn get it done by patwaris. When Deputy Collectors check these assessments, they simply uphold them, with the remark that as these have been made by trustworthy officers like tahsildars they consider them to be fair and just.

OUDH SAMÁCHÁR, 21st October, 1902.

Comments on the suggestion for the establishment of a State Bank for the United Provinces.

17. The *Oudh Samáchár* (Lucknow), of the 21st October, referring to the suggestion made by a correspondent of the *Pioneer* for the establishment of a State Bank for the United Provinces, observes that the Board of Revenue is already doing banking business. The surplus funds of prosperous estates under the management of the Court of Wards are lent to encumbered estates. The *Pioneer* recommends the establishment of a bank by the talukdars of Oudh instead of by the Court of Wards, as suggested by its correspondent. Is the *Pioneer* not aware that the subject has more than once engaged the attention of the Talukdars, but that every time they have had to give up the idea for one reason or another. There is really no need for a State Bank. But if a separate bank must be started for the benefit of landholders, it should be started by Talukdars rather than by the Court of Wards. However, the Talukdars should think twice before undertaking any such venture. They have already wasted a great deal of money in undertaking useless projects. There is a great difference between a Talukdar and a Mahajan (banker or money-lender). If Talukdars establish a bank, they should conduct it (economically) as Mahajans and not as Talukdars. The idea prevails in many quarters that the ruin of landholders is mainly due to the high rates of interest charged to them by Mahajans. But the idea is a mistaken one. At the present day there are many big banks which are ready to make advances to landholders at very moderate rates of interest, provided the latter can offer good security. When a Mahajan sees that he will not be able to realise his debt without the help of civil courts, he naturally demands a high rate of interest. Government can establish a State Bank, but it cannot reduce the market rates of interest. If it desires to prevent landholders from running into debt, it should not bestow any titles on, or nominate to the Legislative Council, any landholders who are heavily involved in debt, nor should the local authorities require them to subscribe to any memorial or charitable funds. The authorities could greatly check extravagance on the part of landholders by such indirect means. Their indebtedness is due more to extravagance and litigation than to the alleged extortions of Mahajans.

(d).—Municipal and Cantonment Affairs.

NASIM-I-AGRA, 23rd October, 1902.

A complaint against the executive officers of the Municipal Board at Agra.

18. A correspondent of the *Nasím-i-Agra*, of the 23rd October, observes that under clause (2), section 46, of the Municipal Act No. I of 1900, "a contract, whereof the value or amount exceeds two hundred rupees, shall not be executed until it has been sanctioned by the Board at a meeting," but that it is rumoured that certain municipal contracts of this nature are being executed at present under the orders of the Municipal officers at Agra, which were never sanctioned by the local Municipal Board. A pond has lately been constructed by a contractor on behalf of the Municipal Board, but this work was neither sanctioned by the Board, nor were tenders publicly invited from contractors. Such proceedings on the part of the Municipal executive are certainly in direct contravention of the law and should be put a stop to.

(e).—Education.

OUDH SAMÁCHÁR, 28th October, 1902.

The public meeting held at Benares to protest against the recommendations of the Universities Commission.

19. The *Oudh Samáchár* (Lucknow), of the 28th October, refers to the memorial forwarded by the Bombay Presidency Association to the Viceroy against the recommendations of the Universities Commission, and to the public meeting held at Madras, protesting against these recommendations, and publishes the

proceedings of the public meeting held at Benares on the 21st October, as reported in the columns of the *Pioneer* dated the 24th idem. The Editor remarks that the promoters of the Benares meeting are entitled to public gratitude for entering a strong protest against the Commission's recommendations in the defence of the interests of their countrymen. If the residents of other principal towns follow suit and bring home to the Viceroy the sentiments and feelings of the public, the truth will triumph and His Excellency will yield to the trend of public opinion.

ADVOCATE, 30th October, 1902.

The improvement of the Tahsili School at Amroha in Moradabad consequent upon the late Muharram riots.

20. The *Advocate* (Lucknow), of the 30th October, says:—"Mr. Winter, Collector and Magistrate of Moradabad, the other day visited Amroha, the scene of disturbances during the last Muharram, and invited the leading *raises* of the town to meet him. He said there was a proposal to impose a punitive police force upon the town, but he prevailed upon the Government not to do so, as he thought the disturbances there were due to ignorance of the people rather than to their lawlessness. He has thus obtained sanction of the Government to improve the Tahsili School by having better teachers. Two special classes will be added to the school, Rs. 50 for its maintenance will be paid by the Government and Rs. 50 by the *raises* who subscribed on the spot, Maulvi Mushtaq Husain contributing Rs. 20 a month. This is highly creditable to Mr. Winter. We wish there were more District Magistrates to follow his noble example. Ignorance and not lawlessness is responsible to a great extent for the unhappy relations which exist between the Hindus and Muhammadans."

AL BASHIR, 21st October, 1902.

The Hindi Readers question.

21. *Al Bashír* (Etáwah), of the 21st October, expresses satisfaction that the Musalmans of Meerut assembled at a public meeting and resolved to forward a Memorial to Sir James Digges LaTouche protesting against the introduction of Hindi Readers into Government schools, which are written in Sanskritised Hindi and from which even common Persian and Arabic terms are excluded, in accordance with the wishes of the opponents of Urdu. As students will be required to study both forms of the Vernacular, the introduction of Hindi Readers written in high Hindi would strain the brains of Muhammadan boys and add to their difficulties. Urdu and Hindi Readers should be written in the same language, the difference being only that of character. All classes of Hindus from the learned Brahmans to *chamars* and sweepers make use of Persian and Arabic words in their every day conversation. The advocates of Hindi have raised the Court character question simply from political motives and with a view to reviving their dead *Bháshá*. The editor advises the Musalmans of other places also to follow the example of their brethren in Meerut and to forward memorials to Government on the subject. He also asks the coming Muhammadan Educational Conference to discuss the subject, pointing out that the subject has nothing to do with politics, and that consequently the Conference should have no hesitation in expressing its opinion about it.

BHARAT JIWAN, 27th August, 1902.

Travelling in foreign countries recommended as a means of education.

22. The *Bhárat Jiwan* (Benares), of the 27th October, says that all honour is due to the sagacity and foresight of ancient Hindu authors, who recommended such sound principles of education thousands of years ago, as are followed by the most advanced nations of Europe at the present day. They highly recommended travelling in foreign countries as a means of developing the intellect and acquiring useful information, although travelling was very arduous, costly and even dangerous in those days. In some countries on the continent of Europe, such as Switzerland, Germany and Belgium, students are taken by their teachers to different places where they acquire geographical, historical and political education. In England the practice has lately been introduced at some places. It is to be hoped that the educational officers in this country will also introduce this system of education.

ROZ AFZUN, 24th October, 1902.

A scuffle between two students at the Jalalabad school in the Muzaffarnagar district.

23. The *Roz Afzún* (Bareilly), of the 24th October, complains that a serious scuffle took place at noon on the 29th September last, between two Middle class students in the school at Jalalabad, in the Muzaffarnagar district, on a most *namáqúl* (frivolous or shameful) ground, one of them receiving a deep wound in the head which bled profusely. The school masters and higher authorities should take steps to prevent such serious quarrels among school boys.

(f).—Agriculture and questions affecting the land.

Oudh Samachár, 21st October, 1902.

The Agricultural Bureau.

24. The *Oudh Samachár* (Lucknow), of the 21st October, says that Government has established the Department of Agriculture for the benefit of agricultural classes, but that the Department is rendering no appreciable help to them. Good tobacco grows in Hoogly and several other parts of this country, but very little of it is exported to Europe. There are also other products which could find profitable markets in foreign countries. But the Agricultural Bureau does not afford adequate aid to the people in the way of improving the methods of cultivation, and informing them where their products could have a ready sale. But, properly speaking, the Bureau is not entirely to blame. It is not adequately supported by Government, though agriculture contributes a large portion of the public revenues. Lately a useful communication has emanated from the Agricultural Department. It may be hoped that the Government of these provinces is desirous of making the Department more useful and that the Department will in future issue such communications more frequently.

(g).—General.

Oudh Samáchár, 28th October, 1902.

The success of Kunwar Jagdish Prasad, B.A., at the late Indian Civil Service Examination.

25. The *Oudh Samáchár* (Lucknow), of the 28th October, rejoices over the success of Kunwar Jagdish Prasad, B.A., son of the late Kunwar Jwala Prasad, Sessions Judge, and grandson of Raja Jai Kishen Das, C.S.I., at the late Indian Civil Service Examination, observing that he is the first native of these provinces who has attained to this distinction. The Chaube community, which has so far been noted for its free indulgence in hemp drug, may rightly be proud of Kunwar Jagdish Prasad and, following his noble example, make a point of winning laurels in this new field.

Advocate, 30th October, 1902.

Miss Cornellia Sorabji's suggestion for the provision of female legal help to native ladies.

26. The *Advocate* (Lucknow), of the 30th October, observes:—"Miss Cornellia Sorabji has moved the great Thunderer of London to support her views about the necessity of supplying Indian women, not with female medical aid, but with female legal help. And newspapers in India and England have descanted broadly on this topic of the day. We confess we are not much impressed by the proposal. It is not safe, after making our men a very litigious people, to carry the legal squabble into our families. We have very few Indian ladies with property who are without any proper male guardian. The Lady Lawyer is not likely to be a peace-maker but a veritable peace-breaker."

V.—Legislation.

Nil.

VI.—Railway.

Urúj, 21st October, 1902.

Grievances of passengers on the Oudh and Rohilkhand Railway.

27. A correspondent of the *Urúj* (Bijnor), of the 21st October, refers to the difficulties to which he was exposed during a recent railway travel. He proceeded on foot from Bisauli in the Budaun district at 5 P.M. on the 12th October and reached the Dabtarah station at 7 P. M. where he intended to take the Bareilly train on his way to Nagina at 8-30 P. M. He learnt to his disgust that the railway time-table had been altered. He had to stay at the station till 1 A. M. before he could leave for Nagina *viá* Chandausi. He desired to wait in the verandah of the station, but was turned out by the Station-Master, and he and his friend had to sit and lie on rough ground out in the open air in darkness. On the opening of the booking office, he asked for a ticket to Nagina, but was told that a Nagina ticket was not available there. He then demanded tickets for himself, his friend and a child to Moradabad and offered two rupees. But the ticket-collector threw away the rupees, which he had great difficulty in finding owing to darkness, on the pretext that he had no change, although he had it. He could not possibly get change in the small hours of the morning at the station and did not know what to do. Fortunately another passenger came to the booking office, who had eleven and a half

annas with him. The writer gave him a rupee in return for this amount and obtained tickets. He was yet confronted with another difficulty at the entrance to the station platform. After a great deal of coaxing he succeeded in persuading the guard to allow him to go in. On arrival at the Chandausi junction he and his companion had to leave the train and wait at the shed to their great inconvenience till 6 A. M. when they were able to resume their journey. Under the new time-table passengers have to wait 4, 8 and even 12 hours at the Chandausi and Moradabad junctions before they can resume their journeys.—*(To be continued).*

28. The *Bhárat Jiwan* (Benares), of the 27th October, says that a crowded meeting of respectable Brahmans and other Hindus was held at the Benares Carmichael Library on the 18th idem. The meeting resolved that a memorial, praying for one or two carriages in each passenger railway train being reserved for the higher castes of Hindus, might be prepared and presented to the Commissioner by a deputation, consisting of the Hon'ble Munshi Madho Lal and others with the request that it might be forwarded to His Excellency the Viceroy through the proper channel.

BHÁRAT JIWAN, 27th October, 1902.

A suggestion for one or two carriages in each train being reserved for high caste Hindu passengers.

29. *Al Bashír* (Etáwah), of the 28th October, referring to the increasing frequency in the collisions of railway trains in India, says that the only effective remedy to prevent such fearful accidents is to compel the Railway Companies to construct double lines. This will not only prevent the collisions of trains, but will also allow an increase being made in the speed of trains. The Railway Companies will derive considerably larger incomes than usual from the immense increase in traffic owing to the coming Delhi Darbar, and they should not grudge the expenditure which might be incurred in doubling the lines in honour of His Majesty's coronation. If this suggestion be adopted, it will make a most prominent memorial of His Majesty's coronation and save the lives of large numbers of persons who yearly fall victim to train collisions under the existing conditions.

AL BASHÍR, 28th October, 1902.

A suggestion for doubling the lines on railways with a view to preventing railway collisions.

VII.—POST OFFICE.

Nil.

VIII.—NATIVE SOCIETIES AND RELIGIOUS AND SOCIAL MATTERS.

Nil.

IX.—MISCELLANEOUS.

30. *Al Mulk* (Hapur), of the 24th October, thanks the Punjab Government for appointing European doctors to inoculate the people, but expresses surprise and regret that not a single lady doctor has been engaged for the purpose. Respectable native ladies, especially in the Punjab, will not easily agree to undergo inoculation at the hands of English doctors. As native doctors are generally to be found misbehaving themselves, the writer is not prepared to recommend them for plague duty in place of European doctors. Karámat Husain, a native doctor on plague duty at the Bareilly Junction Station, examined the pulse of a respectable girl, for which he was reported and dismissed.

AL MULK, 24th October, 1902.

The dismissal of a plague doctor at Bareilly for misconduct.

31. The *Oudh Punch* (Lucknow), of the 23rd October, in its supplement, urges that, as plague is raging fearfully and playing havoc at Cawnpore, people should be inoculated at Lucknow by way of precaution. Inoculation should not be made compulsory by any means, compulsion being unpopular. But lots of people would voluntarily have themselves inoculated, if inoculation were introduced and publicity given to it.

OUDH PUNCH. 23rd October, 1902.

A suggestion for the introduction of inoculation at Lucknow.

ALLAHABAD:
The 4th Nov., 1902.

PRIYA DAS, M.A.,
Government Peporter on the Native Press for the United Provinces of Agra and Oudh.

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SELECTIONS

FROM THE

NATIVE NEWSPAPERS

Published in the UNITED PROVINCES OF AGRA & OUDH

Received up to the 8th November, 1902.

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I.—Politics.

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Nil.

(b).—*Home.*

1. The Hindi *Hindosthán* (Kalakankar), of the 7th November, adverting to the memorial submitted by the European and native traders of Calcutta to the Viceroy, praying for the abolition of the income-tax in honour of the Coronation Darbar, remarks that European traders are the leaders of the movement, inasmuch as they have to pay one income-tax in this country and another in their respective countries when they return home. The entire abolition of the income-tax appears to be out of the question, but Government should raise the minimum limit of taxable income from Rs. 500 to Rs. 1,000 and reduce the rates of the tax by all means. The case of European traders who have to pay two taxes on their incomes is deserving of consideration. It is unfair to tax the same income twice.

Hindosthán, 7th November, 1902.

The memorial of the Calcutta traders to the Viceroy for the abolition of the income-tax in honour of the Delhi Darbar.

2. The Hindi *Hindosthán* (Kalakankar), of the 28th October, says that in England and other advanced countries every adult member of a family works for his or her livelihood. On the other hand, in India only the head of a family works, and the other members depend on him for their maintenance. Moreover, the people have to support religious mendicants and beggars who constitute nearly one-fourth of the entire population. Under these circumstances, the levy of the income-tax presses hard on people whose income is only Rs. 500 or so, and who find it difficult to make both ends meet. A correspondent of the *Englishman* has set a movement on foot for making a representation to the Viceroy praying for the abolition of the income-tax in honour of the coming Coronation Darbar. The *Hindosthán* is not entirely at one with the correspondent of the *Englishman*. The entire abolition of the income-tax would involve a heavy loss of revenue and might necessitate the imposition of another tax. It would be enough if the minimum of taxable income were raised from Rs. 500 to Rs. 1,000. Government might recoup itself for the loss of revenue by increasing the duty on intoxicating drugs, if necessary. If Lord Curzon could see his way to affording relief to persons, who have small incomes, under the Income-Tax Act, His Lordship would make the Delhi Darbar long memorable among the people.

Hindosthán, 28th October, 1902.

The movement for the abolition of the income-tax in honour of the Delhi Darbar.

3. The *Hindustáni* (Lucknow), of the 29th October, expressing sympathy with the agitation, which has been set up, at the instance of the *Englishman*, in Calcutta for securing the abolition of the income-tax in honour of the King-Emperor's Coronation, says that if this tax cannot be abolished outright, the minimum of taxable income should at least be raised to Rs. 1,000 a year, and the rates of the tax reduced to 3 pies in the rupee for annual incomes not exceeding Rs. 2,500 or Rs. 3,000, and to 4 pies for incomes exceeding that amount. The same paper, of the 5th November, states that a memorial signed both by European and Indian merchants of Calcutta, praying for the abolition of the income tax, has already reached the Viceroy. The English merchants have laid stress on the fact that when they take the money which they have earned in India, to England, they have to pay an income-tax on it over again there, though they have already paid such a tax thereon in this country, and hence they urge that they should be relieved of the hardship of paying a tax on the same income twice. It is quite possible that this part of the English merchants' request may be granted. The present time is a good opportunity for making requests to the Government of India for other similar concessions.

Hindustáni, 29th October, 1902.

A movement set on foot by the Englishmen for the abolition of the income-tax in honour of the King-Emperor's Coronation.

4. The *Oudh Samáchár* (Lucknow), of the 7th November, in commenting upon the *Englishman's* movement for the abolition of the income-tax, remarks that the English merchants at Calcutta contend that there could not be a more odious tax than the income-tax, while the opinion expressed by the Marwari

Oudh Samáchár, 7th November, 1902.

The movement for the abolition of the income-tax in honor of the Delhi Darbar.

traders is that the tax in itself is not very oppressive, but that assessments, being based on mere guess and hearsay, are generally unfair and inequitable and that an assessment is not reduced even when there is a fall in an individual's income. The *Oudh Samáchár* thinks that the income-tax is a most fair one, being levied only from well-to-do and rich people and not from the poorer classes. The agitation of the European mercantile community of the presidency town against the income-tax implies that they do not like to pay any tax at all, inasmuch as the income-tax is the only tax they have to pay. Indeed it would be well, if, instead of abolishing the income-tax, Government taxed the rich merchants of Calcutta more heavily and afforded relief to the indigent agricultural classes in the matter of taxation. A small fraction of the Indian population pays the income-tax. If it were abolished, Government would have to recoup itself for the loss of the revenue by imposing new imposts on the poorer classes. The selfish agitation of the Anglo-Indian community is a clear indication of the fact that their innate generous instincts have been destroyed by their excessive greed. The following reforms in connection with the income-tax are however very desirable:—*First*, all incomes below Rs. 1,000 should be exempt; *secondly*, better arrangements should be made for making assessments.

HINDUSTÁNI, 5th November, 1902.

The Imperial Darbar held by the ancient Hindu Raja Duryodhan (*sic*) as compared with the coming Delhi Darbar.

5. The *Hindustáni* (Lucknow), of the 5th November, observes that a correspondent of the *Englishman* has given an account of the Imperial Darbar which Maharaja Duryodhan (*sic*) held five thousand years ago, with a view to comparing its grandeur and splendour with those of the coming Delhi Darbar. The correspondent describes the arrangements made at the ancient Darbar in question, and mentions the Rajas assembled. The ceremony lasted for a year, and to commemorate the happy occasion, the Maharaja in consultation with his Ministers, ordered (1) that canals and tanks should be constructed all over the country as protective works against drought and famine, (2) that food grains should be collected (and kept in reserve for use in time of emergency), and (3) that traders should be held in respect and food grains exempted from octroi duty. The correspondent stops short here, so that it is not very clear with what object he has referred to these facts. He has not asked Government to signalize the coming Darbar with similar measures. But as regards the first measure, Government, if requested to adopt it, will plead the want of funds, and the second measure will be represented to be opposed to Mill's principle of free-trade, while the third one will be summarily rejected, inasmuch as the list of articles on which octroi is levied is, on the other hand, steadily increasing.

HINDUSTÁNI, 29th October, 1902.

An appeal to the representatives of all classes to meet at Delhi on the occasion of the coming Darbar and to submit a memorial to the Viceroy on the subject of popular wants and grievances.

6. The *Hindustáni* (Lucknow), of the 29th October, referring to the strenuous efforts made by Lord and Lady Curzon, to render the coming Delhi Darbar as grand, attractive and useful to native manufacturers and artizans as possible, says that men of all classes and creeds will assemble at Delhi on the occasion, and asks if it cannot possibly be arranged to select and bring together a goodly number of representatives of all these classes on a common platform and draw up a list of the grievances and wants of the people for submission to the Viceroy for favourable consideration in honour of His Majesty's Coronation. Not only Hindus, Musalmans and native Christians, but non-official Englishmen should also take part in such a meeting, no resolution being adopted, which may be objected to by the representatives of any class or creed. There will be a number of the members of Parliament and other English gentlemen from Home present in Delhi at the time, and if they are invited to the meeting, they will probably be right glad to attend it and hear natives on matters vitally affecting them. If this suggestion were adopted, and reforms proposed by such a representative body sanctioned, they would form a most valuable and lasting memorial to the King-Emperor's Coronation.

OUDH AKHBÁR, 4th November, 1902.

A suggestion for signalizing the coming Delhi Darbar by the grant of some valuable concession to the people.

7. The *Oudh Akhbár* (Lucknow), of the 4th November, publishes a communication, in which the writer, referring to the coronation of several former Muhammadan Kings in India, says that in honour of such occasions jagirs were granted to the people and various kinds of works of public utility were constructed. But times have changed, and Lord Curzon

would do well to signalize the Delhi Darbar, which is to be held in January next in honour of King-Emperor Edward VII's Coronation, by introducing a permanent settlement of land revenue, and reducing the rates of the income-tax. In commenting upon the above communication, the editor remarks that a similar Darbar was held on a very grand scale when Maharaja Yudisthir was crowned the Emperor of India. Most of the Rulers in the East and West attended the Darbar and made valuable presents to the Maharaja. Poor-houses were established in honour of the occasion by the Maharani and various kinds of concessions made to the people by the Maharaja. It is to be earnestly hoped that the coming Delhi Darbar too will be marked by some valuable concessions to the people.

8. The *Naiyar-i-Azam* (Moradabad), of the 5th November, observing that the natives of India will no doubt give an expression to their loyalty by holding rejoicings on the occasion of the Delhi Coronation Darbar, suggests that the people had better establish a suitable memorial in every Division to mark the happy occasion. And what could be more suitable and useful memorials than industrial and agricultural schools in the present circumstances of the poverty-stricken people? If the Universities Commission's recommendations are adopted by Government, then to say nothing of the poorer classes, even the middle classes will be excluded from high education, and will be obliged to take to some form of industry or agriculture to earn their livelihood. Hence in view of the future outlook, industrial and agricultural schools, if established at this time, will prove a perfect god-send to the poorer and middle classes, and also check the heavy drain of wealth to foreign countries in the shape of price of articles imported. All the advanced countries in the world at the present day owe their prosperity to the development of trade and industries, and India should follow their example in order to raise herself in the scale of nations.

NAIYAR-I-AZAM, 5th November, 1902.

A suggestion for the establishment of industrial and agricultural schools in honour of the coming Coronation Darbar at Delhi.

9. The *Oudh Akhbár* (Lucknow), of the 6th November, agrees with a correspondent of the *Civil and Military Gazette* in thinking that visitors to Delhi on the occasion of the coming Darbar, who get themselves inoculated during the present quarter of the current year, and hold certificates to that effect, should be exempted from an examination by plague doctors during their railway journey, but observes that such an exemption need not be publicly announced. Lord Curzon is very desirous that the Darbar should be a most splendid one and that the noblemen and gentlemen whom he has invited should attend it by all means, while the gentlemen invited are equally anxious to attend the function in order to show their loyalty, even though they may have to incur debts to meet their expenses. Moreover, no special efforts have been made in any parts of the country except the Punjab to bring home the advantages of anti-plague inoculation to the people. In these circumstances it is not expedient to publicly declare inoculation to be a free passport to Delhi against plague inspection, lest such a declaration might induce any timid and over-cautious (non-inoculated) persons to refrain from proceeding to Delhi and facing the plage doctors on the way. When the Darbar is over on the 1st of January next, the authorities may avail themselves of the occasion to persuade the Darbaris to have themselv es inoculated as a protection against plague. But even then no person should be forced to undergo the operation against his will.

OUDH AKHBÁR, 6th November, 1902.

The coming Delhi Darbar and inoculation.

II.—AFGHANISTAN AND TRANS-FRONTIER.

Nil.

III.—NATIVE STATES.

Nil.

IV.—ADMINISTRATION.

(a).—Judicial and Revenue.

10. The *Zamíndár-wa-Kashtkar* (Bijnor) for October, in commenting on the late resolution of the Government of India on its policy of land revenue assessments, observes that so long as these assessments are liable to be enhanced at periodical settlements, the rates of rent for land held by cultivators must also

ZAMÍNDÁR-WA-KASHTKAR, October, 1902.

Comments on the Government of India's late resolution on its policy of revenue assessments.

be increased from time to time. The alleged anxiety of Government to improve the financial condition of agricultural classes must therefore be held to be nominal so long as it refuses to extend the benefit of the system of permanent settlement to all parts of the country. When Government is unwilling to fix its own demand on land for good, how can it expect landholders to give a fixity of rent to their tenants in their turn? Again, Government has endeavoured to show, on the strength of some famine statistics, that famines in the permanently-settled tracts have not been attended with less mortality and rush to the relief works than in the temporarily-settled tracts. But no sane man can deny that cultivators in the former, being exempt from periodical enhancements of rent, are more prosperous and consequently better able to tide over famines than those in the latter.

SHRI GOPAL PATRIKA, 1st November, 1902.

A sudden large increase in the excise revenue of the United Provinces.

11. A correspondent of the *Shri Gopál Patriká* (Lucknow), of the 1st November, says that this year there has been a sudden increase in the excise revenue of these provinces. The license for the sale of intoxicating drugs which was sold for Rs. 19,000 last year in Rae Bareli was knocked down at Rs. 36,000 this year. The figures for Bara Banki are Rs. 12,000 and Rs. 35,500 respectively. A gradual increase in the excise revenue is justifiable; but an increase by leaps and bounds is open to objection. It is likely to be followed by a reaction and must cause suffering to those poor people who are addicted to the use of intoxicating drugs.

ADVOCATE, 6th November, 1902.

Administration of Civil Justice in Oudh during 1901.

12. The *Advocate* (Lucknow), of the 6th November, says:—"During the year 1901, 47,209 civil suits of the value of Rs. 1,32,52,990 against Rs. 2,66,89,007 of the previous year were instituted; 54,310 cases against 60,020 came up for trial before the courts, of which 10,213 were disposed of without trial, 10,797 were decreed on confession, 5,351 were decreed *ex-parte*, 175 were referred to arbitration; in 9,776 cases judgment was given for plaintiffs, in 5,523 for defendants, leaving a pending file of 7,353 against 5,967 cases. Besides these, the original courts decided 6,435 miscellaneous cases. The decrease in the work, the increase in the pending file and the longer duration of cases are attributed to the closing of the courts for the long vacation introduced for the first time last year in Oudh. Then, why close the courts at all? The subordinate courts do not want it, the Bar and the litigants do not: why should the courts then be closed and arrears increased? The District Judges do very little civil work. Their time is mostly occupied by sessions trials and criminal appeals. Over one thousand cases were disposed of by the District Judges of Gonda and Hardoi, the lowest number disposed of were by those of Sitapur and Rae Bareli."

HINDUSTÁNI, 5th November, 1902.

Need for the separation of judicial and executive functions.

13. The *Hindustáni* (Lucknow), of the 5th November, refers to the complaint of the *Capital* to the effect that though Government saved as much as forty lakhs of rupees from the revenue derived from the sale of court-fee stamps last year, after meeting the cost of the pay of the Judges, appeals to the High Court remain pending unduly long to the great inconvenience of the parties concerned, and that such inexperienced Civilians are appointed Sessions Judges in Bengal that most of their decisions in murder cases are quashed on appeal. The *Hindustáni* thinks that these complaints are not likely to cease until a separation of judicial and executive functions is effected.

OUDH AKHBAR, 29th October, 1902.

Native Magistrates, and sections 107 and 110 of the Criminal Procedure Code.

14. A correspondent of the *Oudh Akhbár* (Lucknow), of the 29th October, complains that not only the police, but also Native Magistrates in general, influenced by prejudice, ill-will, spite or other such motives, are as often as not found to misuse their powers under sections 107 and 110 of the Criminal Procedure Code. These sections are certainly very necessary and useful for putting down bad characters and preventing them from breaking the peace. But if they are recklessly applied to respectable persons, they become an engine of oppression. The conviction or acquittal, by a Magistrate, of persons, sent up to him by the police under sections 107 and 110, depends entirely on his own sweet will. Sometimes he convicts a person on the mere *ipse dixit* of the police, and sometimes he

discharges another, condemning even sufficient evidence as insufficient. The power of trying suits under the sections in question had better be withdrawn from Native Magistrates and confined to European Magistrates who are beyond the reach of police influence.

Defalcations made by a private clerk at the Dhampur Tahsil in the Bijnor district.

15. A correspondent of the *Oudh Akhbár* (Lucknow), of the 29th October, states that a clerk privately engaged by the *amla* of the Dhampur tahsil in the Bijnor district to help them in their official work is said to have tampered with entries in some papers and made defalcations in the Government revenue. The Tahsildar was strictly enjoined by Mr. Gray, late Collector of Bijnor, not to allow any *amla* in the Tahsil to entertain a private clerk to assist them in their work. But the Tahsildar appears to have disobeyed the order, and the question is whether he has not rendered himself liable to dismissal for disobedience. But in almost every district in the United Provinces the Kanungo, the Judicial Muharrir, the Kurk Amin and the *Tauzi Navis* invariably entertain a clerk on their own account, and entrust official work to him, though they themselves receive small salaries. No wonder, therefore, if the Tahsil ministerial officials harass people, who have occasion to deal with them (in order to extort illegal gratification ?) It is surely high time that Government strictly prohibited Tahsil *amlas* from engaging private clerks.

OUDH AKHBÁR, 29th October, 1902.

A suggestion for the appointment of Government pleaders to defend undefended accused persons in police cases.

16. A correspondent of the *Awazah-i-Khalq* (Benares), of the 1st November, observes that, according to the principle of British administration of justice, it is better that an offender should escape than that an innocent person should be punished. But it is an open secret that when the police fail to detect the real offender or offenders in a criminal case, they falsely incriminate an innocent person and secure his conviction by false evidence, lest they should bring themselves into discredit for incompetency. Such being the case, it is highly desirable that in police cases the accused, who cannot afford to engage pleaders to conduct the defence, should receive legal aid at the public expense.

AWAZAH-I-KHALQ, 1st November, 1902.

(b).—Police.

Protest against the order lately issued by the Local Government regarding the trial of criminal cases against police officials.

17. The *Awázah-i-Khalq* (Benares), of the 1st November, observes that the *Amrita Bazar Patrika* is rightly indignant at the order which the Lieutenant-Governor of the United Provinces has recently issued regarding the trial of criminal cases against police officials by District Magistrates themselves or other experienced Magistrates, on the ground that the tenour of the order distinctly implies that none but European Magistrates are to be considered competent. There are certainly many native Magistrates who will beat even the senior European Magistrates in the matter of judicial experience. The order is also open to objection from another point of view. The District Magistrate is to all intents and purposes the head of the District Police, and it is not fair that the trial of a case against a police official who is his own subordinate should be entrusted to him. Well informed men do not require to be told as to whether European or native Magistrates are better acquainted with the habits and tricks of the police. If orders like the one referred to above are issued by Local Governments, good results can hardly be expected from the labours of the Police Commission.

AWAZAH-I-KHALQ, 1st November, 1902.

A suggestion for the appointment of a Police guard on the Marehra railway station road in the Etah District.

18. The *Naiyar-i-Azam* (Moradabad), of the 26th October, states that the Marehra railway station is situated at a distance of a mile or so from the town. No people live along the road, nor is a police outpost situated on it. The railway passengers who have occasion to traverse it at night are liable to be attacked by robbers. Some cases of assaults on passengers lately occurred, and the District Magistrate and District Superintendent of Police should take steps for the proper watch and ward of the road, inasmuch as several trains arrive at and depart from the station at night.

NAIYAR-I-AZAM, 26th October, 1902.

ROHILKHAND, GAZETTE, 1st November, 1902.

Capture of a gang of dakaits in the Muttra District by a police Sub-Inspector.

19. The *Rohilkhand Gazette* (Bareilly), of the 1st November, states that Saiyid Mahmud Hasan, Sub-Inspector, in charge of the police station Surir in the Muttra District, on receiving information that a gang of eight or ten armed dakaits were raiding a house, at once proceeded to the place with a few followers, and most pluckily surrounding it succeeded in capturing four of them. Two of these four dakaits have been convicted and punished, and the other two acquitted. The writer does not understand why the court did not convict the other two accused of (at least abetment and encourage the police in undertaking such bold and risky adventures by recognizing the services of the Sub-Inspector concerned in a suitable form. If the writer does not make a mistake, this same Sub-Inspector while stationed at Sadabad, made a similar capture of armed dakaits in 1898, but received no reward on that occasion also, the informant only receiving Rs. 50. This is most discouraging to police officials. It is no child's play to risk one's life in encountering a gang of dakaits, so that unless a police official who so risks his life is duly rewarded, there is nothing to induce others to measure swords with them. The good work done by the police force far outweighs its faults. But the misfortune is that the misdeeds of its black sheep are readily exposed, while the meritorious work done by the force is hid under a bushel, being seldom appreciated, recognized or rewarded. This principle on which the police administration is conducted is not a sound one. Good work should be as readily rewarded as bad work is punished.

(c).—Finance and Taxation.

Nil.

(d).—Municipal and Cantonment Affairs.

ADVOCATE, 2nd November, 1902.

Proposal to levy a house-tax at Allahabad.

20. The *Advocate* (Lucknow), of the 2nd November, says:—"At this time last year Cawnpore was thrown into excitement by the introduction of the house-tax. Resolutions of public meetings, memorials and appeals against the imposition, and what not, reached the Local Government in shoals, but to no effect. When the Government makes up its mind to introduce any new tax, no earthly power can prevent it from doing so. Now has come the turn of Allahabad. For months past, Mr. Harrison, the Chairman of the local municipality, had been showing eagerness to introduce some sort of direct tax in order to realise Rs. 40,000 with a view to improve the metalled roads, the lighting of streets, the construction of new latrines and the undertaking of drainage work. The proposals of Mr. Harrison have not as yet raised a great storm, but they will in due course of time, though one cannot say whether the opposition at Allahabad will meet with better treatment, than what was last year the fate of the protest of the citizens of Cawnpore. The citizens of Allahabad have much more reason to grumble, inasmuch as the house-tax there will be in addition to the already existing water rate levied to the maximum extent on the entire municipal area. Cawnpore has to pay no water rate whatever. At Allahabad they have left no source of taxation untapped; only the other day we noticed that the Board was unwise enough to tax paper and thus helped the general tendency to raise the price of books. The proposals of Mr. Harrison at early stages met with strong opposition at the hands of the Members of the Board. Mysterious, however, it may appear, but it is a stern fact that the very members who some months ago were unwilling to support the Chairman in his scheme for fresh taxation, have somehow come round to his views, and the scheme bids fair to be successful in spite of the protests of the tax-payers. But is the scheme for the proposed improvements of Allahabad so very urgent that the people who had so severely suffered some seven months ago from the ravages of the plague, and lost both men and money, should be further agitated by a new talk on taxation. Cannot the Chairman of the Board wait for some time without endangering the lives of the citizens? It is said that the metalled roads of Allahabad, specially of the civil station, are in a bad condition. These very roads are considered by other first-class municipalities to be well maintained, and models to be followed by them. The Allahabad municipality used to spend more money on its roads before the construction of the water works. Now it has reduced

the expenditure by about one-fourth; the expenditure can gradually be increased from the natural growth of revenue. As to improving the lighting, the Board can well wait for the introduction of electric installation. Better lighting is a good thing in itself, but the people can very well afford to wait for sometime more. We understand that with the help of the Local Government, the Municipal Board has so far spent a sum of half-a-lakh of rupees over the improvement of the drainage, with the result that very urgently needed requirements have been met. Are these additions not enough for the present needs of the city? Mr. Harrison has supported his views with many arguments; the outbreak of the plague in the city during last winter goes a great way to help him in asking the Board to vote more money for sanitation. But this very consideration of the visitation of the plague and of the sufferings it has inflicted in money and men on the residents of Allahabad, ought to prevent the Government from accepting proposals about the increased taxation. But for the fact that Allahabad happens to be the headquarters of the Government, and there is always an influx of pilgrims and litigants to keep up its busy appearance, it would, like any other city after such a severe outbreak of the plague, have been deserted. Do not let the patience of the citizens be taxed any more and unnecessary agitation created in the city. Allahabad is already an overtaxed municipality. Leaving alone Benares, the incidence of taxation is highest in the Allahabad municipality of all municipalities in the plains. The people are not, as it is supposed, rolling in wealth, nor is the expenditure over the civil station of the municipality less in proportion to what the Board expends over the city portion. These considerations should carry some weight with the Government. If, however, it is decided to fleece the residents of Allahabad of a further amount, let it be realised by some indirect form of taxation, so that the pockets of the poor may not be touched. If house-tax is insisted upon, houses of the annual valuation of one hundred rupees should be altogether exempted, in order to confine the annoyance caused by the introduction of this unwelcome impost to the middle classes alone, and not to allow the angry feelings to filter down the mass of the people who are already over-burdened, and can never feel happy with the prospects of further taxation looming in the horizon."

(e).—*Education.*

21. The *Vasundharâ* (Lucknow), of the 22nd October, says that the decline of India is chiefly due to the prevalence of disunion among the people. The establishment of British rule has put a stop to internecine dissensions among the Native Chiefs, but still there has been little progress. The British Government has done all it could possibly do as an alien Government to promote progress. The majority of Indian politicians are disposed to lay the backwardness of the country at the door of the British system of administration. But the writer thinks that the people have only themselves to thank. The advancement of education is a *sine quâ non* for any progress. A strong agitation has been raised against the recommendations of the Universities Commission, but all the same Government will have everything its own way. As it is, the natives have great difficulties in mastering a difficult foreign language like English, and they have consequently little time left for thinking. In order to remove this defect, the Commission, instead of striking at the root of the evil, has suggested that education should be made more difficult. It would seem that the object of Government is partly to raise the standard of education, but chiefly to check the increase of place-hunters, the loaves and fishes of Government being the principal aim of all educated natives. Government is afraid that if these people were allowed to go on multiplying, it might have to afford relief to the unemployed among them, as it has to do to the poorer classes in times of famine. But in checking the increase of place-hunters Government will also check the spread of education. It is time that the people made their own arrangements for the education of their children.

Vasundharâ, 22nd October, 1902.

The problem of educational reform.

22. *Al Bashîr* (Etáwah), of the 4th November, says that nothing could be a better proof of the Viceroy's love of learning than that His Excellency has granted monthly allowances to two well-known Bengali authors, *viz.*, Babu Kishori Lal Gangoli and Babu Hem Chandra Banerji. But it is to be regretted that His

Al Bashîr, 4th November, 1902.

Grant of allowances by the Viceroy to two Bengali authors.

Excellency has not yet extended the same support to Urdu authors among whom able poets like Hali and Shibli are to be found.

(f).—Agriculture and questions affecting the land.

ZAMINDAR-WA-KASHTKÁR, October, 1902.

Decline of the indigo and sugar industries in India.

23. The *Zamindar-wa-Kashtkár* (Bijnor,) for October, observes that indigo, sugar and opium are three very important agricultural products of India. The profits of opium are the monopoly of Government, while the other two industries are rapidly declining, the Indian articles being driven out of the market by the cheap artificial manufactures of Europe. Last year the import of foreign sugar into India was enormous, and the indigenous product, failing to compete with it, had to go to the wall, and the result is that the traders in native sugar hold very large quantities of it in their stock, so that the growers of sugarcane will experience great difficulty in disposing of their product this year. The area under indigo cultivation has greatly shrunk this year in Bengal, where the indigo crop has so far been largely raised. A similar contraction of the indigo area must have taken place in other parts of the country. It is high time that Government took steps to preserve the three very important agricultural industries, or they are sure to die out ere long.

(g).—General.

HINDOSTHÁN, 1st November, 1902.

Lady Curzon's Scholarship Fund.

24. The Hindi *Hindosthán* (Kalakankar), of the 1st November, says that it would appear from the proceedings of a recent meeting of the Central Committee of Lady Dufferin's Fund that Lady Curzon has already raised Rs. 6,62,000 for the Scholarship Fund as a memorial of the late Queen-Empress Victoria and that the Scholarship Fund yields an income of Rs. 2,300 a year. Arrangements have been made at the Dufferin Hospitals at Bhopal, Hyderabad, Gwalior, Lucknow, Allahabad and some other places for training women as female doctors and midwives. The success which has already attended the efforts of Lady Curzon is very encouraging. There is reason to hope that a large number of lady doctors and midwives will be available ere long and prove a great blessing to respectable native women.

V.—Legislation.

Nil.

VI.—Railway.

HINDOSTHÁN, 7th November, 1902.

Bengal and North-Western Railway.

25. The English *Hindosthán* (Kalakankar), of the 7th November, says:—"The fine new iron girder bridge over the river Gogra on the Bengal and North-Western line will soon be completed, and will prove a great convenience to passengers, who are at present compelled to cross in the ferry steamer *Cormorant*, while wagons and reserved carriages are ferried across in barges. The Bengal and North-Western Railway is extending its branches in every direction, and will soon become one of the longest lines in India. It is a pity it was not constructed on the broad gauge."

ROZ AFZÚN, 1st November, 1902.

A complaint against a booking clerk at the Bareilly city railway station.

26. The *Roz Afzún* (Bareilly), of the 1st November, states that on the 14th ultimo, the editor went to the Bareilly city station with a view to proceeding to Bhojipura station by the train that was shortly to arrive and proceed on to Pilibhít. There was a large crowd of passengers at the station owing to the *urs* or death anniversary of a certain saint which was to be celebrated at Pilibhít on the 14th ultimo. A short time before the arrival of the train the passengers asked the booking-clerk to open the booking-office window and supply tickets, so that none of them might be left behind. But the booking-clerk simply told them to keep quiet, and did not open the window till the train had reached the station, with the result that about 40 passengers were unable to obtain tickets in time. The people were greatly annoyed, and, being anxious to attend the *urs* ceremony at any hazard burst open the platform entrance gate and took their seats in the train without

tickets. The Traffic Superintendent of the Rohilkhand and Kumaun Railway would to do well to issue necessary instructions to station masters to make better arrangements for the supply of tickets to passengers, especially on occasions of fairs, so that passengers may not be reduced to the necessity of resorting to such desperate courses.

VII.—Post Office.

Nil.

VIII.—Native Societies and Religious and Social Matters.

27. The *Rahbar* (Moradabad), of the 28th October, does not approve of Mr. Caine's suggestion regarding the suspension of the next session of the National Congress at Ahmadabad on account of the great attractions, &c., of the coming Coronation Darbar at Delhi, though it has no objection to his other suggestion as to a number of natives proceeding to England as a deputation to enlighten the British public on the grievances and wants of the people of India in view of the coming general election for the British Parliament next year. The most important subjects which are at present engaging the attention of Government and the public are the Universities Commission's report and the Civil Procedure Code Amendment Bill; so that it is absolutely necessary to inform the Government of the public views on them, but this cannot be properly done without holding a meeting of the National Congress. Certain leading Congressists have already met together and decided to hold the Congress. But the session will be held a few days earlier, *i.e.*, on the 23rd, 24th and 25th December, in order that any Congress delegates who like to attend the Delhi Darbar may be able to do so in time.

'Rahbar, 28th October, 1902.

The next session of the National Congress.

28. The *Oudh Samáchár* (Lucknow), of the 7th November, says that it would seem that the relations between the Hindus and Musalmans at Kaimganj in the Farukhabad district are strained. The Hindus desired to hold the Ramlila this year, but the Musalmans stole a march over them and forwarded telegrams to the Collector and the Commissioner, protesting against the celebration of the Hindu festival on the ground that it would be an insult to their religion. When the Hindus made an application to the Collector for permission, he at once rejected it without making any inquiries. The Hindus are highly indignant and think that injustice has been done to them. If the facts, as stated above, are correct, the Hindus have a real grievance. The Collector was not justified in stopping the Hindu festival without sufficient cause, on the mere protest of Musalmans. Muhammadan reformers should see how far their co-religionists in Kaimganj were right in protesting against the Ramlila.

Oudh Samáchár, 7th November, 1902.

Rejection by the Collector of the application made by Hindus in Kaimganj, Farukhabad district, to hold the Ramlila.

29. A correspondent of the *Oudh Akhbár* (Lucknow), of the 6th November, observes that the allegation which was lately made in the columns of the *Pioneer* by a correspondent to the effect that native Magistrates are not unfrequently influenced by race feelings and religious prejudices in their judicial decisions and executive orders, would seem to find support in the two following instances. The Hindus lately applied to the District Magistrate to hold Ramlila celebrations at Kaimganj in the Farukhabad district, but on the Muhammadan Local Committee representing that the Hindus wanted to hold the celebration simply with a view to wounding their religious feelings, the Magistrate refused the application. As almost all the tahsíl and police officials at Kaimganj are Muhammadans, the Hindus imagined that their application had been refused at the instance of those officials. Again, during the last Muharram a Hindu Deputy Collector granted the Hindus permission to hold a dancing party on a piece of ground belonging to certain Musalmans in front of a temple of the goddess Devi at Bilhaur, in the Cawnpore district, on the day when the Muhammadans were to take out their *Mehdi* procession. The Muhammadans resenting this rejoicing, gave up their *tazia* celebrations altogether. Subsequently two or three idols in the temple were found broken, and the Deputy Collector suspecting the Musalmans to have perpetrated this outrage, though no

Oudh Akhbár, 6th November, 1902.

A suggestion for religious matters being decided by European Officers.

proof was forthcoming against any of them, punished some of them as bad characters and took securities from some others to keep the peace. The Musalmans attributed this action of the Deputy Collector to religious prejudice. Had he been a Christian, no such imputation would have been made. Whenever native officers pass orders in religious matters they cannot but be suspected of being influenced by religious prejudices. Hence it is highly desirable that so far as possible District Magistrates themselves should give decisions in religious matters, or at least make them over for disposal to European Magistrates. None but European officials should also be deputed to do duty at any religious meetings, fairs, &c., native officials being strickly excluded from them.

IX.—Miscellaneous.

Naiyar-i-Azam, 5th November, 1902.

The extravagance of a *rais* and his sons in the Moradabad District.

30. The *Naiyar-i-Azam* (Moradabad), of the 5th November, states that a certain *rais* and his sons at Bachhraon in the Moradabad District are borrowing large sums of money and spending it most recklessly. If they are to be allowed to play ducks and drakes with their estate any longer, they will be reduced to poverty. The editor is at one with the *Ain-ul-Akhbár* in thinking that Government should intervene and place the estate under the management of the Court of Wards.

Allahabad: *The 11th Novr.*, 1902.

PRIYA DAS, M.A.,
Government Reporter on the Native Press for the United Provinces of Agra and Oudh.

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SELECTIONS

FROM THE

NATIVE NEWSPAPERS

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I.—Politics.

(a).—*Foreign.*

Nil.

(b).—*Home.*

1. The *Advocate* (Lucknow), of the 9th November, publishes the following letter addressed to the editor:—"Sir,—I wish to ask why it is that the people of England should have the exclusive possession and proprietorship of the Royal Family. They, by their mental constitution, do not much feel the need of personal loyalty for full devotion to an individual; they are a strong people and are satisfied to show loyalty and devotion to a principle, an idea, a constitution. The Indian people, on the other hand, are a weaker race with a more emotional nature; they long to feel personal devotion to an individual; they are not content with an abstract ideal. The *Bhakti Márga*, the Path of Devotion, is more commonly followed here than the *Jnána Márga*, the Path of Knowledge. What is this perversion of things then, that while the English people are given opportunities of seeing their Sovereign every week, the Indian people will be treated to a machine, a principle, a representative only, and that also on the occasion of all occasions, and in an opportunity that comes once in a generation. If we cannot have our Sovereign and his Consort themselves, why cannot we have the next best, the heir-apparent, whom we would so dearly like to feel and call *Our* Prince, *Our Maharaj Kumar*. Is it too late for him yet to come out and take his proper place at the Darbar, the Viceroy sitting to his left—an exception due to an exceptional occasion. Lord Curzon holds a great office no doubt, and is moreover a great man in many respects, personally himself. But how can he be as great on an occasion like this, as the Prince of Wales would be in the minds of the assembled Chiefs and representatives of India?

Advocate, 9th November, 1902.

A suggestion as to His Royal Highness the Prince of Wales coming out to India and presiding at the Delhi Darbar.

The Sovereign is deprived on the very best occasion possible of the most unique opportunity of arousing in the hearts of the Indian people an unprecedented flow of such personal loyalty and enthusiasm as no Government can afford lightly to dispense with, and the Government that rules the Indian people least of all. It was such personal loyalty that stood this country and the Government in such good stead in the times of the Mutiny; and it is the decay of this personal loyalty since then that is causing more or less alienation between the officers of the Government and the people. And it is the earnest wish of large numbers of people that not only a constitutional, but a real, personal, represenative of the Sovereign, the son of his body, should be amongst them on this occasion. If the Government only knew in how many Indian homes the the portraits of Queen Victoria, and now of King Edward, find a prominent place, they would understand the people and their feelings better. Government officials that are transferred about every day, that never enter into the lives of the people, partly from fear their kindness will be abused, mainly because they have no time left from desk-work to mix with them—cannot reasonably expect to gain much personal affection. And the people cannot give such affection to the name and the word 'Government.' They can only respect it greatly at the most: more they cannot do. And yet 'personal affection,' on a more extensive scale no doubt is again the end of 'devotion to a principle' also. What is the good of the Englishman's devotion to the constitution, except that the constitution enables the members of the nation to live in mutual peace and goodwill? Why should the Government then deliberately or thoughtlessly throw away this exceptional opportunity of receiving from the Indian people this spontaneous offering of personal affection for the Sovereign and therefore for the Government as a whole through the heir-apparent. I for one shall continue to insist that we should be given Our Prince; and I hope that if you will kindly publish this letter many, very many others will join in an outcry so great that it shall come to the ears and the mind of the Government.—Govinda Das."

DABDABA-I-SIKANDARI, 3rd November, 1902.

A suggestion for the invitation of some representatives of the Sufi sect of Musalmans to the Delhi Coronation Darbar.

2. A correspondent of the *Dabdaba-i-Sikandari* (Rampur), of the 3rd November, praising the grand preparations which the Viceroy has been making for the Delhi Coronation Darbar, observes that while Lord Curzon has taken care to invite the representatives of all classes of people to the Darbar, he has forgotten to invite any *sufis* (a sect of Muhammadan devotees). On the occasion of the Imperial Assemblage in 1877, Khwajah Muhammad Ghayas-uddin Chishti, *alias* the Diwan Sahib of Ajmere, who is the *Sajjadah Nashin* (Spiritual Superior) of the shrine of Khwajah Saiyid Muinuddin Chhisti at Ajmere, was invited to the Darbar, and he attended it. He should, along with two other *sufis*, namely Saiyid Muhammad Sahib, the *Sajjadah Nashin* of the shrine of Shah Shaikh Farid Ganjshaker, at Pákpatan, in the Montgomery district, and Shah Muhammad Zahur-ul-Hasan, the *Sajjadah Nashin* of the shrine of Shah Ali Ahmad Sábir at Piran Kalyár, near Rurki, in the Saháranpur district, be invited to the coming Darbar, and the writer has no doubt that they will attend if they receive invitations.

NAIYAR-I-ÁZAM, 12th November, 1902.

A suggestion for admitting free the proprietors of newspapers or their authorized correspondents to the coming Delhi exhibition.

3. The *Naiyar-i-Azam* (Moradabad), of the 12th November, referring to Dr. Watt's suggestion that all the tahsildars in India should be invited by turns in February next to visit the exhibition which is to be held in connection with the Delhi Coronation Darbar to give wide publicity to the articles exhibited, observes that the scheme will not probably be found quite feasible, the tahsildars having their hands generally too full at the time with the collection of Government revenue to be able to leave their tahsils. Another suggestion made by Dr. Watt is that specimen copies of all the newspapers should be exhibited at the exhibition is no doubt an admirable one. But in order to induce the proprietors of newspapers to readily comply with this request, a concession may be made to them to the effect that they themselves or their correspondents who may hold testimonials from them, may be exempted from the admission-fee which will be levied from visitors in general. If this is done, full and clear accounts of the exhibition will be published in the papers and thereby circulated throughout the entire length and breadth of the country.

EDWARD GAZETTE, 10th November, 1902.

Protest against Lord Curzon's proposal to waive some privileges of Indian Chiefs at the coming Coronation Darbar.

4. The *Edward Gazette* (Sháhjahánpur), of the 10th November, observes that though the coming Coronation Darbar at Delhi bids fair to be an unparalleled one, yet the Viceroy's intention to depart from the time-honoured practices of exchanging visits with the native chiefs, firing salutes at their arrival at darbars and assigning them prominent seats at the coming Darbar, is reported to have caused widespread dissatisfaction among them, and might tend to detract considerably from the glory of the assemblage. The Maharaja of Jodhpur refrained from attending Lord Mayo's Darbar at Ajmere (*sic*) on a most trivial pretext, and it is quite possible that any sensitive chiefs might similarly keep away from the coming Coronation Darbar on one pretext or another, and thus the Darbar instead of stimulating the loyalty of Indian princes to the British Crown, might slacken the bonds of mutual attachment. Lord Lytton strictly followed all the old customs at the Imperial Assemblage. It is to be regretted that a shrewd statesman like Lord Curzon should make a new departure which is calculated to cause heart-burning among the chiefs. His Lordship should make a point of adhering to old customs, avoiding every thing which is likely to interfere with the success of the grand function in any way.

NAIYAR-I-ÁZAM, 12th November, 1902.

A suggestion to post cool-headed and discreet Magistrates, especially native ones, to the Delhi Coronation Camp for punishing petty offences.

5. The *Naiyar-i-Azam* (Moradabad), of the 12th November, referring to the temporary law which is to be enacted by the Government of the Punjab, for appointing Magistrates for the Delhi Coronation Camp to punish petty offences committed there, observes that special care should be taken to post such Magistrates to the camp who are cool-headed and discreet men. Native officers will make better Magistrates for the camp, especially in the quarters where native chiefs will be accommodated than Europeans.

6. The *Edward Gazette* (Shahjahánpur), of the 10th November, states that a correspondent of the *Observer* (Lahore) recommends that Maulvi Saiyid Ahmad, the *Imam* (priest) of the Jama Masjid at Delhi, should receive the title of *Shams-ul-Aimma* (the Sun of the Imams) in honour of the coming Coronation Darbar. The Maulvi belongs to a family whose members have held the office of the Imam of the Delhi Jama Masjid ever since the time of King Shahjahan. He is held in high respect not only by the Musalmans of Delhi, but by those of the whole of India. The Nizam of Hyderabad and the Begam of Bhopal have conferred certain *mansabs* (stipendiary allowances without requiring any service) on him. The Maulvi is also distinguished for his personal sterling qualities and learning among the *Ulama* of Delhi, and deserves to be honoured by the British Government. But there is no need for creating a new title as suggested by the correspondent of the *Observer*. The title *Shams-ul-ulama* will do. Hakim Muhammad Wasil Khan is another distinguished personage at Delhi deserving of a distinction on the happy occasion. He has been the most popular physician at Delhi since the death of the famous Hakim Abdul Majid Khan who enjoyed the title of Haziq-ul-Mulk.

EDWARD GAZETTE, 10th November, 1902.

A suggestion to confer titles on two Muhammadan gentlemen at Delhi in honour of the coming Coronation Darbar.

7. The *Sahifah* (Bijnor), of the 5th November, observes that, in reply to a question put by Mr. Weir, Lord George Hamilton said that a Commission had been appointed to enquire into the working of the Indian police and that it would also remove the complaints of railway passengers. The Secretary of State should know better. The Police Commission has nothing to do with railway matters, which are under investigation by the Railway Commission.

SAHIFAH, 5th November, 1902.

The Secretary of State's knowledge of Indian affairs.

8. The *Arya Mitra* (Moradabad), of the 24th October, referring to the great extent, population, wealth, army and navy of the British Empire, remarks that England owes her greatness to India, which contributes the lion's share of the area and population of her world-wide Empire. The entire population of that Empire is 400 millions, of whom 300 millions are Indians. But it is to be regretted that the British Government does not show proper consideration to this country which contributes so largely to its greatness. If even a Rája or a Nawáb goes to South Africa, he will be treated as a coolie under the local laws. He will not be allowed to drive, but will have to walk on foot. What could be more disgraceful than such ill-treatment! Does Lord Curzon ever turn his attention to such serious disabilities under which Indians labour in the British Colonies, or is his mind entirely engrossed with the Coronation Darbár and the Victoria Memorial?

ARYA MITRA, 24th October, 1902.

The ill-treatment of Indians in the British Colonies.

II.—AFGHANISTAN AND TRANS-FRONTIER.

9. The *Advocate* (Lucknow), of the 9th November, contains the following:—Along with the rumour that Nasarullah Khan, younger brother of the Amir, has been imprisoned, the Vernacular Press of the Punjab hints at impending troubles in Kabul. The Delhi correspondent of the *Statesman* says:—

ADVOCATE, 9th November, 1902.

Apprehended troubles in Afghanistan.

"A Pathan recently arrived from the Afghanistan border, and now in Delhi, reports that no fruit is coming in now from Afghanistan consequent on the scarcity in Quetta. He states that the Amir has imprisoned Nasarulla Khan, his younger brother and Commander-in-Chief of the Army, as well as a number of other important chiefs on suspicion of treason, so that the Amir must now behead all, or the throne will be in danger. This would probably cause a revolution, but the Pathan thinks this a less dangerous course than keeping the prisoners or releasing them. In any case, he predicts trouble in the spring, and probably the Government of India has already been warned; hence the quiet movement of supplies to the frontier. This may be contradicted in other papers; but my information regarding the movement of supplies is reliable."

The *Englishman*, however, poohpoohs the rumour and writes:—

"A remarkable instance of the manner in which frontier rumours get about is to be found in the statements of a contemporary regarding the possibility of the forthcoming manœuvres being countermanded owing to threatened trouble in Afghanistan. There are some indications that the Amir is coquetting with the frontier tribes, but the genesis of the report which has filtered down from Peshawar to Delhi has nothing whatever to do with the Amir. The

rumour is as old as April last, and originated in the Derajat. It appears that several warrant officers and conductors, who had served in China, were observed walking in the bazars wearing the Canadian fur caps, which had been served out to them in the winter; the novel shape of the cap attracted general attention, and before long the rumour spread that advance agents of Russia had actually arrived in the frontier districts. Sepoys and other natives who had actually been in China so far from laughing at the report were themselves the first to air their superior knowledge of Russian costume by insisting that Russians did wear these caps. The rumour, of course, reached the ears of the local military authorities and they strengthened it by giving orders that suspicious looking foreigners should not be permitted to wander about the Sepoy Lines. If we add to the stories thus spread about, the other report that the troops collected for the Mahsud blockade were really destined to march to Ghazni up the Gomal Pass, we arrive at a sort of explanation of the rumours which have agitated simple-minded correspondents."

The *Englishman* has also published an account of the interview which one of its representatives had with Mirza Gulam Muhammad, a prominent Afghan merchant, who has recently arrived in Calcutta. The Mirza told the correspondent:—

"On the 5th September the Amir called a darbar, at which was read aloud a letter purporting to be from the Russian Government brought to Kabul by one Sikandar Khan, a Turkman of Ali Yur. The letter stated that in the opinion of the Russian Government the time had now come for closer commercial relationship between the two countries. The Afghans had nothing to fear from Russian aggression. The friendliness existing between England and Russia would be endangered if further aggression were made by the Government of the Czar in the direction of Badakshan and Wakhan. This fact in itself was a permanent guarantee of peace. In these circumstances it would be an act of folly to persist in the attitude of suspicion and concealed hostility that now existed between the Afghan and Russian commanders of frontier posts. The Russian Government wished the Amir to throw open to Russian caravans the route between Khushk and Herat and Khushk and Kabul. It would in return allow Afghan traders free permission to enter and traverse Russian territory. The matter had already been laid before the British Government and the letter was addressed to the Amir because a favourable answer from him would greatly strengthen the Russian cause.

"The letter having been read out, the Amir asked the assembled Sirdars what they thought of the matter.

"Ali Yar Khan Kazilbash said:—'Let this Turki dog who carries messages for infidels be beaten on the head with shoes till all his hair falls off.' That ought to be our answer to the Russians.

"The Amir was greatly displeased at this remark and said that if there was to be any shoe-beating, it would be for him who suggested the maltreatment of the messenger.

"Ali Yar Khan remained silent. The other Sirdars seeing the Amir in a bad temper said nothing. The Amir ordered the Mir Sahib to write a letter acknowledging receipt of the Russian communication, but adding that the matter was one demanding the gravest consideration. It was impossible in a moment to change the whole tenor of Afghan policy. The Amir was fully well aware that Afghanistan had advanced in civilisation—so much so that it was a most uncommon thing to see in these days an Afghan who did not wear trousers. At the same time Afghans were not very well acquainted with foreign politics and had a dislike of the Russians. They might misunderstand the motives of Russian traders who entered the country and give rise to war by making assaults on them. The Amir was willing to discuss the matter; but all communications must in future be made through the Government of India in accordance with the precedent established by his father, the Amir. He next ordered two copies of the reply to be made, one to be filed in the Royal record-room and the other to be forwarded to the Government of India."

The Mirza said that Russians want to bring their cotton goods to India which will find good sale here and to extend relations which already exist between Russians and Afghans.

III.—Native States.

Bharat Jiwan, 10th November, 1902.

Some native chiefs accused of an intention to take prostitutes with them to Delhi on the occasion of the Darbar.

10. The *Bhárat Jiwan* (Benares), of the 10th November, regrets to say that Indian ruling chiefs spend a great deal of the State revenues in enjoying sensual pleasures instead of promoting the welfare of their subjects. They pride themselves on keeping prostitutes, though by doing this they lower themselves in the estimation of the authorities and the public. It would seem that some chiefs are disposed to take prostitutes with them to Delhi on the occasion of the Darbar. They think that their misconduct cannot possibly come to the notice of the authorities; but they are mistaken. Such matters cannot possibly escape the keen sight of the public and the British officers.

IV.—Administration.

(a).—*Judicial and Revenue.*

11. The *Roznámcha-i-Qaisari* (Allahabad), of the 9th November, says that people are to be found complaining that some of the Deputy Collectors who have fallen to the lot of the Allahabad district at the present day are struck with terror at the very sight of legal practitioners in their courts. According to public rumour these Deputy Collectors are dishonest and sell justice; their conduct is characterised by discourtesy and rudeness; and though so liberally paid by Government, they are lazy and shirk work. Their proceedings are often illegal and irregular. The officials in the revenue line, who are to be found misbehaving themselves in this way, have generally risen from the lower ranks of amladom on the mere recommendation of their superiors. There can be no improvement in the present system of administration until the plan of recruiting the Revenue Department is changed.

Roznámcha-i-Qaisari, 9th November, 1902.

A complaint against some Deputy Collectors at Allahabad.

12. The *Rohilkhand Gazette* (Bareilly) of the 8th November, says that a perusal of the native press will show that there is a general complaint among the people that with a few honourable exceptions, the officers presiding over the courts inflict, as a rule, too severe punishments on convicts. Offenders are punished by courts with a view to reassure the public mind, but the popular cry is that barbarous punishments should be avoided.

Rohilkhand Gazette, 8th November, 1902.

A complaint of the severity of sentences generally passed on offenders by courts.

13. The *Awázah-i-Khalq* (Benares), of the 8th November, observes that it is a general complaint that competent persons are not selected to serve as assessors and jurors in this country, excepting the presidency towns. The reason is not far to seek. The treatment accorded to assessors and jurors is anything but satisfactory. No waiting-room is provided for these gentlemen at courts, when summoned. They are called (by the court peon) in his usual rude manner which is disagreeable to respectable persons. In England, the writer is told, separate chambers are provided for jurors, and lunch is served to them at the proper time. They also receive travelling allowances if they have to attend court from a considerable distance. But here in India jurors are not supplied even with *pan* (betel-leaf). *Thank God that courts have lately come to address jurors and assessors by the term* áp (*you*) *and not by the term* tum, *as before, the former being more courteous than the latter.* Such being the case, respectable men generally try to escape being enlisted as assessors or jurors. Hence in order to secure a better class of men to serve as assessors and jurors, (1) care should be taken that they are selected from among able and competent men, conscientiousness and intellectual qualifications being the first consideration and wealth only a secondary one; (2) the Judges should make a point of treating them very courteously and politely; and (3) suitable rooms should be provided for them where they may wait until they are called in and empanelled.

Awázah-i-Khalq, 8th November, 1902.

Assessors and jurors.

14. The *Izhár-ul-Haq* (Etáwah) of the 1st November, has learnt from a reliable source that, for some time past, certain persons who have passed no kind of law examination under Act XVIII of 1879 have been practising as legal practitioners, both in Revenue and Criminal Courts, on the strength of special powers-of-attorneys, in some tahsíls in the Etáwah district. The Board's Circular No. 28 of 1830 allows a person holding a general power-of-attorney from another, to transact all sorts of business on behalf of their principals, having first secured the permission of the District Magistrate to do so. But the persons of whom the writer complains act in quite a different manner. They accept briefs and take fees, like regular lawyers, and getting a power-of-attorney executed by a client for a particular purpose, on a court-fee stamp worth a rupee, submit it before courts, and conduct cases. This illegal practice on the part of the persons referred to is not only detrimental to the interests of the legal profession, but is in direct contravention of the existing law, and should therefore be checked.

Izhár-ul-Haq, 1st November, 1902.

A complaint against certain non-certificated men practising as legal practitioners in some tahsils in the Etáwah District.

SAHIFAH, 5th November, 1902.

An embezzlement by a private clerk at the Dhampur Tahsil in the Bijnor district.

15. The *Sahifah* (Bijnor), of the 5th November, says that the entertainment of a private clerk at the Dhampur tahsil in the Bijnor district, who has committed an embezzlement and tampered with registers, against the orders of the Collector, involves a serious reflection on revenue courts and offices. If a thorough inquiry is made into the matter, it may lead to important disclosures.

(b).—Police.

AL MULK, 16th October, 1902.

A suggestion for appointing some officers of Native States as members of the Police Commission.

16. *Al Mulk* (Hápur), of the 16th October, referring to the appointment of the Police Commission by Lord Curzon, suggests that His Lordship would do well to appoint some responsible officers of the Native States also as members of the Commission. The police in the Native States stand as much in need of reform as those in British territory, and they have occasionally to act in concert, especially in the case of such Native States as are conterminous with British districts. If the writer's suggestion is adopted, the reforms which the Commission will recommend and the Government of India adopt, will readily be introduced by the Native Chiefs into their States also.

OUDH AKHBÁR, 7th November, 1902.

A suggestion regarding the appointment of a female police force for the benefit of *purda-nashin* ladies.

17. The *Oudh Akhbár* (Lucknow), of the 7th November, referring to the appointment of the Police Commission, observes that there is a great need for entertaining a force of female police to make enquiries into cases in which *purda-nashin* ladies are implicated and protect the lives and property of these ladies from the hands of female habitual criminals at large social, religious and other gatherings, where a good many ladies are frequently relieved of their jewellery by female sharpers. So far as possible the female police force should be recruited from women of good character, and their pay should not be less than Rs. 10 a month. They should not be required to wear any uniform. A European or Eurasian lady should be placed at the head of the female police force in every district, the latter being distributed to the various police stations according to their respective requirements.

ROZNÁMCHA-I-QAISARI, 9th November, 1902.

Need for overhauling the present village chaukidari system in the United Provinces.

18. The *Roznámcha-i-Qaisari* (Allahabad) of the 9th November, referring to the disapproval which the *Pioneer* lately expressed at the present change in the status of the village chaukidars who are no longer paid by grants of land but receive cash remuneration and are placed directly under the Police Department, observes that this change in the position of chaukidars has served no useful purpose whatever. The chaukidars instead of being dependants on the landholders, have become regular menial servants of the police at the thanas. They have fallen, as it were, from the frying-pan into the fire. They have to do all sorts of menial work for the police, to the neglect of their public duty of keeping watch and ward over the people. If any chaukidars make the least demur to do anything, they are abused in foul terms. This is one of the main reasons why high caste people are unwilling to enter the public service as village chaukidars. The higher authorities would do well to overhaul the present system.

MURAQQA-I-TASAWWAR, 7th November, 1902.

The alleged ill-treatment of a Mukhtar by the District Superintendent of Police at Fatehpur.

19. The *Muraqqa-i-Tasawwar* (Fatehpur), of the 7th November, states that the District Superintendent of Police lately finding a Mukhtar talking with a client of his in the verandah of the court-house at Fatehpur, seized him by the ear and took him into his office-room, releasing him after a while. It is said that the Mukhtar has reported the matter to Government.

(c).—Finance and Taxation.

Nil.

(d).—Municipal and Cantonment Affairs.

ROZNÁMCHA-I-QAISARI, 9th November, 1902.

A complaint against the Municipal Board of Allahabad.

20. The *Roznámcha-i-Qaisari* (Allahabad), of the 9th November, complains that applications made to the Municipal Board at Allahabad for exemption from the water-rate on the ground of transfer of property, and for the construction of houses are (generally)

not attended to and disposed of for a year or so. The Municipal Commissioners exercise no supervision in such matters. The Chairman should give his attention to the matter.

Alleged interference of the Jaunpur Municipal Board with the old royal Sarai.

21. The *Jadu* (Jaunpur), of the 11th November, referring the decision of the Municipal Board at Jaunpur to divide the old royal Sarái into two portions by a partition wall, and to use the front portion as a ware-house for traders, enters a strong protest against this decision on the ground that the measure will mar the beauty of the bridge and the bazar.

JADU, 11th November, 1902.

A new graveyard established inside the town of Moradabad.

22. The *Rahbar* (Moradabad), of the 12th November, has learnt that a certain person having bought a piece of land at the Baradari culvert at Moradabad by the side of the road, and surrounded it with mud walls, uses it as a graveyard, some corpses having been already buried there. It is a pity that while old graveyards in the town are being closed, new ones should be established! Graveyards within the town are certainly injurious to public health, and the Municipal Chairman should see to the matter.

RAHBAR, 12th November, 1902.

Sanitary condition of Agra as compared with that of other large towns.

23. The *Surma-i-Rozgár* (Agra), of the 8th November, observes that the conservancy and sanitary arrangements in the town of Agra are far more satisfactory than those at other large towns like Lucknow, Cawnpore, and Allahabad. Lately the editor had occasion to visit Lucknow, where he found the sanitary arrangements to be most unsatisfactory. He put up at a house in a by-lane from the 24th to the 27th October last, and during the whole of his stay he saw a dead cat lying and rotting in a side-drain in the lane. There were heaps of sweepings and rubbish in the neighbouring muhallas. Even the bázár roads were not swept till 7 A.M.; while on the other hand, at Agra, dustbins and urinals have been provided in the corners of the various lanes and streets, the side-drains are flushed early in the morning, and conservancy peons and inspectors are busy inspecting the streets and lanes from morning till noon. The flagged streets of Maithán and Pipal Mandi are simply models of cleanliness. It is a pity that only Naibasti could be flagged with stones this year, but it is to be hoped that other muhallas will be similarly flagged next year. For these excellent conservancy and sanitary arrangements credit is due to the Municipal Chairman and Secretary. The charges brought against the Municipal Secretary in certain quarters to the effect that he absents himself from his office for four or even six days together, and that he never inspects the sanitary condition of the town, can have little weight, when his administration is found to be so satisfactory. It would hardly be a good test of the cleverness and ability of a responsible officer if he undertook to do everything himself. It speaks volumes for his administrative capacity and complete control over his subordinates that the sanitation of the town is so well looked after. Indeed Agra excels other large towns in cleanliness and other matters, except street-lighting.

SURMA-I-ROZGÁR, 8th November, 1902.

(e).—Education.

Delay in the publication of the circular of the Director of Public Instruction regarding the High School Scholarship examination of December 1902.

24. The *Hindosthán* (Kalakankar), of the 9th November, referring to the circular of the Director of Public Instruction regarding the High School Scholarship examination which will be held on the 8th December and the four following days, observes that the circular is dated Allahabad, the 23rd October 1902, and published in the *United Provinces of Agra and Oudh Government Gazette* dated the 1st November, 1902, while the candidates are required by the circular to make applications for admission to the examination between the 5th and 15th October! What is the use of publishing orders and circulars by the Director of Public Instruction so late? He should publish them in time.

HINDOSTHÁN, 9th November, 1902.

Decline of the Government Industrial School at Lucknow.

25. A local correspondent of the *Advocate* (Lucknow), of the 9th November, says:—"The position of the Industrial School, Lucknow, seems to be precarious. It is a wonder that the attention of the higher authorities of the Department of Public Instruction has

ADVOCATE, 9th November, 1902.

not yet been drawn to its deplorable condition. If the school goes on with its present programme it can be safely predicted that only the staff of teachers will be left to be taught the lesson (the lesson of 'How to Manage') and not the boys. Under the former management it showed signs of success; it contained some two hundred students; the boys of higher castes had begun to get themselves admitted into the school, throwing aside their ancestral contempt for the professional training of a carpenter and a blacksmith. A handsome sum of a lakh of rupees donated by the philanthropic Maharaja of Balrampur, on the occasion of his installation, was expected to give stimulus to the popularity of the institution. But Sir A. P. MacDonnell wished otherwise. An Englishman came over from England and with him a thorough change was effected in the school. A night school was opened and a branch of the institution in Aminabad, in order to teach students cloth-printing, wire-drawing, and other professional arts. The staff of the school teachers and artizans was enlarged; literary education which was formerly used to be given side by side with industrial education, was totally excluded from the daily routine. And the result has been a failure. The artizan classes did not think it advisable to allow their sons to study for six years. The middle class people ceased to send their sons to the school, for they did not want to make them quite illiterate *Lohars* and *Barhais* roaming from one muhalla to another and crying 'Kam Lohar, Kam Barhai!' The students began to decrease in number, so much so that in the course of a few months the number of students on the roll dwindled to 25. The boys are disgusted with the school owing to the total exclusion of literary education. From a thriving state showing hopeful signs of success, the school has passed into a deplorable condition. The sooner notice is taken of this unsatisfactory state of things the better for all concerned."

ADVOCATE, 9th November, 1902.

The Muhammadan Educational Conference.

26. The *Advocate* (Lucknow), of the 9th November, observes:—"Two letters have appeared on the coming session of the Muhammadan Educational Conference during the week which deserve notice. Haji Muhammad Ismail Khan of Aligarh in the course of a letter to the *Institute Gazette* thinks that Muhammadans should not be asked to annually spend money on the Conference for mere show which has not achieved any satisfactory results. Instead of a large number of persons attending the Conference, a few persons should meet together to see how the cause of Muhammdan education may be best served. He is for technical education and says that a start should be made with a *Khansaman* class. Another letter on the same subject has appeared in the *Pioneer* from Nawab Mehdi Husain Fateh Navaz Jung of Lucknow. He desires the Conference to make an improvement in another way. Says he:—

"There are certain features connected with the Educational Conference which I disapprove and would fain see them modified. Having once in a serious and solemn manner asserted the fact that we are loyal subjects of the British Government and that we fully appreciate the blessings of English rule, we ought to be content, and not in season and out of season go on repeating an assertion, the reiteration of which lays us open to the imputation of being obsequious flatterers, and, apart from that, detracts from our sincerity when we feel it our duty to protest against the policy or action of the Government which we believe is detrimental to us. Take as an illustration what is happening in connection with the University Commission's Report. The Muhammadans in the various parts of India are protesting against many of the recommendations contained therein, and they, in very many instances, are joining hands with other communities in so doing. Now the Educational Conference will either come out with a resolution which will embody a hymn of praise of this report, or the utmost that can be expected of it is that it will ignore this subject altogether. Either course will be open to the suspicion of not being quite honest and failing to express the unanimous opinion of the whole community."

The Conference will fail to establish its claim as representative of the educated Muhammadans, if it hesitates to strongly condemn the Universities Commission's Report and fails to ratify the opinion expressed by a large section of the Muhammadan community. The Nawab proceeds to say:—

"In a letter to the *Pioneer* last year I pointed out that the 'time had arrived when the thoughtful and educated members of our community must take into their serious consideration whether they gain anything by being in alienation from the other communities,' and I still hold that opinion. They must sympathise and make common cause with them in matters in which their joint welfare is involved, quite apart from the fact as to whether they join the Congress or not."

We need not assure him that the Congress men will be only too glad to extend their hands to our Aligarh friends if they change their attitude of aloofness,

which has proved so disastrous to our common interests. Besides matters in which agreement is not possible, there are several questions of imperial and local importance in which the educated Hindus and Muhammadans can take joint action to the common good of the fatherland. We wish Nawab Mehdi Husain would take a lead in the matter. As to the Congress enthusiasm being on the wane, the good Nawab need not be anxious on that score. His informant, whoever that individual may be, is surely wrong in telling him that Mr. Kalicharan Banerji has not been nominated President of the coming session of the Congress on the score of his being a Christian, and that the interests of the minority are not quite safe in the hands of those who enjoy the advantage of numbers. For the edification of Nawab Mehdi Husain, we may say that three times Christians have presided over the Congress, and that, in spite of the majority of Congress men being orthodox Hindus, hardly two orthodox Hindus have occupied the chair during the last seventeen years."

(f).—Agriculture and questions affecting the land.

Nil.

(g).—General.

27. The *Edward Gazette* (Sháhjahánpur), of the 10th November, expresses dissatisfaction at the reappointment by Government of Raja Tasadduq Rasul Khan, C.S.I., a taluqdar in the Bara Banki district, as a Member of the Legislative Council in the United Provinces, remarking that though the Raja is a gentleman of high social position, he takes no interest in politics. During his last term he gave no proof of his fitness for a seat on the Legislative Council. He has hardly shown any sympathy with the "national" affairs of the Musalmans so far. He has made no contribution either to the Muhammadan College at Aligarh or to the Sir Saiyid Ahmad Memorial Fund. He once promised to Mohsin-ul-Mulk to grant a scholarship of Rs. 10 a month to the Muhammadan College for two years, but he has not yet made good his word. He never gave any kind of pecuniary aid to the *Nadwat-ul-Ulama* or the *Anjuman-i-Himáyat Islám* at Lahore, or to any Muhammadan school or orphanage. It is a pity indeed that such a person should have been nominated again to the Legislative Council as a representative of the Muhammadan community in the United Provinces.

Protest against the renomination of Raja Tasadduq Rasul Khan, C.S.I., as a Member of the Legislative Council in the United Provinces.

EDWARD GAZETTE, 10th November, 1902.

28. The *Almora Akhbár*, of the 31st October, says that Sir William Muir's name is a household word in Kumaun to this day, though 31 or 32 years have elapsed since he held the reins of the Government of the United Provinces. He is well-known for his sympathy with the public and his laudable efforts for encouraging the spread of education. But none of his five or six successors were able to gain such reputation and popularity, and their tours in Kumaun were considered by the people to be unnecessary burdens owing to the supplies which had to be provided for their camps. But Sir James Digges LaTouche's late visit to Almora will effect a change in the views of the people and convince them of the advantages of the tours of the authorities. The advent of His Honor in these Provinces was a signal to the gaunt spectre of famine to depart. It is believed that during his stay at Naini Tal His Honor supplied money and blankets to the needy, and the doors of the Government House were always open to persons who had any grievances to lay before His Honor. His fame spread to Almora and the inhabitants of that town became very anxious to profit by his generosity and sympathy with the people. The Lieutenant-Governor lately paid a visit to Almora and gratified their desire. He inspected the village schools and gave prizes to students. A shrewd ruler like Sir James might have acquired an insight into the irregular proceedings of the official hirelings in connection with the collection of supplies during his tour. The peasantry most gladly supply milk, grass and firewood to the camps of officers, but the misfortune is that the official hirelings misappropriate a large portion of these things to their own use, and that consequently they collect considerably larger quantities than are actually required. The editor does not like to

Lieutenant-Governor's late tour in Kumaun and the grievances of cultivators in connection with the working of the forest rules.

ALMORA AKHBAR, 31st October, 1902.

say much on the subject at present, but would simply make the following suggestions :—(1) When an officer is on tour he should send an indent for the things he requires, so that the cultivators might make over the required supplies to the *banias* at the encamping grounds and receive receipts from them. Some time ago this practice was introduced, but it is not known how far it is in force now. (2) A statement of provisions supplied by cultivators to an officer's camp should be forwarded to the local officials who should compare the statement with the indent and see if the indent has been exceeded. Some officers make payments for the supplies, but the money is appropriated by the official hirelings who, however, obtain receipts from the cultivators. At the present time the editor is specially desirous of drawing the Lieutenant-Governor's attention to the grievances of the peasantry arising from the operation of the forest rules and of making suggestions for the redress of those grievances. *Firstly*, Government has prohibited the felling of timber trees, such as *sál*, *sisam*, &c., and also of such *deodar* trees, the circumference of whose trunks does not exceed three feet. But the Forest *amla* interfere even with the felling of ordinary trees such as *bedu*, *ghingaru*, &c. A proclamation should be issued granting free permission to peasants to take wood from *deodar* trees whose trunks exceed three feet in circumference and from ordinary trees, excepting, of course, trees situated along public roads. *Secondly*, there are some forests which abound in timber trees and have few other specimens. The cultivators in the neighbourhood made a free use of the leaves of timber trees as fodder for their cattle and as manure, and also used them in covering *haldi* plants for protection. But the exclusion of the peasantry from this privilege presses very hard on them. The prohibition should be withdrawn and cultivators allowed to make use of the leaves of timber trees as before. *Thirdly*, the tracts of land, which had not been surveyed, which had no timber trees, but which were conterminous with surveyed lands, were formerly allowed to be broken by agriculturists for cultivation. But this practice has lately been strictly prohibited. The prohibition should be cancelled up to the extent of 20 miles, especially in respect of lands situated inside village lands. *Fourthly*, cultivators require stakes or poles for the support of cucumber and other creepers, but they are not allowed to take wood from trees for the purpose, which involves hardship on them. *Fifthly*, agriculturists in the villages situated in the vicinity of reserved forests have great difficulty in obtaining grass and wood from such forests and are severely punished for breaches of the Forest Rules. Facilities should be provided for the supply of grass and wood for agricultural purposes. *Sixthly*, *chabutra* (fence) has been built round many civil forests, and villagers are not allowed to take wood or to graze cattle. This restriction should be removed. *Seventhly*, indents for the supply of wood are sanctioned in August every year, but the cultivators find it difficult to obtain passes, and there is great delay in marking trees to be felled. The Foresters and Forest guards should meet at the headquarters in September, and take passes from Rangers and at once deliver them to cultivators after marking the trees.

The protection of forests is necessary by all means, but the supply of grass and wood to cultivators is equally necessary. Government might still further increase the Forest guards, but these should consider themselves to be mere chaukidárs and should not harass villagers. The supervision of forests should be entrusted to village malguzars, thokdars and patwáris. If any of them do not perform their duties properly, the Forest officials should report them to the authorities who should warn them for the first offence and punish them on the repetition of an offence. Moreover, the forest officials should plant new trees where necessary. It would seem that agricultural classes in Kumaun are worse off than their brethren in the plains in the matter of supply of wood, grass and fodder.

ROZNMÁCHA-I-QAISARI, 9th November, 1902.

The want of friendly intercourse between Natives and Englishmen.

29. The *Roznámcha-i-Qaisari* (Allahabad), of the 9th November, referring to the recent ill-treatment of a native graduate Deputy Magistrate at Partábgarh by the European District Superintendent of Police as noticed by the *Hindustani*, and to that of another Native Deputy Magistrate by a European District Magistrate in the Agra Division, observes that the real cause of the lack of goodwill and free intercourse between Indians and Englishmen is not the *pardah* system, or the difference of religion, as some European writers assert, but the ill-treatment of natives

by some British officers. The entire Indian Civil Service has been brought into disrepute by the misconduct of a few black sheep in it. No Indian officers, high or low, are respected by Englishmen, even Native Civilians being looked down upon by the latter. Such being the attitude of Englishmen towards native officers, the treatment which private native gentlemen and the masses receive at their hands can easily be imagined. The opinion is now becoming quite general among the natives that there is no likelihood of goodwill and cordiality being ever established between them and Englishmen. It is a pity that even after two hundred years of British rule in India there should still exist so much strangeness and aloofness between the rulers and the ruled. This state of things is greatly to be regretted. The present Viceroy should endeavour to check this growing evil and thus save the entire British nation from acquiring an evil reputation among the natives. The European officers who ill-treat natives should invariably be debarred from promotion.

30. The *Bhárat Jiwan* (Benares), of the 10th November, referring to the murder of a cook and a punkah coolie by some soldiers of the 9th Lancers at Sialkot, the failure of the authorities to detect the culprits and the consequent departmental punishment inflicted by the Government of India on the whole of the regiment, observes that notwithstanding the regiment has been very leniently dealt with in view of its services in the late Transvaal war, the Anglo-Indian community and press have raised a clamour against Lord Curzon. The punishment, though inadequate, has however allayed the native public feeling, and convinced the people of His Excellency's earnest desire to bring the offenders to book in such cases.

BHÁRAT JIWAN, 10th November, 1902.

The punishment of the 9th Lancers for two murders.

V.—Legislation.

Nil.

VI.—Railway.

31. The *Mohini* (Kanauj), of the 2nd November, expresses satisfaction that the introduction of railways has afforded great facilities to the people for travelling, but regrets to say that female passengers do not enjoy full protection. A Hindu and his wife lately travelled in a railway train from Lucknow. He alighted from his carriage at a station for some purpose. The train started off and he was left behind. He told his wife to await him at the next station. He resumed his journey by the next train. On arrival at the next station he found that his wife had been outraged by a native military official in the meantime. The case is under investigation. The editor then refers to the case of Mr. F. J. Pruce, Deputy Examiner of Accounts, Oudh and Rohilkhand Railway, who was charged by a European lady of assaulting her during a railway journey, and put on trial before the District Magistrate of Sháhjahánpur but acquitted.

MOHINI, 2nd November, 1902.

Assaults on female railway passengers.

32. The *Ain-ul-Akhbár* (Moradabad) of the 28th October, says that several complaints have been made in the press regarding the high prices charged to passengers for sweetmeats and cakes at stations on the Oudh and Rohilkhand Railway. When renewing the arrangements for the next year it is to be hoped that the authorities will fix lower rates in view of lower prices ruling the market than at present.

AIN-UL-AKHBÁR, 28th October, 1902.

Supply of cooked articles of food at railway stations on the Oudh and Rohilkhand line.

VII.—Post Office.

Nil.

VIII.—Native Societies and Religious and Social Matters.

33. A correspondent of the *Oudh Akhbár* (Lucknow), of the 7th November, regrets that since last year bad blood has been created between the Hindus and Musalmans at Kaimganj in the Farrukhabad District. Last year, during the Muharram the Hindus were induced by some local Government officials to hold a *natch*

OUDH AKHBÁR, 7th November, 1902.

Ill-feeling between the Hindus and Musalmans at Kaimganj in the Farrukhabad district.

(dancing party) in connection with a *mela* (fair), which caused much annoyance to the Musalmans; and though no breach of the peace occurred, yet the relations between the two classes became severely strained. Lately the Hindus got up certain *swangs* (mimical shows or representations), and some of them falsely and mischievously gave them out tobe caricatures of certain Muhammadan and Christian personages, which created, of course, great excitement among the Muhammadans. When the news of the affair reached the ears of the young officiating District Magistrate, he rejected the application of the Hindus for permission to hold the Ramlila on the ground that a Ramlila had never been held before in that town. The Hindus have made up their minds to hold it next year at any cost; while on the other hand, the Musalmans are determined to oppose it by all means in their power. The outlook is thus very gloomy and grave. There are to be found at Kaimganj a large number of retired Government officials who, being exempt from the operations of the Arms Act, possess arms; so that should any disturbance occur between the two communities, the riot is likely to be a sanguinary one. That religious feeling is running so high in Kaimganj at the present day is due to the secret machinations of some Hindu and Muhammadan local officials, who are not permanent residents of the town. These mischievous officials had better be removed from Kaimganj as soon as possible.

IX.—Miscellaneous.

Oudh Punch, 6th November, 1902.

The alleged exercise of compulsion by a Tahsildar in the Punjab in the matter of inoculation.

34. The *Oudh Punch* (Lucknow), in its supplement of the 6th November, states that, according to a correspondent of the *Paisa Akhbár*, the patwaris and supervisor-kanungos of the Gujranwala Tahsil in the Gujranwala district, were lately sent for and shut up in a room (at the Tahsil), and then the Tahsildar called out, in the presence of the Deputy Commissioner himself, that any Government servants who refused to be inoculated with plague serum would be dismissed from Government service at once. It is a pity that, while Government has prohibited compulsion in the matter of inoculation, the people should still be forced to undergo the operation in this manner. The people of the United Provinces have certainly reason to be thankful to both their late and present Lieutenant-Governors for not tolerating the use of force or threat on the part of any local officers in connection with inoculation.

Naiyar-i-Azam, 12th November, 1902.

Plague mortality among the Hindus and Musalmans in the Punjab.

35. The *Naiyar-i-Azam* (Moradabad), of the 12th November, referring to the ravages that plague has been committing for the last six years in India, observes that the weekly statements of plague mortality published by Government giving only the total figures might be made more useful if they showed percentages of deaths among the Hindu and the Muhammadan populations, respectively, in the various districts and towns, so that it could at once be seen whether Hindus or Musalmans die most from the disease. The writer has heard that though the Musalman population exceeds Hindus in the Punjab, mortality among the latter community is greater. What could be the cause of it? Is it due to any particular kind of food eaten by either community, or to any other difference in their mode of living? The Musalmans of course take flesh and onions, while Hindus, as a rule, abstain from them. Has the difference of mortality between the two communities anything to do with the difference in their respective modes of disposal of their dead?

Allahabad:
The 18th Novr., 1902.

PRIYA DAS, M.A.,
Government Reporter on the Native Press for the United Provinces of Agra and Oudh.

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SELECTIONS

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I.—Politics.

(a).—Foreign.

Nil.

(b).—Home.

1. The *Oudh Akhbár* (Lucknow), of the 15th November, publishes a communication from a Kashi Nath, retired Tahsildar, who says that the account of the Imperial Darbar held by Maharaja Yudhisthir at Delhi, published in the *Oudh Akhbár* of the 3rd idem, not only bears witness to the grandeur and strength of India at the time, but also refers to the works of public utility introduced on that occasion. If the coming Coronatian Darbar at Delhi is not followed by the introduction of any useful works, the Darbar will be open to the charge of being held simply for show and self-aggrandisement. In honour of the Darbar Government should take steps to ameliorate the economic condition of this country which is hard beset with poverty, to provide food for the poor, to promote agriculture and the means of irrigation, to check diseases, and to promote mutual sympathy and good feeling between the rulers and the people.

Oudh Akhbár, 15th November, 1902.

A suggestion regarding measures which may be adopted by Government in honour of the Delhi Darbar.

2. The *Urúj* (Bijnor), of the 7th November, expresses surprise that Mr. Saiyid Mahmud does not appear to have been invited to the coming Coronation Darbar, and urges that the omission may be rectified.

Urúj, 7th November, 1902.

A suggestion for the invitation of Mr. Saiyid Mahmud to the Coronation Darbar.

3. The *Urúj* (Bijnor), of the 7th November, refers to the ill-treatment to which Indians were subjected in the Transvaal by the Boers, and expresses satisfaction that the Boers have received their deserts. The editor regrets that, although the Transvaal has been occupied by Englishmen, the disabilities under which Indians laboured have not yet been withdrawn. A meeting was lately held by the Indian residents in London and some sympathetic Englishmen, and it was resolved to draw the attention of Parliament to the subject. It is to be hoped that Mr. Chamberlain, the Colonial Secretary, will give the matter his best attention and improve the position of Indians in South Africa.

Urúj, 7th November, 1902.

Ill-treatment of Indians in South Africa.

4. The *Rahbar* (Moradabad), of the 14th November, says that Lord Curzon is desirous that the natives of this country should be happy and contented. But such a happy event is out of the question unless and until they are granted the same rights and privileges which Englishmen enjoy. They have little share in the administration of the country, and all the appointments from the highest down to the village chaukidar are in the gift of British officers. It is to be regretted that Englishmen, being the rulers of the land, treat the children of the soil with contempt. It would be well if the minor official bureaus were left to the management of natives, subject to the control of Europeans. The writer urges that the Military charges should be equally divided between India and England, that the cost of wars undertaken for the defence of India should be defrayed from the Indian and British treasuries in equal proportions; that all branches of the public service should be manned by natives, only the highest appointments being reserved for Englishmen; that a new Indian Parliament composed of one-third native members and two-thirds English members should be established in London for the control of Indian affairs, and recommends some other administrative reforms in the same strain. If England saw her way to adopting the above suggestions, her position in this country would be greatly strengthened and she could safely withdraw the British garrison from this country, discontinue the subsidy paid to the Amir of Kabul, and have nothing to fear from her enemies.

Rahbar, 14th November, 1902.

Suggestions for increasing the popularity of British rule in India.

5. The *Advocate* (Lucknow), of the 20th November, notices the two important articles headed "Indica", contributed by Indophilus to the *Pioneer* of the 14th and the 16th November respectively, and concludes its notice with the following remarks:—"The faults of bureaucracy become apparent when two other facts are taken into consideration. They are the neglect of the Indian

Advocate, 20th November, 1902.

The question as to the position of India in the British Empire.

trading classes and the attitude in regard to legislation. Indian traders and money lenders have not much reason to be pleased with their present state. It is generally assumed, as the writer says, that no class has so much cause for gratitude to British rule; the bone of peace is thrown to them, and they are invited to gnaw it and be thankful. Undoubtedly peace is all important to trade, but blessings are soon forgotten and taken as a matter of course, while inconveniences and disadvantages stick. The application of limitation to suits, and the solvents of new ideas, have revolutionised the business methods of the country; the recovery of debt has become more difficult and precarious, the rate of interest has fallen, and the income-tax is cordially detested both for its own sake and for the manner of its assessment. This is bad in all conscience. And when in the abundance of their arrogance, the officials think they can by a dash of the pen make or mar the industrial activity of the country, the evils of bureaucracy become too glaring. The Permanent Settlement is now cried down; the rayatari system is breaking down and the ryats becoming rack-renting middlemen; the rent laws of India are being amended, reformed and added to without giving relief to the aggrieved. All these prove beyond doubt that a Government whose officers do not agree to profit by experience is doomed to failure. By a fiat, a man may be imprisoned, a prince may be made; but by such a process the economic condition of a country cannot be created. If the officers and ministers fail, the Crown will succeed, says INDOPHILUS. With the progress of events the influence of the Crown is gaining ground. The Ministers could not stay the South African War, but the King stopped it in a week. The late Queen gave us a Proclamation, our Magna Charta of liberties; the officials have made it a dead letter. During the Darbar the King-Emperor may advance one more step and confer on Indians the rights and privileges of British citizenship. If our hope is realised, that will solve half the difficulties that prevent India from taking her proper place in the British Empire."

II.—AFGHANISTAN AND TRANS-FRONTIER.

Nil.

III.—NATIVE STATES.

OUDH PUNCH, 18th November, 1902.

Requisition of the Government of India for the supply of elephants by Native Chiefs for the Delhi Darbar.

6. A correspondent of the *Oudh Punch* (Lucknow), of the 13th November, complains that the Delhi Darbar has greatly added to the difficulties of the Ministers of Native States. The Viceroy has asked the ruling chiefs to lend their elephants with *haudas* (seats) of the old type to Government for use at the Darbar. The Ministers of the Chiefs are at their wits' end. Few States now keep good elephants, inasmuch as phætons, chariots, motor-cars and bicycles are the fashion of the day. If the Ministers can collect some elephants by hook or by crook, they cannot by any means provide *haudas* of the old type, for artizans qualified to make them, especially at so short a notice, are not to be found.

RIYÁZ-UL-AKHBÁR, 16th November, 1902.

Transfer of the Hedjaz Famine Relief Fund and the Turkish Relief Fund deposited in the Hyderabad Treasury to the Victoria Memorial Fund.

7. The *Riyáz-ul-Akhbár* (Gorakhpur), of the 16th November, referring to the Hedjaz Famine Relief Fund, amounting to 28½ thousand rupees and to the Turkish Relief Fund, which were deposited in the Hyderabad Treasury, and which were first transferred to the Hedjaz Railway Fund and subsequently to the Victoria Memorial Fund, observes that, according to the *Pioneer*, the retransfer of the two Funds in question to the Memorial Fund has been made by the Nizam's order and the money will be devoted to that part of the Memorial scheme which will be of great public utility. However useful the work, to which it has been proposed to devote the money, may be, pious Musalmans think that no work could be more meritorious than the Hedjaz Railway. Such being the Muhammadan feeling, it is but just and fair that the two Funds above referred to should be retransferred from the Memorial Fund to the Hedjaz Railway Fund, by whoever may be responsible for the transfer of the Funds—the Nizam or Mr. Walker. The Memorial Fund, to which the Indian princes and rich and well-to-do persons of all races in this country have liberally contributed, does not stand in need of the Funds in question. The transfer of the Funds to the Memorial Fund is viewed with great disfavour by the Muhammadan community. The measure will be disagreeable even to the soul of her late Majesty who granted full religious liberty to her subjects.

IV.—Administration.

(a).—Judicial and Revenue.

Nil.

(b).—Police.

8. The *Rahbar* (Moradabad), of the 14th November, in an article headed, "The Police Commission should take a lesson from the nature of animals," contends that the tiger and other wild beasts, though so very strong and ferocious, are to be found starving and falling off in numbers, while deer, weak and timid as they are, are well fed and numerous. The reasons are not far to find. The deer have always plenty of food at hand, but the tiger sometimes cannot get prey which fly from it, and has to starve in consequence. Government being the lord of the country, Government officers may be compared with tigers, and the people with deer. If Government has benefited by strengthening itself, the measure has also proved injurious to it in some ways. Owing to its Political rule in Native States and Police rule in British territories, it is dreaded by respectable as well as criminal classes. The authorities should enjoy the confidence of the people, so that the latter may appeal to them for help and not give them a wide berth. Formerly the District Magistrates were popular with the people, but since they have also become the head of the local police, the attitude of the people towards them has undergone a complete change. The police are as dangerous in the hands of young Magistrates as a knife is in the hands of a child. Sir George Campbell combined the Magistrates and the Police, who are the two most powerful forces in the country. The efforts of the Police Commission for police reform are doomed to failure until the two forces are separated from each other.

Police reform.

Rahbar, 14th November, 1902.

(c).—Finance and Taxation.

9. The *Urúj* (Bijnor), of the 28th October, says that it would appear from an official statement lately published by the Government of India that the excise revenue has increased from Rs. 4,80,00,000 in 1891 to Rs. 5,60,00,000 in 1901. Thus there has been an increase of 80 lakhs in ten years. The use of opium and liquor is highly injurious to the health of the people and has proved the ruin of many respectable families. It is to be regretted that Government, deriving as it does a large revenue from intoxicating drugs and liquor, takes no effectual steps to check their use. Some time ago an attempt was made to check the use of opium in vain. Opium is cultivated in several lakhs of acres of land. When the use of liquor assumed large proportions in France, the French Government at once appointed a Medical Commission to suggest measures for checking it. The Government of India should not allow itself to be entirely influenced by such greed, but should also see to the health and welfare of the people.

Increase in the excise revenue.

Urúj, 28th October, 1902.

(d).—Municipal and Cantonment Affairs.

10. The *Advocate* (Lucknow), of the 16th November, observes:—"We are glad to note that Sir James Digges LaTouche has vetoed the duty on paper proposed by the Municipality of Allahabad on the ground that it will interfere with the progress of education among the people. The duty proposed would have been a great burden on Indian mills, particularly those which pay a heavy duty on every article used by them in manufacturing paper."

The proposal of the Allahabad Municipal Board for the levy of duty on paper vetoed by the Lieutenant-Governor.

Advocate, 16th November, 1902.

11. The *Bhárat Jiwan* (Benares), of the 17th November, expresses satisfaction that on the motion of Mirza Jamál-uddin Ahmad, Khan Sahib, the Municipal Board of Benares lately resolved to remove all factories for the manufacture of *aqua fortis* situated inside the town to a place outside, on grounds of public health. This is a very wise decision for which the residents of the town should be very thankful to the Board and the Mirza. There is another public nuisance which does not seem to have attracted the notice of the Board. The drainage pipes, &c., &c. are enamelled at Misir Pokhra, and the bad smell emanating from the place is simply intolerable. This work should also be done at some place outside the city.

The prohibition by the Benares Municipal Board of the manufacture of *aqua fortis* inside the town.

Bhárat Jiwan, 17th November, 1902.

BHÁRAT JIWAN, 17th November, 1902.

12. The *Bhárat Jiwan* (Benares), of the 17th November, complains that there is a long hole across the public road, leading from the Central Hindu College to Kamachcha, in the Benares City at the point near the well where the road turns. The hole is always full of mud and dirty water and *ekkas* and carriages run the risk of breaking their springs in crossing it. It is to be hoped that the local municipality will carry out the necessary repairs.

Bad condition of a road at Benares.

NASIM-I-AGRA, 15th November, 1902.

13. The *Nasim-i-Agra*, of the 15th November, says that it would seem that no control or supervision is exercised over the Agra Municipal Board. If any persons make the least delay in paying a municipal tax, their moveable property is at once distrained and sold. But nobody cares whether water is properly supplied to the people. On the 4th November the supply of water was stopped, which caused a great deal of inconvenience to the people. Has the City Magistrate any idea of the public inconvenience on such an occasion?

A complaint regarding the water-supply at Agra.

AGRA AKHBÁR, 14th November, 1902.

14. The *Agra Akhbár*, of the 14th November, says that, though Naibasti is a large muhalla at Agra, the water-pipe has not been extended to it to the great inconvenience of the residents. The residents consequently sent up an application to the Municipal Board on the 1st September last, praying that either water might be laid on to their quarters, or the houses which are beyond 600 feet from the nearest standpost, be exempted from the water-rate, under the law. No reply has been received to the application, nor does any action appear to have yet been taken on it.

Need for the extension of water-pipe to muhalla Naibasti, at Agra.

OUDH SAMÁCHÁR, 14th November, 1902.

15. The *Oudh Samáchár* (Lucknow), of the 14th November, says that the residents of muhalla Narahi in Lucknow are very thankful to Government and the Municipal Board for the construction of side-drains. But the contractor instead of digging and flagging the drains one by one, has dug all the drains at once with the result that *ekkas* cannot go through by-lanes, which is a source of great inconvenience and trouble to *parda-nashin* ladies. It would seem that a drain will pass through a piece of land on which a poor old man's house is situated. The man was asked by the Municipal Board to part with his house but he foolishly did not accept the proposal. Now it has been decided that the house should be dismantled, the drain constructed, and then the house rebuilt over the drain. The editor urges that even in that case some compensation should be paid to the house-owner inasmuch as his house will always be damp owing to the drain passing under it.

The construction of side-drains in muhalla Narahi in Lucknow.

NIZÁM-UL-MULK, 24th October, 1902.

16. The *Nizám-ul-Mulk* (Moradabad), of the 24th October, says that the Municipal Board at Moradabad has, for some time past, engaged the services of a Veterinary Assistant and directed him to examine all animals intended for slaughter with a view to preventing the slaughter of sick and weak animals. But his examination of such animals has led to no improvement in the quality of meat supply, and there is general dissatisfaction among the people with his work. It is believed that he has arranged an exchange with another Veterinary Assistant, who, it may be presumed, is a friend of his and will follow in his footsteps. Under these circumstances it would be well if the Chairman of the Municipal Board got another man independently of the present incumbent.

Veterinary Assistant in the service of the Municipal Board at Moradabad.

(e).—Education.

ADVOCATE, 16th November, 1902.

17. The *Advocate* (Lucknow), of the 16th November, says:—"One more quinquennium of educational activity expired in March last. During this period several reforms were introduced and new departures made. The study of science has been enforced in schools and colleges; but the ill-equipment of many defeats the object of the study. Drawing has been made compulsory throughout the primary and lower middle sections of Anglo-Vernacular Schools. This is a move in the right direction. But the pity is that drawing, as practised in our

The progress of education during the last quinquennium in the United Provinces.

schools, is copying too much from the flat, imitating imitations, drawing from drawings only, and not from objects. It thus becomes mechanical; and neither the eye nor the memory is trained thereby. The new Circular on drawing, issued by the Board of Education from South Kensington, may be safely introduced here. We do not look with a pleasant sensation at the postponement of the study of English beyond the Upper Primary Classes. With the loss of the pliability of the vocal organs with increasing years and with bad methods of teaching English, the average boy runs the risk of learning very little of a subject, a knowledge of which affects his prospects very much. The anomaly is plain when the study of English is put off to a higher class, while the course for the Matriculation Examination is made heavier. The age-limit question need no more be discussed. The *imprimatur* of the Government of India places it beyond controversy. The training of teachers for Anglo-Vernacular and Vernacular Schools, male and female, is not yet done to the extent required. While Normal Schools are appreciated by school-managers, the Training College has to establish its reputation. There was no school for preparing female teachers; one has been recently opened here. There is, however, such a great demand for teachers that the trained, the ill-trained and the untrained are one and all taken in. But the pay and prospects of teachers are so poor that capable men are conspicuous by their absence. Yet if education is the panacea for all ills society suffers from, the best men should go to train the nation. The Education Department, much less managers of private institutions, do not seek the men of the proper stamp. In our schools and colleges we have more of instruction for passing examinations than training for forming character. The most urgent needs are more primary schools, trained teachers on good pay, better inspecting agency, greater liberality towards female education, and more boarding houses and better ones. An addition of twenty lakhs a year to the ordinary amount is needed to carry these out. And then only these Provinces may hope to be on a par with the other Provinces. The University, secondary, and primary stages are now spoken of as separate institutions. The comparison is between the facts and figures of 1896-97 and those of 1901-02. The increase in the number of scholars is 28 per cent. for the last quinquennium as against 25 per cent. of the previous. In colleges the increase is steady, in secondary schools rather slow, and in the primary stage only it is satisfactory. The percentage of scholars to the population of school age is 11·7 for boys, ·6 for girls, and 6·33 for both together, as against 9·26, ·46 and 65·02 five years ago. The total expenditure from all sources, public and private, stands at Rs. 45½ lakhs for a population of about 4¾ crores, coming to 1½ *d.* per head; from public funds provincial, local and municipal, were contributed only Rs. 25¾ lakhs, giving the rate of 5/6*d.* per head of the entire expenditure incurred last year, one-sixth was for collegiate education, one-seventh for secondary and three-eights for primary. The District Boards spend 22 instead of 38 per cent. of their education budget on primary education. That secondary education is also partly supported from Local Funds is not due to any wilful inattention to the Government of India's wishes, but because the Local Government is at fault, having imposed on District Boards the task of helping secondary education. The results of examinations are given below for the year 1901-02 and 1896-97 in two sets of figures, candidates and passes: M. A. and D. Sc.—37 and 19, 27 and 17; B. A.—217 and 148, 267 and 131; B. Sc.—5 and 3, 8 and 7; Intermediate—530 and 273, 564 and 236; Entrance—1,162 and 592, 1,579 and 647; School Final—346 and 181, 242 and 144; English Middle—2,595 and 923, 3,094 and 894; Vernacular Middle—3,429 and 2,448, 3,333 and 1,485; Upper Primary—16,120 and 11,447, 12,520 and 7,932; Lower Primary—33,172 and 25,969, 24,356 and 18,027. Science is yet unpopular, due to our imaginative tendency, ill-equipped laboratories and bad methods of teaching. The English Middle and the Lower Primary Examinations have now been abolished, the former on the recommendation of the Simla Education Conference, and the latter on that of Sir Antony MacDonnell's '99 Committee. In the Government Resolution on the Report we read that 'the Upper Primary will no longer be held as a public examination.' What it will be is not said, nor how and by whom it is to be conducted. The general summary as given above is hopeful and shows good progress.

"Education in the different stages, of different types and of special classes, is noticed with a wealth of details. Collegiate education comes first. In hot haste

Sir Antony MacDonnell introduced certain changes in the Regulations in Arts in November last. It was the institution of a Matriculation examination to supersede both the Entrance and the School Final examination, with addition, in quantity and quality, to the subjects for the test. Though there was to be but one examination, the certificates were to be different. Matriculates going up to the University, and School Final Passes to qualify for employment in offices. All these regulations are now again under the consideration of a Sub-Committee. Candidates for the LL.B. examination have begun to go down. Science laboratories of the Muir College are said to be now at their best: but many students are not ready to study science. While the Universities Commission pronounced itself against cram, Mr. Pirie ascribes the failure of two of his good students to the present press outcry against this vicious habit. The Boarding house management of the Aligarh College is the best and is described for imitation by others. The professors of the Roorkee College complain of falling off in the average intelligence and industry of the students during the last few years, we presume, since other Provinces were excluded from sending students there. Why are men holding the certificate of a Foreman Mechanic from the Roorkee College not employed as such in workshops, much less relied upon? In secondary schools the teaching of English is as bad as ever; in Middle Vernacular Schools History, Geography and Science are very badly taught. The Primary stage forms the corner-stone of the educational edifice of every nation. The proverbial three R's are taught here. To these have been added the Geography of India, rudiments of agriculture and drawing, a move in the right direction, if these are taught more for training the hand and eye and developing the mind, heart and will. Training, and not information so much, should be the aim of the primary stage. And no expenditure should be grudged for this purpose. It is here, however, that the Government and the people are both at fault. The teachers are illiterate, half-literate, but never trained ones. There are bogus schools and ill-equipped, ugly-looking, ill-ventilated and ill-shaped houses used for a purpose for which they were never intended. The grant-in-aid system is hardly conducive to the attainment of good results. And the best years of a boy's life when his mind is a *tabula rasa* on which the teacher can write anything are spent in accumulating information, mainly wrong and distorted, under the thumb rule methods where training is the last thing to be expected. Conferences may sit, Commissions may report, Resolutions may opine, Circulars may enjoin, but the one thing needful is wanting—a clear idea of what is education and the man to put it to practice. While there is much tall talk and gnashing of teeth over higher education, the State and educated Indians leave the children to the tender mercies of an ill-trained or untrained, and in many cases, almost illiterate teacher. When the foundation is shaky, how can the superstructure be steady and lasting?

"Female education is very slow in progress. Indian parents are very jealous about the moral welfare of their daughters. They believe the home to be safer from evil influences than the school. That girls in schools set apart for them learn little of the three R's is another cause of the backwardness of female education. Female teachers are as rare as the Dodo of Madagascar. The Principal of the Colvin Taluqdars' School refused to send his report to the Director, but a copy was sent in subsequently in compliance with instructions from the Commissioner. The Reformatory School is progressing well. The Lucknow Industrial School is now in a moribund state. This is due to two reasons: The abolition of the literary and general instruction course brought the number on the rolls from 155 to 14 at once. The number on the rolls on March last was 59 only. Whoever advised the adoption of such a measure was sadly blind, wilfully or unintentionally, to the tendencies of the age. Even the illiterate artizan likes to see his boy learn a little of the three R's along with his ancestral trade. The middle classes may appreciate such an institution if only industrial training is wedded to general instruction. Even under the present circumstances the school could command some measure of support if it had combined, in its present course, the ornamental with the useful. A six-years course to teach ordinary carpentry or smithy with the elements of drawing suited to the trade does not appeal to a poor artizan, much less to a gentleman. Both the bazar workshops and the night school have proved failures. The Medical School is all right and may shortly be raised to the status of a college. The Agricultural School has got two landowners as students;

its status is also to be raised to that of a college. Mr. Lewis has a dread of private institutions and runs them down at every turn. Physical training is being done a little too much. We are no believers in moral training by books. The Director concludes his report with a quotation from Ruskin on education: "It means teaching them (people) to behave as they do not behave . . . . . It is painful, continual, and difficult work; to be done by kindness, by watching, by warning, by precept, and by praise—but above all by example." That is to say, education is, as Professor Blackie put it, more *being* than *doing*. The ideal is good and understandable, but the teacher is wanting and his methods.

Oudh Samáchár, 14th November, 1902.

Circular letter of the Government of India to Local Governments *in re* the Universities Commission's Report.

18. The *Oudh Samáchár* (Lucknow), of the 14th November, referring to the circular letter of the Government of India addressed to Local Governments on the 24th October last *in re* the report of the Universities Commission, observes that the letter clearly shows that the Viceroy has given his attention to the views expressed by the public and the press and tried to meet the trend of public opinion as far as possible with a view to allay the anxiety of the people, for which His Excellency is entitled to public gratitude. His Excellency has acted very wisely in publishing the letter above referred to and giving the public another opportunity for expressing its opinion. The editor expresses approval of the views of the Government of India in general, as expressed in that letter, but protests against any increase in the examination fees. Too high prices are charged for text-books: these books are changed almost every year; college fees are steadily raised, and the period of education will be extended from four to six years. To say nothing of the poorer classes, even the great middle class do and will find it difficult to educate their sons. Indeed the prospects of the middle class in this matter are very gloomy. To crown all, it has been proposed to raise the examination fees. Government is really deserving of being called *Ma bap* (father and mother) of the people in view of the measures above referred to! Government contends that it is anxious to give high education to natives, but its contention is not much supported by its *modus operandi*. Of all civilized countries India is the most backward in education, and therefore the Government of India should spend more on education than other countries: but it is to be regretted that the case is just the reverse. The Government of India yield the palm even to some native states. The *Oudh Samáchár* then quotes a statement from an article contributed by the Mahárája Gaekwar of Baroda to the *East and West* on the education of the backward classes, showing the percentage of illiterate to total population, the percentage of expenditure on education to total revenue and the expenditure of education per head in respect of America, some advanced countries in Europe, India and some native states. According to the statement, the percentage of expenditure on education to total revenue is 34·77 in the United States, 8·95 in the United Kingdom of Great Britain, 0·95 in India, 3·34 in Mysore and 6·5 in Baroda. Can the editor ask the Government of India to wipe off the stigma of backwardness at least as against the native states, if not against foreign countries?

Advocate, 20th November, 1902.

United Provinces Graduates' Association's protest against some recommendations of the Universities Commission.

19. The *Advocate* (Lucknow), of the 20th November, publishes *in extenso* the Resolutions adopted at the Fifth Annual Meeting of the United Provinces Graduates Association held at Allahabad on the 8th idem protesting against some recommendations of the Universities Commission.

(f).—Agriculture and questions affecting the land.

Nil.

(g).—General.

Tohfa-i-Hind, 18th November, 1902.

Viceroy's late visit to Jhansi.

20. The *Tohfa-i-Hind* (Bijnor) of the 18th November, praises Lord Curzon for visiting all parts of the wide Indian Empire and penetrating even those parts which were never visited by his predecessors in office, with a view to acquiring an insight into the condition of the country. The editor publishes a vernacular translation of His

Excellency's late speech at Jhánsi, and observes that the speech shows how greatly His Excellency sympathizes with the people in their misfortunes and difficulties: how far he has rendered relief to them, and how he is trying heart and soul to ameliorate their condition. The Viceroy has infused new life into the administration and appointed a number of Commissions to enquire into the defects of the administration and to suggest reforms. The editor refers to the appointment of Irrigation and Education Commissions with approval, and urges that Government should deliver landholders and cultivators from the clutches of Shylocks by making them advances without interest or at nominal interest. The village bank scheme which was introduced with a flourish of trumpets, does not bid fair to be successful for the simple reason that persons who are expected to finance the banks are themselves involved in debt.

OUDH SAMÁCHÁR, 14th November, 1902.

Umballa shooting case.

21. The *Oudh Samáchár* (Lucknow), of the 14th November, says that news has been received from Umballa to the effect that Dr. Franklin, while engaged in shooting in the evening, shot a native. He pleads that he mistook the man for a deer! Bravo! Bravo! No wonder if Dr. Franklin, who could take a native to be a deer, would in course of time consider all natives to be animals. But if a native mistook a European for a bear and shot him, what would be the result?

OUDH SAMÁCHÁR, 14th November, 1902.

The death of a *khansaman* caused by a railway guard at Asansol.

22. The *Oudh Samáchár* (Lucknow), of the 14th November, says that another rupture of spleen case has occurred. This time a *khansaman* has fallen a victim to the kicks and blows of an East Indian Railway guard, named Corbett, at Asansol. According to the medical evidence the death of the deceased was due to a rupture of the spleen!

OUDH SAMÁCHÁR, 14th November, 1902.

Increase in the military charges of India.

23. The *Oudh Samáchár* (Lucknow), of the 14th November, says that it would seem that an additional expenditure of Rs. 1,17,90,000 a year is required for the British garrison in India. The Home Government has, of course, proposed that this burden should be thrown on the Indian treasury. Probably this increase is due to the late Transvaal War. But what has this country to do with it? The British Government is at liberty to do what it likes. However, it should see how Indians are treated in South Africa by British settlers.

ADVOCATE, 16th November, 1902.

Imperial Argus on the ruin of Indian industries.

24. The *Advocate* (Lucknow), of the 16th November, says:—"The editor of the *Imperial Argus* is a rational imperialist. In the latest issue he writes thus:—

'Our policy in India, so far at least as trade is concerned, may be summed up in a single word—Exploitation! In this respect our record in this the best and by far the most densely populated part of the Empire has been in striking and disagreeable contrast with our Colonial policy generally.'

"He does not concern himself with the ethical aspects, but asks himself the cold-blooded utilitarian non-ethical question 'Does it pay?' Then he goes on:—

'The mere fact of increased foreign trade does not answer any one of these vitally important questions. Our policy in India has been self-enrichment; are we enriching ourselves? Foreign shipowners are invading an industry not long ago a British monopoly. Even the Italians have managed to increase their Indian fleet from 53 vessels in 1899-1900 to 60 in 1901-1902. Our policy, then, is clearly not paying our shipping interest in the trade of India.

'We have drained India in callous indifference to any result other than our own enrichment, and we are rapidly coming to the point, if it is not already reached, when the only result apparent is the increasing enrichment of outside countries engaged, like ourselves, in the exploitation of India.

'We ruined the Indian cotton industry to benefit our Lancashire spinners, and India now imports her cotton goods from Germany! We ruined the Indian sugar industry for the enrichment of our refiners, and India now supplies her wants from the beetroot fields of the Continent. To complete the ruin of her native industries that we might thrive we forced upon India the policy of free imports, and she cannot even now provide herself with cigarettes.'

"What says the British merchant, whose only aim is to make money, to such facts?"

25. The *Advocate* (Lucknow), of the 16th November, after quoting, from the chapter on Occupation in Mr. Burn's Census Report Statistics, relating to the various trades and professions carried on by the people in the United Provinces, remarks:—"The subsidiary tables Nos. VII and VIII which we reproduce elsewhere, go to prove to what extent the people of these provinces are deteriorating and how the number of men following paying occupations is falling off. In agriculture, money-lending, administration, defence, commerce, learned and artistic professions, all classes are showing signs of deterioration, while in the lower trades and occupations we have now less men employed in sugar factories, oil presses, building, book-binding, blanket-making, cotton-ginning, spinning and weaving, gold, silver, diamonds, brass, copper and other metal manufacturing works, hardware, carpentry, and tannery. Lord George Hamilton from his place in the House of Commons is assuring the civilised world that we are prospering. The United Provinces, the richest provinces of India and Oudh, misnamed as the Garden of India, during the last ten years, made no progress either in number of population or in the amount of wealth. In the latter, as has been the case with number, we are not even in the stationary stage. Our industries are on the decline, our industrial classes are dying or turning into agricultural labourers. The burden on the land is becoming greater and greater, and we are yet called a marvellously progressive and prosperous people. We have blamed our people for their failings, but the chapter on Occupation in Mr. Burn's Report, upon which he could not enlarge his observations as he has ably done on the chapters on caste and race differences, prevents our saying hard things of people in adverse circumstances. If one closely looks into these figures one can not but find his heart almost entirely full of despair. With the higher classes played out, the lower industrial classes reduced to the position of day-labourers, we do not know what is yet in store for us and how after the disclosures made by the figures of the Report, the responsible rulers of the land can sit silently and witness the disintegration of the races in their struggle for existence."

Decline in the economic condition of the people in the United Provinces, as shown by the Census Report.

Advocate, 16th November, 1902.

26. The *Oudh Samáchár* (Lucknow), of the 14th November, refers to a letter lately addressed by the Inspector-General of Prisons to the members of the "Aid to Discharged Prisoners' Society," inviting them to take part in a meeting of the said Society to be held at Allahabad on the 15th instant, under the presidency of His Honor the Lieutenant-Governor, to consider certain proposals in connection with the regulation of the Society's Fund. It has been proposed to abolish the Society, to deposit the fund with the treasurer of the Government Charitable Funds, who will invest it in Government Promissory Notes, and to authorize the Inspector-General of Prisons to devote the income from the Fund to the relief of discharged prisoners. If the proposed scheme is adopted, the public will cease to have any control over the Fund; and as the Inspector-General of Prisons, who cannot be expected to be acquainted with the discharged prisoners, will be entirely guided in the matter by jailors, &c., and as the ill-treatment of prisoners by jailors is a matter of public notoriety, it can be easily imagined how far the discharged prisoners will benefit by the scheme. If the Lieutenant-Governor desires to provide relief for discharged prisoners, His Honor with not remove the fund from under the public control, and appoint a small committee in every district for the distribution of relief.

Aid to Discharged Prisoners' Society.

Oudh Samáchár, 14th November, 1902.

27. The *Oudh Akhbár* (Lucknow), of the 21st November, on the authority of a correspondent, states that a squadron of cavalry on its way from Cawnpore to Delhi halted at Aliganj in the Etah district on the 7th idem. The tahsildar of Aliganj is a hoary-headed man of the old school and is reported to be a conscientious and honest man held in high respect by all District Magistrates. A sowar had a dispute with a shopkeeper and the tahsil jamadar regarding a *hándi* (an earthen pot), and from words they came to blows. The sowars of the squadron, hearing of the quarrel, appeared on the scene *en masse* and thrashed all the shopkeepers and the tahsil jamadar, who was so seriously hurt that he had to be carried on a charpoy to the tahsil. The tahsildar hid in a cultivator's house but

An affray between a squadron of cavalry and the tahsil officials at Aliganj in the Etah district.

Oudh Akhbár, 21st November, 1902.

the sowars unearthed him, forcibly brought him out of the house and severely handled him. On hearing of this unfortunate affray, the District Magistrate proceeded to the next encamping ground and held an inquiry. He found that the blame rested with the tahsildar, his friend Qadirdad Khan, and the tahsil jamadar. The District Magistrate then held a summary trial at Aliganj, fined the tahsildar Rs. 100 and suspended him pending the orders of the Board of Revenue, sentenced Qadirdad Khan to a fine of Rs. 10, and a month's imprisonment, and dismissed the tahsil jamadar. The case has created deep sensation throughout the district.

Urúj, 7th November, 1902.

The impressment of cattle in Bijnor in consequence of the passage of troops through the district.

28. The *Urúj* (Bijnor), of the 7th November, in its local news columns, complains that troops are passing in very large numbers through the district, and that consequently cattle belonging to the agricultural classes are being freely pressed into service. This involves great hardship on cultivators, as they can ill spare their cattle at this time of the year when they have seed to sow. The tahsil chaprasis are aggravating the evil by their high-handed proceedings, though the tahsildar and the naib-tahsildar are sympathetic officials. Traders have suspended the import of grain into the town for fear of their carts being detained, and the people are suffering from the scarcity of grain in consequence.

Rohilkhand Gazette, 16th November, 1902.

Indifference of Anglo-Indian officers to the Vernacular.

29. The *Rohilkhand Gazette* (Bareilly), of the 16th November, complains that there are few Englishmen in India who can speak the vernacular correctly and fluently, and that Government does not insist on the Anglo-Indian officers acquiring a proficiency in the vernacular languages. No wonder European officers who possess only a smattering of the vernacular make mistakes in deciding the cases of the children of the soil. They receive princely salaries from the Indian Treasury, but still they do not care to learn the vernacular well. On the other hand, natives are required by Government to acquire a thorough knowledge of English, not because it is anxious to admit them to the higher ranks of the public service in their own country or in other parts of the British Empire, but simply because such knowledge on their part will be a great convenience to Anglo-Indian officers. Nothing could be more unjustifiable than such a system of administration which probably does not exist in any other country.

V.—Legislation.

Nil.

VI.—Railway.

Roz Afzún, 16th November, 1902.

A complaint against the management of the Rohilkhand and Kumaun Railway.

30. The *Roz Afzun* (Bareilly), of the 16th November, contains a paragraph in which Hafiz-ud-din, head constable at Khairabad in the Sitapur district, complains that the management of the railway between Lucknow and Pilibhít is very unsatisfactory. No attempt has been made to provide necessary comforts for passengers at the railway stations. During the hot weather passengers cannot easily get water to drink. On the 5th September last the writer had occasion to travel on that line, starting from Lucknow. A female relative of his was seated in the female compartment next to his. When the train arrived at the Aishbagh station the ticket-collector attempted to enter the female compartment before the train had come to a stand-still. The writer remonstrated with him and jumped out of his compartment. On this the ticket-collector threatened to assault him.

VII.—Post Office.

Ain-ul-Akhbar, 14th November, 1902.

Running short of the supply of quarter-anna postage stamps at the post-office at Moradabad.

31. The *Ain-ul-Akhbár* (Moradabad), of the the 14th November, complains that quarter-anna postage stamps have not been available at the Moradabad Post-office for about two weeks past, to the great inconvenience of the public. The postal authorities should at once send a supply of such stamps to the post-office.

VIII.—Native Societies and Religious and Social Matters.

32. The *Oudh Samáchár* (Lucknow), of the 14th November, on the authority of the *Cochrane* (Allahabad), describes the circumstances in which the ladies of the American Zanana Mission at Allahabad enticed away in the dead of night and conveyed in their own carriage, the sister of one Babu Chandra Kant Bose, an orthodox Bengali, and points out that, in reply to a letter addressed to Miss May by Dr. Satish Chandra Banerji, LL.D, on behalf of the Babu, she replied that the native lady in question was 30 or 40 years old, and free to act as she pleased, and that what was done by her was done of her own free will, and that she had already left Allahabad, as she did not like to meet her brother at present. The editor asks the missionaries if they could conscientiously say that their proceedings in the affair were justifiable. Is not their contention that they never baptise a person without his assent, all moonshine? The Musalmans are accused of carrying the Quran in one hand, and the sword in the other: but at all events their proceedings are above-board. The underhand proceedings of the Zanana Mission, in the unfortunate case above referred to, will be disapproved of even by thoughtful Christians, and increase the unpopularity of missionaries among the people. The affair has been reported to the District Magistrate, who has held out hopes of redress to Babu Chandra Kant Bose.

The enticement of a Bengali lady by the American Zanana Mission at Allahabad.

Oudh Samáchár, 14th November, 1902.

IX.—Miscellaneous.

33. The *Nasim-i-Agra*, of the 15th November, urges that the Commissioners and the Collectors should take in and examine local newspapers, and acquaint themselves with local matters referred to in those papers.

A suggestion for the examination of local newspapers by the Collectors and Commissioners.

Nasim-i-Agra, 15th November, 1902.

34. The *Kanauj Punch*, of the 20th November, in a paragraph headed "Cawnpore," expresses satisfaction that patients are now often heard to recover from plague, which is a very hopeful sign. But the town is threatened with a scarcity of food-grains and fodder owing to the suspension of the import of these things. The local authorities should take to encouraging imports. As regards the anti-plague inoculation, many a native has now taken kindly to it: but the question of the disposal of the bodies of persons who die of plague is now engaging the attention of the authorities. The shooting of alligators and crocodiles in the Ganges should be prohibited for some time, as these beasts are useful in the way of consuming the dead.

Cawnpore affairs.

Kanauj Punch, 20th November, 1902.

35. The *Tohfa-i-Hind* (Bijnor), of the 18th November, referring to the outbreak of plague in several districts in these provinces, advises the Local Government to follow the example of the Panjáb Government and start a campaign of anti-plague inoculation in the infected districts, and also publishes short pamphlets explaining the advantages of inoculation.

A suggestion for the introduction of inoculation into the infected areas in the United Provinces.

Tohfa-i-Hind, 18th November, 1902.

Allahabad:
The 25th Novr., 1902.

PRIYA DAS, M.A.,
Government Reporter on the Native Press
for the United Provinces of Agra and Oudh.

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SELECTIONS

FROM THE

NATIVE NEWSPAPERS

Published in the UNITED PROVINCES OF AGRA & OUDH

Received up to the 29th November, 1902.

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I.—Politics.

(a).—*Foreign.*

Nil.

(b).—*Home.*

1. The Hindi *Hindosthán* (Kalákánkar), of the 26th November, says that among other things the *Police Advocate* suggests that a simultaneous Civil Service examination should be held in India and poor-houses established in honour of the Coronation Darbar. The introduction of such an examination would really be welcome to Indians and win their gratitude.

Hindosthán, 26th November, 1902.

A suggestion for the introduction of a simultaneous Civil Service examination in honour of the Coronation Darbar.

2. A correspondent of the *Riyáz-i-Faiz* (Pilibhít), of the 20th November, says that Government servants, both Civil and Military, as a rule are very fortunate, inasmuch as they receive pensions at their retirement from the service, which enables them to pass their old age in tolerable ease and comfort. But side by side are to be found some classes of public officials such as Tahsil *Qurq Amins*, *Ahlmads nilam* and cattle-pound muharrirs who are denied this privilege and consequently find it difficult to tide over their old age. The writer suggests that in honour of the coming Coronation Darbar some provision should be made for them and others of that class in one way or another, as has already been done for the employés of the Municipal Boards.

Riyáz-i-Faiz, 20th November, 1902.

Extension of the privilege of pension to those public servants who have been denied it, in honour of the Coronation Darbar.

3. The *Oudh Samáchár* (Lucknow), of the 21st November, regrets to say that the Colonial Britishers who boast of their charitable benevolence consider the lives of the unfortunate Indians, who proceed to South Africa in search of a living, to be of less value than even a blade of grass and treat them like so many animals. In view of the ill-treatment they receive, it is better that they should die of starvation at home than endure the disgrace of being styled coolies. But the pangs of hunger are intolerable, and Colonists too cannot do without Indians. The Indians in South Africa and their friends in England now and then raise a clamour against their ill-treatment, but the British Government coaxes and cajoles, putting off the consideration of their grievances on one excuse or another. They say that a Commission from Natal will visit India in February next to inquire into the subject. It remains to be seen whether any good will accrue from it or whether it will be as unsuccessful as so many other Commissions that have been held so far.

Oudh Samáchár, 21st November, 1902.

Ill-treatment of Indians in South Africa.

4. The *Oudh Samáchár* (Lucknow), of the 28th November, regrets to say that Anglo-Indian officers, who have true sympathy with the children of the country and are desirous of winning their love and confidence, are few and far between, and that what is still more unfortunate is that the careers of usefulness of such officers are generally cut short by one cause or another. Sir John Woodburn was a noble example of such. Although his term was to expire in March next, it was expected that he might still be able to render another important service to this country before his retirement. The appointment of the Police Commission was chiefly due to his efforts, and so there was reason to think that he would spare no pains to make the Commission a successful one. The editor expresses sorrow and grief at Sir John's death, speaking highly of his sagacity and sympathy with the people, giving a history of his official career, and referring to some of his measures which made him popular with the natives of Bengal.

Oudh Samáchár, 28th November, 1902.

Sir John Woodburn's death.

5. The *Advocate* (Lucknow), of the 27th November, observes:—"Perhaps the death of no official in India ever aroused such an amount of feeling as has been done by the sad death of the late Lieutenant-Governor of Bengal. Officials in India have died in harness, many have met with sad and sudden deaths either on the battle-field or while performing the quiet duties of civil officers, but the death of none evoked so much

Advocate, 27th November, 1902.

Death of Sir John Woodburn.

feeling of sympathy and regret both in official and Indian circles as was witnessed last week. The spectacle of thousands of Indians lining the streets of Calcutta to the cemetery, the spontaneous closing of bazars in the town and that of *Talukdari* offices in Oudh, even before the issue of the Home Government Resolution are manifestations unique in their character, and ought to open the eyes of such of our rulers who do not care to be in touch with Indian public opinion. We dare say nobody will ever question the sincerity of this manifestation of sorrow and regret all over the Bengal Presidency. It has preceded official manifestation and Resolutions, and from the very nature, it must appear to be thoroughly genuine. What do these demonstrations indicate? The simple fact that Sir John Woodburn by his courtesy, sympathy and feeling for the people had won the hearts of Indians. To even such of them who had never come in contact with the late Lieutenant-Governor, he had beholdened himself by the general reputation, which he maintained throughout his service, of being a most affable and kind-hearted ruler. An eminent official of his position is not unlikely to disappoint many a person in matters small and great: but it must be said, to the credit of Sir John Woodburn, that even disappointed men found little to object to his general treatment, and returned satisfied with a smiling face. When Sir John Woodburn was drafted away from these Provinces to Bengal, it was apprehended that it would be very difficult for a non-Bengal Civilian to rule Bengal and with any amount of success. With diverse interests, with conflicting opinions clashing against one another, with a strong non-official public opinion, many a friendly mind entertained the apprehension that Sir John Woodburn might not be able to carry on the administration of a large province with great success. But, as we have said, the smooth tongue and kind heart possessed by the deceased came to his aid in successfully carrying on the administration of Bengal, even in these days of repressive policy. Sir John Woodburn's administration, leaving alone his generous plague policy, might not have proved more beneficial to the people of Bengal than that of Sir Alexander Mackenzie. But Sir John Woodburn leaves behind him a Bengal which is more contented, if not happier, than what Sir Alexander Mackenzie did five years ago. Overwork, anxiety, and concentration of the administrative machinery in one hand led to the early retirement of Sir Alexander Mackenzie and hastened the death of Sir John Woodburn. To Bengal his loss is severe no doubt, but he was almost at the end of his term of service; but in Oudh, in which he kept up his interest all his life, the loss of Sir John Woodburn is felt to the fullest degree. To Talukdars his loss is almost personal. After General Barrow, if any British official enjoyed their confidence to a degree beyond which it is impossible for any ruler, and specially for an alien ruler to enjoy, that confidence had been reposed in Sir John Woodburn, on whom they counted for support not only in all their relations with Government, but even in matters personal.

Such of the critics of the Indians who are not ashamed of charging Indians with ingratitude can find much food for reflection from the melancholy incident of last week. The life and the life-work of men like Sir John Woodburn now and then prove that India and England are being drawn towards each other, that the ties of mutual confidence of friendship are being woven, which, as time goes on, might be strengthened, and the divine purpose for which England has been brought to India might be fulfilled. To Indians who have a limited number of friends in the ruling class that feel it their duty to bring the two peoples together, the loss of one such who, when freed from the turmoils of office, would have exercised his influence on our behalf, becomes great indeed. But God's will must be obeyed, and the people can do no better than honour Sir John Woodburn's memory in the most appropriate manner and express their deep sympathy with his dear and near ones in this sad bereavement."

Bhárat Jiwan, 24th November, 1902.

Sir John Woodburn's untimely death.

6. The *Bhárat Jiwan* (Benares), of the 24th November, the *Edward Gazette* (Sháhjahánpur), of the 25th idem, the Hindi *Hindosthán* (Kalákánkar), of the 24th idem, and several other newspapers express deep regret at Sir John Woodburn's untimely death, praising him for his ability, benevolence and sympathy with natives.

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

7. The *Awázah-i-Khalq* (Benares), of the 24th November, says that it would seem that an ignorant native did not make a *salám* to the Resident of Hyderabad while passing him on the road. On this the Resident made him over to the police. The poor man may plead that he did not know the Resident, but to say nothing of Englishmen, even poverty-stricken half-castes who wear old boots bought from European soldiers, expect natives to show respect to them! If a black man fails to do so, they abuse and sometimes kick him. What is Lord Curzon about?

Awizah-i-Khalq, 24th November, 1902.

Alleged ill-treatment of a man by the Resident of Hyderabad.

IV.—Administration.

(a).—*Judicial and Revenue.*

8. A correspondent of the *Oudh Akhbár* (Lucknow), of the 24th November, regrets to say that sometimes even old and experienced judges and magistrates record judgments which look like riddles and which laymen like the writer fail to understand by any means. As appeals are made to the High Court only in a small proportion of cases, many of such judgments escape the notice of that court. Under these circumstances it is absolutely necessary that the High Court should occasionally send for and examine the records of lower courts and warn erring judges and magistrates. In a theft case some witnesses identified the accused whom they saw running away, soon after committing the theft, on a dark night, from some distance. The Sessions Judge discharged the accused on the ground that identification was difficult at such a time and under such circumstances. But at the same time the judge remarked in his judgment that the witnesses were not false, evidently with a view to saving them from getting into trouble. The judge has manifestly placed himself on the two horns of a dilemma. The statements of the witnesses could not be both true and false at the same time. In the former case the judge should have convicted the accused, and in the latter he should not have made the remark he did about the witnesses. In another theft case which was tried by a first class magistrate, he comes to the conclusion on several strong grounds, that the accused did not commit the theft and were unjustly arrested and sent up by the police; but that the accused, being professional criminals and habitual thieves, the police sent them up, according to their usual practice in good faith for the protection of society by collecting false evidence against them in the best way they could! Does not the magistrate expressly exculpate the police concerned from all blame, thus encouraging other police officials to follow suit?

Oudh Akhbár, 24th November, 1902.

Exception taken to the Judgments of a Sessions Judge and a Magistrate in two theft cases.

9. A correspondent of *Al-Bashir* (Etáwah), of the 18th November, says that the late Tahsildars' examination was the second of its kind, so far as the Hindi translation paper is concerned. If the Hindi examination is continued in its present form, the Urdu-knowing Tahsildars will soon become extinct. The object of Sir Antony MacDonnell's Resolution of April 1900 was declared to be to provide facilities for the people in their dealings with courts. But are there any courts where the Bhasha language, in which the Hindi translation paper was written, is still in use? Indeed the Bhasha and Sanskrit words used in the translation paper are not used even by the Hindu peasantry, and are to be found only in Hindi books and dictionaries. The proper way to test a Tahsildar's acquaintance with Hindi is to see whether he is able to carry on conversation with a Hindu peasant in an intelligent manner (as is done in the case of civilians), to require him to read any Hindi paper taken from the records of a court correctly but not fluently (fluent reading of Hindi being out of the question with the present Hindi character), and to transcribe an Urdu plaint in the file of a case into Hindi character. Again a Tahsildar is required to pass the examination in Revenue, Judicial and Police by the lower standard, but in Hindi by the higher standard! It is difficult to understand why such undue importance has been attached to a knowledge of old obsolete Sanskrit words which were used by Hindu gods and which a Tahsildar will never come across in the performance of his duties. This is a source of great hardship to Muhammadan Tahsildars who are

Al-Bashir, 18th November, 1902.

Hindi Translation paper set at the late Tahsildars' Examination.

debarred from promotion, simply because they have failed to obtain 66 per cent. of marks in Hindi. It is a matter of surprise and regret that the subject has so far escaped the attention of a shrewd and sympathetic Lieutenant-Governor like Sir James Digges LaTouche.

(b).—Police.

SAHIFA, 19th November, 1902.

Police reform.

10. The *Sahifa* (Bijnor), of the 19th November, says that among the various suggestions made for the reform of the police are the increase of pay, the improvement of the prospects of the native officials, and the exercise of closer supervision. These suggestions are good in their way, but they do not strike at the root of the evil. The higher the pay a corrupt official receives, the larger the bribe he will extort, and anything like complete supervision is out of the question. The editor thinks that the only panacea for the evils is the improvement of the *morale* of the force, and this can only be done by the introduction of graduates. Moreover, an official should be located in each district who should secretly report on the conduct of the police to the proper authorities. On inquiry it will be found that officials have made pretty good fortunes.

POLICE NEWS, 24th November, 1902.

Police reform.

11. The *Police News* (Meerut), of the 24th November, says that when a police official resigns his appointment, his descriptive roll is published in the *Police Gazette* as if he were a proclaimed criminal, and that he is not re-enlisted until the sanction of Government has been obtained. These practices are calculated to create aversion in the minds of respectable persons to police service. On the other hand, police officials who have been dismissed or have undergone imprisonment are occasionally readmitted to the force by the Inspector-General of Police on his own authority. Indeed such men are to be found holding posts of responsibility at the present day. In the Punjab ex-officials who resigned their posts are readily re-enlisted by the Inspector-General without a reference to Government. There is a circular in the Punjab Police Code which expressly provides that as far as possible such ex-officials should be induced to re-enlist, inasmuch as they will be more useful than raw recruits. The United Provinces should follow suit.

BHARAT JIWAN, 24th November, 1902.

Police reform.

12. The *Bhárat Jiwan* (Benares), of the 24th November, thanks Government for the appointment of the Police Commission, but observes that any half-hearted measures could not lead to a satisfactory reform of the police who are rotten to the core. If Government desires to cleanse this Augean stable, it will have to adopt most drastic measures. The various reform schemes introduced so far by way of tinkering have proved utter failures and have even aggravated the evil. The register of bad characters kept up by officers in charge of police-stations was intended to promote the ends of section 110 of the Criminal Procedure Code, but they have turned it into an engine of oppression and extortion. The Commission will be able to obtain more useful information regarding the ways of the police from kanungoes, vakils and barristers than from the general public.

PRAYÁG SAMÁCHÁR, 22nd November, 1902.

Suggestions regarding police reform in Bengal.

13. The *Prayág Samáchár* (Allahabad), of the 22nd November, publishes a communication from a correspondent at Muzaffarpur in Behar, who makes the following suggestions *in re* the reform of the Bengal Police:—The ranks of Sub-Inspectors, Inspectors and Assistant Superintendents of Police should be recruited from well educated and respectable persons, such as graduates, school-teachers, headmasters, college professors, pleaders, &c. Inspectors should strictly watch the work and conduct of Sub-Inspectors. There should be some secret police officials who should go about in disguise and watch the proceedings of Sub-Inspectors. Assistant Superintendents and Superintendents themselves should investigate serious criminal cases. It would be no use raising the salaries of the police all round. Only deserving officials should receive an increase of pay. Great care should be taken in enlisting Englishmen in the force, Englishmen who are not acquainted with the customs and manners of the people being out of place in the police. There are police officials who say that an honest and conscientious man cannot get on in the police. The authorities should drive out such a mischievous idea from the minds of the police.

(c).—Finance and Taxation.

Nil.

(d).—Municipal and Cantonment Affairs.

Nil.

(e).—Education.

Anglo-Sanskrit High School at Srinagar in Garhwal.

14. A correspondent of the *Garhwál Samáchár* (Lucknow), for November, expresses surprise and regret that Government, which has established schools and colleges all over the country and spared itself no trouble and expense in advancing education, has left out Garhwál in the cold. Garhwál is the only unfortunate district in the United Provinces where no High School has yet been established by Government. The fact is that the district being out of the way, and having no facilities of communication, the authorities seldom visit it and are therefore not acquainted with its wants and requirements. Even the Commissioner of Kumaun only pays a flying visit to it once a year. Some public-spirited gentlemen have raised nine or ten thousand rupees by public subscription and opened an Anglo-Sanskrit High School at Srinagar from the 19th September 1901 which has been conducted in accordance with the rules of the Education Department. It is to be hoped that Government will grant suitable aid to an institution for Garhwál. The writer points out that the supporters of the school are making efforts to raise subscriptions on behalf of the school.

GARHWAL SAMACHÁR, November, 1902.

Improvement of the pay and position of Vernacular Teachers in the United Provinces.

15. The English *Hindosthán* (Kálákankar), of the 24th November, observes:—"We are glad to note that a satisfactory effort is being made in bettering the pay and position of the Vernacular teachers in these Provinces. Now we hope the Educational Department will get better teachers for village schools than they have at present, because it is nothing but discouraging to appoint middle passed students as teachers on a monthly salary of five or six rupees, the sum which an illiterate court peon receives."

HINDOSTHÁN, 24th November, 1902.

The question of using the Vernacular as the medium of instruction in Schools and Colleges.

16. The *Advocate* (Lucknow), of the 27th November, remarks:—"The system of education, primary, secondary and university, is in course of modification. What subjects to teach and how to teach them are on the brain of those who advise the Government on educational matters. Some people have got an idea that the Indian student neglects his own vernacular for the sake of English, so there is an attempt at encouraging instruction through the vernaculars. A standard has, in these provinces, been fixed up to which all education is to be imparted through the vernaculars. The risk of this arrangement is that after it the study of the vernaculars is likely to be entirely left in the cold. As to making the Indian vernaculars the medium of instruction in the upper classes of schools and colleges, that must be a day-dream altogether. But, with the spread of education and industrial development, the need for a rich literature in every vernacular is always felt. The want is being partially supplied in Bengal. We require to raise a class of men independent of Government service, and with leisure and wealth, to create this literature."

ADVOCATE, 27th November, 1902.

Encouragement of female education in the United Provinces.

17. The English *Hindosthán* (Kálákankar), of the 24th November, says:—"Notwithstanding the keen interest taken by the Government of these Provinces in spreading female education, its results are not as encouraging as they ought to be. During last year the number of female students was 20,821 against 15,461 in the previous one. We are glad to learn that the sum of Rs. 25,000 has been allotted in the current year for the improvement of the Government girls' schools independent of the ordinary provision for female education. It has been proposed to establish a Government Female Normal School at Lucknow in order to increase the number of female teachers who are badly wanted in the United Provinces."

HINDOSTHÁN, 24th November, 1902.

(f).—Agriculture and questions affecting the land.

Nil.

(g).—General.

Oudh Samáchár, 21st November, 1902.

Modification of the Pension Rules.

18. The *Oudh Samáchár* (Lucknow), of the 21st November, says that so far the average monthly emoluments during the last five years of a Government servant's service have been taken into account in determining the amount of his pension at the time of his retirement. But the Viceroy has lately obtained the sanction of the Secretary of State to his proposal for the reduction of that period to three years. Government servants should be very thankful to His Excellency for this favour.

Sahifa, 19th November, 1902.

Clothing of prisoners in Indian jails.

19. The *Sahifa* (Bijnor), of the 19th November, takes exception to the form of clothing supplied to prisoners, especially Musalmans, in the Indian jails. The Muhammadan religion strictly prohibits the exposure of that part of the body which lies between the navel and the knees, even in the case of men; and no Musalman, whose body is not so covered, can say his daily *namaz* or prayers. But the clothing supplied to prisoners does not fully cover that part of the body, nor are Musalmans and other prisoners allowed to offer their prayers according to their respective religions. It would be well if the authorities modified the form of clothing in the case of Muhammadans with a view to meeting the objection above referred to, which would entail little or no additional expenditure, and also allowed all classes of prisoners to perform their daily religious duties.

Oudh Akhbár, 27th November, 1902.

Exception taken to the levy of a tax from a poorhouse established by the Maharaja of Benares.

20. The *Oudh Akhbár* (Lucknow), of the 27th November, publishes a communication from a Kashi Nath, a retired Tahsildar, who refers to the opening, by the Lieutenant-Governor on the 18th idem, of a poorhouse established by the Maharaja of Benares, but complains that the local officers have imposed a tax on it. The levy of a tax will tend to check the establishment of charitable institutions which are sadly wanted in this poverty-stricken country. Moreover, the measure is unjustifiable, inasmuch as the Benares State ceded a portion of its territories to Government by the treaty of 27th October 1794 to meet the cost of administration.

Roz Afzun, 24th November, 1902.

Tours of district officers and the marching of troops during the cold weather.

21. The *Roz Afzun* (Bareilly), of the 24th November, says that the cold weather tours of district officers were intended to provide justice for the peasantry, so to speak, at their very doors, and save them the trouble and expense of resorting to the headquarters of the district for the purpose. But the remedy has proved worse than the disease. On the arrival of an officer's camp in a village, the landholders and cultivators have to supply firewood, grass, &c. free. The *chamars* who live from hand to mouth, are forcibly employed by the tahsil chaprasis in cutting grass. But they are paid no wages and have to dine with Duke Humphrey in the evening. The village *banias* have to supply flour and other such things. If any persons make the least demur, they are thrashed then and there by the Tahsil chaprasis. It would seem that the system regarding the supply of provisions to the camps of officers in the Punjab is a very satisfactory one, and therefore this province had better take a leaf out of her neighbour's book. As regards the Judicial work done by officers on tour, they summon litigants living 15 or 20 *kos* away from their camps to their great inconvenience. Litigants living at a distance of 3 or 4 *kos* only should be summoned. When the troops halt at a village during their cold weather marching, only firewood and grass have to be supplied. If the troops are European soldiers, the tahsil chaprasis raise subscriptions from the villagers to provide eggs and hens. The cavalry do not follow the roads, but ride through the fields trampling the standing crops, which causes loss to cultivators. Steps should be taken by Government to check these objectionable practices.

Al-Bashir, 18th November, 1902.

Al-Bashir on the Court character question.

22. *Al-Bashir* (Etáwah), of the 18th November, in its 73rd article on the Court character question, expresses concurrence with Sir James Digges LaTouche in his views, as expressed in his University Convocation speech, on the importance of the study of Oriental Classical languages by graduates, and regrets

that the study of these languages has lately been much neglected. Some educated Hindus are now to be found promoting the study of Sanskrit, though from political motives. The indifference of Musalmans to Arabic is due to the circumstance that the Muhammadan students who took up Arabic as their second language could not acquire proficiency in it, and also remained deficient in Persian, the University system of education being unsatisfactory. Thus, there can be no hope of the Oriental languages becoming popular among the Indian graduates until the present University system has been changed. This much by way of digression from the subject in hand. Sir James Digges LaTouche hit the nail on the head in declaring that both Hindus and Musalmans in these provinces speak the same vernacular, call it Urdu, Hindi or Hindustani, as you like. Indeed, His Honor has more than once made such a declaration in public, which has tended to allay public feeling excited by Sir Antony MacDonnell's ill-advised policy. But it is a pity that the Lieutenant-Governor has not yet modified the notorious Hindi Resolution of 18th April 1900, nor has he put a stop to the so-called Hindi paper, set to Tahsildars at the Departmental Examination, abounding in unfamiliar Sanskrit words. It is idle to expect any improvement in the vernacular of the province until the Hindi Resolution has been modified, and the fruitless attempt to encourage the use of both the Persian and Nagri characters has been abandoned. A man must fall between two stools. Likewise, if a language is written in two characters, it can never attain to the position of a rich and scientific language. The Persian character is best suited to the vernacular of these provinces. A large number of prisoners will be released in honour of the coming Coronation Darbar. It would be well if His Honor could see his way to delivering Urdu, so to speak, from the heavy fetters with which it has been burdened by Sir Antony MacDonnell's Resolution.

ALIGARH INSTITUTE GAZETTE, 20th November, 1902.

23. The following is an extract from a contribution to the *Aligarh Institute Gazette* of the 20th November, headed "Guide to Sanitation in India; Mystery of Famine and Plague exposed: Adulteration of Food and Drugs" by Dr. U. L. Desai, M.D.:—"In a country like India where Government has to take the initiative in almost everything, the Legislature has to frame measures for the protection of individuals from frauds in mercantile transactions concerning food, drink and drugs. Even though under the Local Self-Government Scheme propagated in India, the execution of the Public Health Laws has been remitted to the elected representatives of communities, and the State, as represented by its Central Government, has reserved to itself only certain powers of initiation, superintendence and control; in my opinion, these powers have to be rigidly and copiously supplemented and enforced by the State. In this matter Native States are indeed better off, if they chose to exercise a power which would be of great good for the health and prosperity of their people. Visit to an Indian bazar, and the analysis of ghi, milk, oil, sweetmeats, groceries, vegetables, fruits and numerous other eatables will give very disheartening results. The dirty appearance of sweetmeat shops, the dirty and rusty vessels in which these things are kept, and the dirty measures, scales and hands with which various stuffs are served to customers, are disgusting. The fetid stuffs preserved in dirty and rusty cans in grocers' shops, some of which have not been cleaned for generations, are matters of general occurrence.

Adulteration of food and drugs.

The adulteration of ghi, oil, flour, milk, and other eatables and the promiscuous sale of mouldy grains, account for many diseases of the stomach and intestines in India. There are few indigenous grocery stuffs as dates, kismis, and others, which, if purchased from native shops, are not full of vermins and moulds.

Sale of butcher's meat, poultry, game, flesh and fish in the absence of an Act similar to (*cf.* The Public Health Act, 1875 c. 116) that of England, is a source of great danger; for slaughter-houses, promiscuously situated in an over-crowded population, give rise to nuisances of a serious description by uncleanliness, the putrefaction of collected blood, the effluvia of collected intestinal contents, and the decomposition of many kinds of animal matter and offal. The inspection of animals before slaughter, and of their carcases is not properly carried on in India. (*cf.* The Public Health Act, 1875, c. 66.)

The cleanliness and decoration of shops and the stuffs exposed for sale therein are matters of great importance to the public. There should be more markets for all kinds of things in large and small towns of India, and they should be so situated and constructed as to facilitate the inspection of almost everything exposed for sale therein. The great frauds and cheatings practised by dealers in India could also be controlled to some extent, if there would be more markets and a rigorous carrying out of an Act similar to ("Sale of Food and Drugs Act 1875, of England) which demands that no person shall mix, colour, stain, or powder any articles of food with any ingredient or material so as to render the article injurious to health, with an intent that the same may be sold in that state.

Adulteration of ghi.—Ghi is one of the staple luxuries of an Indian home, and is a source of many serious ailments. The chief adulteration that the ghi is subjected to in India is the substitution of foreign fats, and adulteration by lard and other animal fat and certain vegetable fats, as cotton seeds, oil, cocoanut oil, and dolia or mowra oil. Old rancid ghi gives tyro-toxicin poisoning, and its symptoms are a sense of constriction in the throat, nausea, vomiting, diarrhœa, and great nervous prostration.

ADVOCATE, 27th, November, 1903.

Ruin of Indian Industries.

24. The *Advocate* (Lucknow), of the 27th November, says:—"Ours is a problem of *Rs. as. pies.* It is more economic than political, more educational than moral and religious, mainly agricultural and industrial. And for its solution both the State and the people must co-operate. The economic problem of India is the poverty of the people. It was brought about by the rapacity of alien adventurers and fortune-hunters and by the thrusting down the throat of the Indian foreign articles practically at the point of the bayonet. This killed Indian industries. It broke up the old settlement and turned the people to tillage because of the pillage committed by alien traders. In modern times advancement in material condition is proved by the rise of great centres of industrialism—increase in the number and population of towns. The poverty of India is stamped on her very face. The first and undeniable proof lies in the enormous number of our rural population. At the present time, out of a population of 300,000,000, only seven per cent. live in towns of more than 10,000 inhabitants. In Ireland, that unfortunate annexe of the British dominions, the proportion is 20 per cent., in Scotland, it is 50 per cent., and in England and Wales, 67 per cent. There is a world of meaning in these figures. In India thirteen-fourteenths of the people live in rural villages, the colonies formerly settled in large towns having been broken up, and families, once living in a state of affluence from handicrafts and manufactures, having been reduced to a state of penury. Most of the profitable Indian industries have been destroyed, and the most valuable arts have deteriorated. The figures cannot be stated with precise accuracy, but it is estimated that only 15 per cent. are engaged in arts and manufactures in India as against 80 per cent. in the United Kingdom. The ratio gives some idea of the relative prosperity of the two countries. The destitution of the people is plain from another fact. The United Kingdom with a population of 50,000,000 have in 6,025 banking offices deposits equal to a contribution of £20 per head; in India with a population of 300,000,000, there are only 127 banks holding deposits equal to a contribution of 24*d*. per head. This is startling enough. The argument is perhaps sought to be weakened by a reference to the practice of hoarding among the people. But Lord Curzon's own figure of an average annual income of £2 per head of the Indian population against £33 per Englishman in Britain is sufficient proof of the poverty of India. Yet one more proof. Agriculture has enormously increased in India in area though not with a proportionate rise in yield per acre. And this is thrown on the face of the critic by the apologists of the Government who believe in uninterrupted progress. Well, the fact is that the soil has been impoverished by over-cropping, while the breed of the cattle has deteriorated, very little of the profits of increased produce finds its way into the ryots' pockets. The profit is divided, though not equally, between the State and the foreign trader. The two together have helped to make the Indian a helpless being. The increasing number of famines and the terrible mortality resulting therefrom in spite of all exertions of the Government and the heroic efforts of private individuals, afford evidence of the decline in the capacity of Indians to fight poverty. A cursory glance at the state of Guzerat is enough to show how

a so-called agricultural prosperity of forty years thinned away into the air at the first breath of famine. It proves beyond doubt that the State revenue system is at fault."

"The remedy lies in teaching artizans the use of the modern appliances of arts and industries and finding capital for establishing big factories. Pre-eminently the first is the work of the State and the second that of the people. In spite of everything being all right on paper, the laws and the rules under them showing no favour for any party, English capitalists are afforded in practice facilities which are not enjoyed by Indians. Syndicates of British merchants or manufacturers can easily secure leases and concessions which it is almost impossible for any body of Indians, however influential, to secure. The Government shows greater concern for English planters of tea and indigo than for the masses of Indian agriculturists. The method of treatment suggests the melancholy reflection to a thoughtful observer that Indian labourers exist to maintain the Government on the one hand, and, on the other, to enable British capitalists to make a handsome profit on the capital invested by them as if the Indian's capital is water and the Englishman's is hard coin."

V.—Legislation.

Nil.

VI.—Railway.

Rohilkhand and Kumaun Railway.

25. The *Rohilkhand Gazette* (Bareilly), of the 24th November, on the authority of a correspondent, says that the writer who left Bareilly for Lucknow by the Dehra Dun mail-train on the 20th November was surprised to find it stopped at a certain station between Sháhjáhánpur and Hardoi where the mail-train is not intended to halt. The writer was told by a passenger, who was travelling in the same compartment with him, that the mail-train was occasionally stopped by the station-master in this way when he or a friend of his had business with any passenger. The writer saw a gentleman who stood on the platform, talking to a passenger in the next carriage. It is surprising that the station-master should stop the train for his private business.

ROHILKHAND GAZETTE, 24th November, 1902.

VII.—Post Office.

Nil.

VIII.—Native Societies and Religious and Social Matters.

The coming National Congress.

26. The *Advocate* (Lucknow,) of the 23rd November, says:—"Four weeks more and the National Congress will be in full swing at Ahmadabad. Perhaps in the din of the Darbar, when we hear of nothing else but the preparations of the Darbar, the voice of the Congress as of anybody else will be lost, perhaps it will not receive that amount of attention which is due to it. But that is no reason why the Congressmen, earnest men devoted to the service of their motherland, should forget their duty. For the time being their voice might be drowned in the volume of voices from Delhi, but no sooner will the Darbar be over, no sooner will the honored guests of Lord Curzon leave Delhi, the Darbar will become a matter of history, an event of only temporary importance. Relieved of the responsibility of making the Darbar successful, the responsible administrators shall soon be at their posts of duty and brought face to face with those economic problems on the solution of which depends the well-being of hundreds of millions of our fellow-subjects. Under these circumstances, one's duty towards the Congress should not be forgotten. The number attending the Ahmadabad session will be affected by the Darbar, fewer people will attend the Congress from Bengal and the Upper Provinces; but however small be their number, they must meet and express their views on questions which will engage the attention of the Government in the immediate future. Number should be no consideration. We must have members of the best quality, who would give their undivided attention to the very urgent problems. The Reception Committee of Ahmadabad has not yet issued its

ADVOCATE, 23rd November, 1902.

circular announcing the subjects to be taken up by the Congress, but we know what subjects shall have precedence. All the several Commissions which have been appointed and are likely to finish their labours in the course of the next few months, shall have as much claim on the attention of the Congress as the Report of the University Commission. The Congress shall have to tell the Government what would be the best line to adopt in remitting taxation in January next. The attitude of British Colonies towards Indians shall receive greater attention, the Congress will further strengthen the hands of the Secretary of State for India in his highly commendable desire to prevent our countrymen out of India being classed with Negroes and the semi-barbarian races of South Africa. The increase already made in the military expenditure and the threatened increase in the number of British soldiers are questions on which the least attention is paid to Indian public opinion, but that is no reason why the Indians should be deterred from giving expression to their honest convictions as to the effect in the increase of burden on Indian finances. We do not object to India being made a depot for the British army to be sent to all parts of the world in the Imperial interests, but we do object to our being made to pay for their training and upkeep here. Thanks to the efforts of the Congress party, helped as it is in this matter by a strong force of British public opinion, it has now been made impossible that India should any more be asked to pay for the Army employed in fighting the fanatics in the Soudan or in Somaliland. But yet a great deal has to be attained in this direction. Let the British Treasury come forward to share with us the expenditure for maintaining an army which is so often used in all directions outside India. These questions require the earnest consideration of the country, and we hope they will be handled by the Congress. We trust the importance of the questions will bring together all men deeply interested in the matter, and even those patriotic men whom official invitation or other considerations require to be present at Delhi in the Darbar, will find it convenient to be present at Ahmadabad and not sacrifice the higher interests of the country to matters of convenience."

IX.—Miscellaneous.

HINDUSTÁNI, 26th November, 1902.

The inoculation blunder at Malkowal in the Gujrat district in the Punjab.

27. The *Hindustáni* (Lucknow) of the 26th November, referring to the inoculation blunder at Malkowal near Gujrat, observes that it would appear from the Lahore *Tribune*, which sent a special correspondent to the village to make a local inquiry, that the tahsíldár accompanied by the ziladárs and lambardárs, went to the village on the day preceding the Diwali and asked the people to have themselves inoculated. According to the statements of the widows in the village their husbands were averse to inoculation, and some persons even ran away, but all the same some of the villagers were inoculated. All the men who were inoculated died within 48 hours, only widows and children being left in the village. When there were rejoicings throughout the country on the night of the Diwali, the unfortunate women in Malkowal, who were suddenly rendered widows by a blunder, rent the sky by their wails and cries. Such unfortunate accidents are calculated to create dissatisfaction and offer ignorant people opportunities to spread disquieting rumours. The Punjab Government should make a thorough inquiry and publish the result for the information of the public. If any medical officer be responsible for the mishap, he should be duly censured.

COLONEL, 23rd November, 1902.

Ill-treatment of the native press by the authorities.

28. The *Colonel* (Moradabad), of the 8th October, received on the 23rd November, says that the press is a power in every civilised country of Europe and is held in high respect both by the sovereigns and the public. The rulers, ministers and the people read newspapers with great attention and attach great weight to their utterances. On the other hand, the native press is the *bête noire* of the authorities in this country. The native editors praise the local officials in season and out of season with a view to gaining their goodwill, but still the latter always retain an attitude of hostility towards the former. If a native editor exposes the high-handedness or corruption of a police official in good faith, the official at once prosecutes him for libel with the permission of Government, and the Magistrate readily convicts and relegates him to jail. Indeed the Magistrates are ready to meet the wishes of complainants against the native editors

half way, and to heap abuse on the devoted heads of the latter into the bargain. What is still worse is that the public do not patronize them by regular payment of subcriptions.

Oudh Samáchár, 21st November, 1902.

Prosecution of the editor of the Akhbar-i-Am of Lahore and Pandit Gopi Nath for publishing obscene matter.

29. The *Oudh Samáchár* (Lucknow), of the 21st November, says that it would appear from the *Punjab Samáchár* that Pandit Govind Sahaya, the editor of the *Akhbár-i-Ám* of Lahore, and Pandit Gopi Nath have been prosecuted by Government for publishing an obscene article in the *Akhbár-i-Ám* contributed by the latter. Pandit Gopi Nath has already once been prosecuted and fined for publishing obscene matter. It is to be regretted that he has again got into trouble on a similar charge. It would be well if Government let him off with a warning.

ALLAHABAD:
The 2nd Dec., 1902.

PRIYA DAS, M.A.,
Government Reporter on the Native Press for the United Provinces of Agra and Oudh.

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SELECTIONS

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I.—Politics.

(a).—*Foreign.*

Nil.

(b).—*Home.*

1. The *Bhárat Jiwan* (Benares), of the 1st December, says that the consequences of the coming Delhi Darbar, at all events so far as the Indian Chiefs are concerned, cannot be viewed with equanimity. It would appear from the *Amrita Bazar Patrika* that there is a small State in the Central Provinces which has a population of a lakh of people, and its revenues amount to a lakh of rupees a year. The State has some old debts, and the Raja has lately borrowed thirty thousand rupees to meet the expenses of his attendance at the Darbar. A State which has an income of a lakh of rupees and finds it difficult to make both ends meet, will find it very difficult to repay a debt of thirty thousand rupees with interest. Lord Curzon, who has invited the Native Chiefs to the Darbar, should take these matters into consideration.

Bhárat Jiwan, 1st December, 1902.

Delhi Darbar and Native Chiefs.

2. The *Zamindar-wa-Kashtkar* (Bijnor), for November, highly approves of the suggestion of Shaikh Imtiyaz Ali of Oudh for the introduction of a permanent settlement in honour of the coming Coronation Darbar, and observes that there could not be a better memorial of His Majesty's Coronation than the one suggested above which would promote the greatest good to all concerned. A permanent settlement would be a great boon to landholders and cultivators who contribute the lion's share of the public revenues.

Zamindar-wa-Kashtkar, November, 1902.

A suggestion for the introduction of a permanent settlement in honour of the Coronation Darbar.

3. The Hindi *Hindosthán* (Kalákánkar), of the 4th December, referring to the appointment of Lord Kitchener as the Commander-in-Chief of the Indian Forces, briefly describes his career, and observes that His Lordship is not only a great hero, but also a great statesman. Both the people and soldiers in India should congratulate themselves on their good luck in getting such an able Commander-in-Chief, who will undoubtedly introduce important reforms into the Army. Moreover, it is to be hoped that His Excellency will be able to establish permanent peace on the frontier which his predecessors failed to do.

Hindosthán, 4th December, 1902.

Appointment of Lord Kitchener as the Commander-in-Chief of the Indian Forces.

4. The *Express* (Lucknow), of the 4th December, publishes an obituary notice of Sir John Woodburn from which the first and the last paragraphs are reproduced below:—"It is about two weeks ago that we were shocked to hear the sad news of the death of Sir John Woodburn, the late Lieutenant-Governor of Bengal, just when his long and eminent career was drawing to an unclouded close. His death, on the eve of his retirement, has come home to many with a special and personal sorrow. It is the first time that Bengal has had to chronicle the death of a Lieutenant-Governor in actual office, and there is universal regret that Sir John Woodburn should have deemed it incumbent upon him to remain in harness to the last. He had eaten the salt of India and he was true to his salt. So we would sum up the story of his life. India had never a more loyal servant or a more faithful friend. He loved the natives of India and the natives of India loved him. His official career was a distinguished one, but he will be remembered when others have been forgotten—not for what he did but for what he was. He was a perfect gentleman; he spent his life in making people feel at home in business or pleasure; he never caused unnecessary pain to anyone. He was courteous, patient and forbearing to all. The most remarkable trait of his character was that he was a strong man with a high sense of honour. He influenced many for good. He was remarkably successful in bringing men of different views together."

Express, 4th December, 1902.

Sir John Woodburn's death.

"And perhaps it is in Bengal, and in his own particular Province of Oudh, that he will be longest remembered. He never missed the opportunity of coming back

to his Indian home. When he was a Member of Council he came to Fyzabad in order to settle a very important and long-standing dispute between two of his Taluqdar friends. When he was Lieutenant-Governor in another province he paid a visit to Naini Tal to see the new Government House. And only a few months ago he came to Lucknow for the unveiling of the statue of Maharaja Man Singh. Those who were present at that time will not forget the gathering of the Taluqdars who flocked to see him. His position in Oudh was quite unique. In Oudh there is much mourning at the sad news of the passing away of their old friend, the last of an old generation, one of the finest representatives of the old Oudh school of statesmanship, one who ever leaned upon the Taluqdars and let them lean upon him and helped them in every way to keep up their prerogative—loyalty. Many of them are saying at the present—'we shall not see his like again.'

BHÁRAT JÍWAN, 1st December, 1902.

Decline of British trade.

5. The *Bhárat Jíwan* (Benares), of the 1st December, says that a mighty tall tree grows from a small seed, but in course of time the tree is uprooted by a blast of wind and its leaves eaten up by sheep and goats. Such are the vicissitudes of fortune. Great Britain is a small island in Europe. But she has won an extensive empire and attained to great power and prosperity, which has turned the heads of Englishmen and made them luxurious. The London *Times* is afraid that British trade, to which England owes her prosperity, is now on the decline. She is losing one market after another. Even her Indian trade, which once dazzled the eyes of the world, is gradually passing into the hands of Germany. The engines which are plying on the Indian railways have been obtained from Germany, and German goods are ousting English goods from the Indian markets. Though Russia and France have approached so near, they dare not interfere with the British Indian Empire; while cousin Michael makes bold to wrest morsels of bread from John Bull's mouth. Dangers to great empires have always come from those quarters from which they were least expected.

II.—AFGHANISTAN AND TRANS-FRONTIER.

Nil.

III.—NATIVE STATES.

Nil.

IV.—ADMINISTRATION.

(a).—Judicial and Revenue.

ROZNÁMCHA-I-QAISARI, 27th November, 1902.

A complaint against a native Magistrate at Allahabad.

6. The *Roznámcha i Qaisari* (Allahabad), of the 27th November, complains that there is a native Magistrate at Allahabad who is proud of his knowledge of the law and insults pleaders. He places implicit confidence in the police, although they are notorious for their dishonesty and their trumping up of false cases. He takes down depositions with his own hand and does not allow his peshkár to do this. It is generally supposed that he himself writes down depositions in order that he may be able to tamper with them, if necessary. This practice is opposed to the standing orders of the High Court and Government which he readily tramples under foot.

ROZNÁMCHA-I-QAISARI, 27th November, 1902.

Cases in which police officials are implicated to be tried by District Magistrates and not by Deputy Magistrates.

7. The *Roznámcha-i Qaisari* (Allahabad), of the 27th November, says that the Lieutenant-Governor has lately issued orders to the effect that cases in which police officials are charged with offences under the Indian Penal Code should be tried by the District Magistrates themselves. But the District Magistrates, being closely connected with the district police, cannot be expected to be able to dispense justice in such cases with impartiality. The measure is calculated to accentuate the necessity for the separation of the Executive and the Judicial functions. A Deputy Magistrate or a Joint Magistrate can try persons of high rank and position, but they are considered incompetent to try petty police officials! Government might go still further and empower the District Superintendents and the Inspectors of Police to

try police officials guilty of any offences, investing them with the exercise of criminal powers! It is to be hoped that Sir James Digges LaTouche will reconsider his orders.

8. The *Roznámcha-i-Qaisari* (Allahabad), of the 27th November, says that it would seem that a mukhtar applied to the Copying Department at Allahabad for a copy of a certain document, filing with the application folios required for the purpose. But the application and the folios were stolen by some dishonest official in office. An inquiry was made and at last the munsarim, the naib munsarim and the mukhtar were ordered to make good the price of the folios! It is difficult to understand why the mukhtar is required to share the loss. The official who has committed the theft should be found out and brought to book.

ROZNÁMCHA-I-QAISARI, 27th November, 1902.

Theft of an application for a copy and the folios attached to it in the Copying Department at Allahabad.

9. The *Advocate* (Lucknow), of the 30th November, contains the following letter:—"Sir,—Among Government employés the supervisor kanungo is the only official who gets very low pay and is bound to make village-to-village inspections during all the seasons of the year. He gets Rs. 25 or Rs. 30 per mensem, and in addition to this pay in some cases is allowed Rs. 5 to Rs. 10 per month as supervising allowance. Although for an officer who is bound to live always on tour, it is very difficult to make both ends meet on such small income in this age (because the old time has gone and has taken old kanungos with it,) the supervisor kanungo bides his time in the hope that his work will be recognised some day and he will get promotion. Experience shows that he is quite wrong in holding such hopes. Whenever any vacancy occurs in the district, the supervisor kanúngos' names are put aside on the plea that they belong to a separate department and have no concern with Collectorate officials. The Kanungo Department in the whole district has only one post, *viz.*, sadar-kanungo, which a supervisor kanungo can get, but it is an opportunity that comes once in a generation and for one lucky fellow only, because the average number of supervisor kanungos is fifteen while there is only one sadar kanungo in a district. It is true that supervisor kanungos can be nominated for naib tahsildarships, and there are rules laid down by the Board of Revenue for their nomination. In the first place it is not an easy task for a supervisor kanungo to be nominated from a district in face of other collectorate officials. In the second place if he is nominated by the Collector of the district, he is very often not approved of by higher authorities. Entrance-passed school boys are yearly nominated and approved of for naib tahsildarship. These approved candidates are mere students who have just left school and possess neither experience nor practical knowledge at all. When they become naib-tahsildars, they can do nothing but sign the *dakhilas*, and reports are written for them by subordinate *amlas*.

ADVOCATE, 30th November, 1902.

Pay and prospects of the Supervisor Kanungo.

The supervisor kanúngo is an official who has passed examinations in Urdu, Hindí, reading and writing, Arithmetic, Mensuration, Surveying, Patwari and Kanúngo Rules, Rent Act and Revenue Act. Besides, he can ride and control a number of cunning subordinates. He collects revenue, income-tax and other Government demands, supplies *rasad* to armies on march and higher authorities on tour without any interference in his daily work. He knows how to prepare village records, the real foundation of revenue administration, makes local enquiries about and settles every dispute regarding rent and possession of land, watches Government property and conducts proceedings in alluvion and diluvion cases. He has thorough experience of enhancement, abatement and assessment of rent because he as a circle officer is bound to accompany the Assistant Collector on the spot. In short the supervisor kanúngo is the only official in the district who does one and all the out-door work in the tahsil except the work of kurk amins. The supervisor kanúngo's work is thoroughly executive. In consequence the supervisor kanúngos possess more experience of revenue and executive duties than any other official in the subordinate line, and they are the right men to get superior posts. If naib-tahsildarships be given to experienced supervisor kanúngos and only supervisor-kanúngoship be made the main entrance to the superior branches of the service, no doubt the administration will improve. As the time of nomination

for naib tahsildarship is at hand, the Government's consideration of the supervisor kanúngo's case will be in time. There is one thing more to be added to this subject. There are several supervisor kanungos who get Rs. 5 per mensem more for their English knowledge. Out of these English-knowing kanúngos there are many who have not passed the Entrance examination, but their knowledge of English is far superior to that of Entrance-passed students of the present time."

ZAWINDAR-WA-KASHTKAR for November, 1902.

10. The *Zamindar-wa-Kashtkar* (Bijnor), for November, complains that under the new law in the United Provinces, the patwari has been relieved of the duty of compiling from his registers memos. of rent transactions between the landholders and tenants and delivering them to the landholders concerned. Now, a landholder can only inspect the registers in the manner prescribed. But the landholders, as a rule, are illiterate, or at all events, are not able to read and understand the patwari's records. Again, in rent suits between a landholder and a tenant the patwari was formerly bound to give evidence in accordance with the memos he had supplied to the landholder. Now there is no such check on him, and he sells his evidence to the highest bidder. Under these circumstances, the new departure is a mistake. The old practice should be reintroduced. It is very unfair that the pay of patwaris is realised from landholders and cultivators, while they are not allowed to obtain memos. of their accounts from the patwaris.

Discontinuance of the supply of memos. of rent transactions between landholders and tenants by patwaris under the new law.

ZAMINDAR-WA-KASHTKAR for November, 1902.

11. The *Zamindar-wa-Kashtkar* (Bijnor), for November, complains that the less said of the hardships caused to landholders by the appointment of lambardars without their consent under the former Revenue Act, the better. The lambardars were generally dealt with like rebels, *i. e.*, their entire property was confiscated and sold, but they were not hanged. Death is really preferable to the miseries of poverty. Government is entitled to the gratitude of landholders for delivering them out of their miseries by the provisions of section 45 of the new Revenue Act, No. III of 1901, under which no landholder can be appointed a lambardar until he has been nominated by the co-sharers. The Board of Revenue have rendered the provisions of section 45 still more useful by providing in their Circular No. 13—II that no landholder is to be appointed a lambardar without his consent. There remains one thing more to be done. When a lambardar ceases to have a share or the possession of his share, or is unwilling to remain a lambardar, he should be relieved at once of all responsibility for the payment of revenue. An addition to that effect may be made to Circular No. 13—II.

Lambardars.

NAIYAR-I-AZAM, 26th November. 1902.

12. The *Naiyar-i-Azam* (Moradabad), of the 26th November, urges that when the settlement operations in a district are finished, those persons who have performed their duties with special intelligence, diligence, and honesty should be recommended by the Settlement Officer for employment on such operations in another district. In view of their experience and honesty they should be appointed to suitable posts. At present experienced and inexperienced men are treated alike, no preference being given to the former, which is not right.

Settlement Amla.

(b).—Police.

RAHBAR, 28th November, 1902.

13. The *Rahbar* (Moradabad), of the 28th November, urges that with a view to reforming the Police, the Police Commission should pay special attention to the question of the separation of the Executive and Judicial functions and the improvement of the village police. Relying on the sympathy and support of the District Magistrate, the police oppress the people. The separation of the two functions would immediately lead to a reduction of 75 per cent. in police tyranny and oppression. The Commission should take the evidence of important witnesses on this point, and devise the best means of carrying out this reform. As regards village chaukidars, they receive very small pay and do menial work for the police. A chaukidar holds the horse of a head constable, cuts grass for it and does other such menial work for him. The head constable sometimes assaults him. No respectable persons could be expected to agree to become chaukidars. If chaukidars were turned into regular

Police Reform.

police, their pay would have to be increased, which would necessitate additional taxation, and they would do no menial work for the police. The chaukidars are paid by the people, while they work as public servants. This system is objectionable. They should be paid by Government, and the chaukidara cess might be turned to better account in making sanitary improvements in villages, plague being so prevalent. The turning of chaukidars into Regular police is out of the question. They are a connecting link between the police and the people. If the police are reformed and perform their duties properly, this will have a good effect on the chaukidars.

Police Reform.

14. The *Rohilkhand Gazette* (Bareilly), of the 1st December, says that the public and the police hold conflicting views regarding the connection of the District Magistrates with the police. The members of the Bar and other educated persons hold that, as the District Magistrate is the head of the district police and responsible for the maintenance of the public peace, he is naturally desirous that no accused person sent up by the police may be let off, and Subordinate Magistrates taking their cue from him often convict even innocent persons. On the other hand, the police complain that the Magistrates have no confidence in them and view every case sent up by them with suspicion, and the result is that owing to this suspicion many offenders are discharged by the Magistrates. This affects the prestige of the police in public estimation and leads to an increase of crime. It is to be hoped that the Police Commission will make a thorough inquiry into the matter and come to a decision which may satisfy both the parties.

ROHILKHAND GAZETTE, 1st December, 1902.

The *Aligarh Institute Gazette* on Police Reform.

15. The *Aligarh Institute Gazette*, of the 27th November, has the following article on the question of Police Reform:—"In the literature which is gathering round the subject of police reform there is one matter which occupies a very large space. We refer to honesty, or rather its alleged absence in the department. Statements by witnesses on this point are so frequent that one is apt to get tired of hearing the same story over and over again; and to wish that the Commission would apply the 'Closure' to this particular subject. As we stated in our first article on Police reform, we do not believe that evidence of this kind will greatly add to the information already possessed by the authorities. As, however, the Government of India have thought it fit and proper that the police linen should be washed in public, we cannot find fault with witnesses for being so persistent on the subject of venality as to be almost monotonous.

ALIGARH INSTITUTE GAZETTE, 27th November, 1902.

If there is one thing more than another which has made the police odious, it is want of honesty in the class of officers with whom the public come chiefly into contact. There are good reasons, therefore, why the point should be pressed. Possession, it is said, is ninety-nine points of law. Similarly it might be said that honesty is ninety-nine points of police reform. It is perfectly true that honesty by itself is not sufficient to keep the police machine going. But it will probably be conceded that without honesty the outturn of the machine must continue to be totally unsatisfactory. Intelligence which leads to efficiency is of course a most desirable quality, but when it is not combined with honesty, intelligence in a police officer, invested with powers over his fellowmen, is not exactly a boon. As a matter of fact, it is *the* curse of the Police Department that we have serving in it as officers in charge of stations a considerable number of men who could give points in natural acuteness to officers of a similar grade in many other departments and who make improper use of their powers and natural intelligence. Men of this type are generally very difficult to deal with from the District Superintendent of Police's point of view. He may know all about them and may still be powerless to deal with them according to the law. Again, they are generally a very useful class of men in point of purely police work, and even experienced Superintendents are often unwilling to bring them into trouble unless there is a strong case against them. Adepts in manœuvering, skilled in supplying those links of evidence which make a case almost impregnable irrespective of its real merits, accustomed to saying the right thing at the right time, they serve the State with one hand and fleece the public with the other. We wish to guard

ourselves against misunderstanding. We have imputed dishonesty to some only, and not all station officers. No one, therefore, need be offended whom the cap does not fit.

Whatever may be the exact proportion of dishonest station officers in the police, the fact remains that there is no dearth of natural shrewdness and intelligence in that service. At all events from a reformer's point of view it would be comparatively easy to arrange, if necessary, that clever men should be enlisted in future. When a candidate presents himself before an officer, the latter's experience can be relied on to lead him generally to a correct conclusion in respect of the man's intelligence. What cannot be ascertained in the beginning or easily provided for by means of rules for later stages, is that the man shall continue to be honest. For these and many other obvious reasons the matter of honesty should receive special attention. Granting that it is necessary to make efforts to secure honesty, the issues into which the case divides itself are, we think, these:—(*a*) What guarantee can be demanded of recruits at the outset; (*b*) what additional checks, if any, can be introduced with that object.

Before offering any remarks on the issues we have suggested we wish to deal with another question closely connected with the subject of honesty in the police. We refer to the question of pay. It is often said that the present pay is too small to permit of *thanadars* practising honesty, that if you wish to keep station officers straight, you must increase their pay. The matter is of the utmost importance. It indeed constitutes from some people's point of view the chief practical difficulty in the way of police reform. We shall say what we have to say on the point later on. But this we might say at once, that if honesty cannot be secured until police officers are paid in due proportion to the powers they wield, then we think it would be as well for the Commission to wind up their proceedings without taking any further trouble. The resources of the Government are no doubt vast, but so large are the powers of station officers and so numerous are the stations scattered all over the country, that to give these officers salaries which would be commensurate with their powers is, we believe, practically infeasible. In speaking of the powers of officers in charge of stations we are not referring merely to the powers with which they are invested according to regulations. The latter are large enough, but still greater is the authority exercised by them *de facto*. This is due to various causes. A station officer is the centre—one might almost say the natural centre—of authority within a certain area. Consequently most of the rules that have been framed with a view to keeping down his official powers on account of his being an officer of a comparatively low grade, have in actual practice proved largely abortive. Apart from the cause we have indicated, there are other circumstances from which the station officer, irrespective of grade, derives his powers. These circumstances arise partly from (what we might call) the goodwill of the District Superintendent of Police and partly from the immense practical difficulties of exercising supervision during a considerable portion of the year from the district headquarters.

While we are on this part of the subject, we might as well mention the existing checks provided by Departmental or Government orders. Powers of supervision are at present centred in the District Superintendent of Police under the District Magistrate. Let us see how in the vast majority of cases the District Superintendents exercise these powers. During the camping season which generally lasts from the middle of October to the end of March, these officers, visit police stations, inspect the records with the help of their *peshkars*, inspect kit or "grand guthri" as it is often called, see some *kawaid* which, however, by a tacit understanding, is of the simplest and most elementary kind; and then the District Superintendent of Police must naturally think of making a move. But wait. Some papers have probably been kept in the *peshkar's basta* to be dealt with on the spot. Some of these, combined with any irregularities discovered in the course of inspection, impel the officer to speak to the *thánadár* strongly or perhaps to transfer him, or to stop his special allowance. May be that the *thánadár* has done well, in which case of course there is no punishment to be awarded. We have not mentioned the District Superintendent of Police's *shikar* while on tour. Why should we? If it interferes with work it must be

in a certain number of cases only; and it is not for us to say where it does, or where it does not. Moreover it is not our object, at this juncture, to find fault with the District Superintendent of Police. In the remarks we have made in respect of their visits to stations, we do not for a moment mean to insinuate that the inspections are not in most cases as thorough as such inspections can be. All we desire is to point out that from the very nature of the case the range of such inspections must be narrow, and their effect not far-reaching. They can rarely enable a District Superintendent of Police to put his finger on cases in which the *thanadár* has made no ugly mistake, but in which he has all the same caused suffering to some poor people. Such *kar-rawai* as is to be found in the record is no test of a *thánadár's* work with respect to the people. It is only simpletons or inexperienced or negligent officers, who are in most cases caught from their own record. Experience shows that a station officer may be an oppressor and an expert in the art of making money, and still his *kar-rawai* may be exceedingly good. This is no theory of our own. The fact is perfectly well-known to all who are acquainted with things as they actually are in the police. It is almost a truism, and is certainly so regarded by police officers and men, that punishment overtakes fools only. The idea is very prevalent that if a man only knows how to please his superiors and to '*bachao* (protect) his hands and feet,' he has little to fear in consequence of making money. An idea which is so generally accepted must have a large grain of truth in it. At all events it is, we think, one which promotes and sustains corruption. Punishments in the police both of an executive and judicial nature are frequent and severe. But the deterrent effect which they are intended to produce is largely mitigated, softened, and curtailed, by the prevalence of such notions as we have mentioned. If punishment had the purifying effect it should have, in these Provinces at least of which we have personal knowledge, the service should, by this time, have been well nigh wholly purified. A large number of officers and men are punished during the year; and indeed going to jail has almost come to be regarded as a not unlikely event in a police officer's career. But strange to say the state of things produces little effect in the desired direction. It is regarded as a piece of bad luck and *bus*.

It is not a bright picture we have endeavoured to paint. We are sorry that we had to do it; but we are not conscious of having made exaggerated statements. As we stated in our first article, our information is not based on hearsay. With every desire to discountenance unwarrantable attacks, we believe we would have failed in our duty if we had not said what we have.

Those who think that shortness of pay is at the root of corruption, no doubt, presuppose that it is stern necessity which compels station officers to do things they should not do. This may be the case with a certain number of individuals, but we are afraid the evil, in its existing magnitude, cannot be so accounted for. But although we are unable to admit that any such extenuating circumstances exist to an appreciable extent, we believe that on other grounds the question of pay should be carefully considered. We should take the necessities of life, and not official powers for our standard; and in that light, we should consider whether the average pay allowed at present is sufficient for a native gentleman of the middle class? The matter has not yet been dealt with in detail, so far as we know. What is wanted is not general statements, but a rough calculation approaching to something like mathematical correctness. We hope the Commission will take up the point, if it has not done so already. It is true that circumstances vary with individuals, but men of the same class in life generally have so many things in common that it should be possible to arrive at a fairly correct conclusion. We refrain at present from entering on the task ourselves, but we shall venture, not without great diffidence, to give a warning. We know what opinions are held in Anglo-Indian circles with reference to the household wants of the average native gentleman. We have often thought that these opinions would be shocking, if they were not amusing. Truth is often unpalatable; but the fact is that, as a community, Anglo-Indians are supremely ignorant of the realities of Indian life. Such indeed is the general ignorance of native affairs, that if the Anglo-Indian Government were not an exceedingly strong Government, there might have been trouble on that score. It is, we believe, in consequence of their ignorance of real facts that many, indeed the majority of, Anglo-Indians believe that a native gentleman

can live very cheap. The idea is fostered and supported by a certain class of native officials whom we need not more particularly specify. They feel, not without some truth, that it would never do for them to admit that their salaries were sufficient for their wants. Many of them go further and keep up the appearance of living very cheap, while they really spend a fairly large amount. The dodge is not unknown to Anglo-Indian officers: but if the man who practises it can be easily detected, he must be a clumsy actor. Be that it as it may, the fact remains that the notions which prevail on the point in Anglo-Indian circles, are very often based on incorrect information and on fallacies. It is perfectly true that native gentlemen of the old or oldish school, with whom we are here concerned, do not, as a rule, spend freely on many things which absorb a considerable portion of the European's earnings. That, however, matters but little in the long run. It is quite possible that a native (or Indian, whichever you prefer) may live like a hermit for ninety-nine days, and on the hundredth—say the day of his son's marriage—he may spend away like a prince, perhaps even like a mad prince. Contingencies of this class are a recognised and recurring factor in the lives of native gentlemen; and the man who spends little on himself or the education of his children, is often the very person who is specially keen on providing for special, unforeseen or foreseen occasions.

Facts being what they are, we trust the Commission will bring an independent judgment to bear on the point. It is certainly not the duty of the Government to give its officers of lower grades sufficient pay to enable them to live luxurious lives; but the policy of giving no more than is sufficient to attract fairly intelligent, useful men, is in this country equally dangerous. Low pay and large powers have a certain recognised meaning which in many Native States is fully understood by high and low. People are apt to reason by analogy when similar conditions present themselves in British India. They are of course wrong, but we are speaking of things as they are. When prosecutions are instituted for bribery—specially when they become uncommonly frequent—what is the prevailing sentiment in certain police circles? One often hears sentiments like these—'Is this justice? This is gross injustice! Look at our expenses. Who does not know we have to incur all these expenses?' It may be supposed that such sentiments prevail in interested circles. This is only partially true. The case which the men concerned often contrive to make up, is not a particularly weak one. Consequently officers who are themselves above reproach, and who know that they are themselves powerless to change the existing state of things, have often been caught in the midst of an operation which is termed searching of the heart.

There is much more to be said on this and cognate points, but, for want of space, we have to wind up these remarks, and to postpone further consideration of the subject."

EDWARD GAZETTE, 2nd December, 1901.

A case of police torture at Shahjahanpur.

16. The *Edward Gazette* (Sháhjahánpur), of the 2nd December, on the authority of a local correspondent. describes the various ways in which Hira Singh, Police Sub-Inspector, is reported to have ill-treated and tortured one Angne Lal, a peon in the Opium Department, with a view to extort a confession from him for the theft of a cash box containing Currency Notes worth over one thousand rupees, and belonging to the Opium Agent. On the last day when he was being tortured, he inflicted wounds on several parts of his body with a knife to escape torture, and some of the stolen notes were picked up in a garden. The man is now awaiting his trial before Saiyid Mazhar Ali, Deputy Magistrate, on the charge of an attempt to commit suicide. The writer urges that a special officer should be deputed to investigate the charge of torture brought by the chaprasi against the police. Cases of police tyranny and torture are of frequent occurrence in Sháhjahánpur. If the Police Commission visit Sháhjahánpur and make an inquiry into the matter, they will gain ample proof of the misconduct of the police.

(c).—Finance and Taxation.

Nil.

(d).—Municipal and Cantonment Affairs.

Nil.

(e).—Education.

17. The *Bhárat Jiwan* (Benares), of the 1st December, quotes from the last Census Report some figures showing the state of education among the inhabitants of these provinces, and then observes that out of 10,000 males only 578 and out of the same number of females only 24 can read and write. The editor expresses regret that these provinces should remain so backward in education under the enlightened British rule which is so anxious to encourage the spread of education.

BHÁRAT JÍWAN, 1st December, 1902.

State of education in the United Provinces as shown by the Census Report.

18. *Al Mulk* (Hapur), of the 24th November, says that the minimum limit of age for candidates for the Entrance Examination has been fixed at 15 or 16 years on the ground that the candidates being anxious to pass the Examition at an earlier age, work very hard with the result that their health is affected. The writer argues that the decline of the health of students is not due to the cause above referred to, but to the following causes: (1) Even in the primary classes children are taught many subjects, which puts a great strain on their health and brains; (2) the present system of education is defective, inasmuch as the teachers do not properly explain the subjects they teach, and leave the students to shift for themselves; (3) the examinations are conducted in such a manner that those candidates who get up their books by heart come out best, and thus students are to be found exercising their memories to the neglect of other faculties. If Government desires to improve the health of students, it should provide remedies for the practices which are really responsible for the evil, rather than place additional impediments in their way.

AL MULK, 24th November, 1902.

Limit of age for the candidates for the Entrance Examination.

19. The *Sri Gopal Patrika* (Lucknow) of the 1st December, says that a long subjection to foreign rule has crushed all vitality among the people. The repeated outbreaks of famine and plague have still further weakened their energies. Last but not least, some of the recommendations made by the Universities' Commission, which appears to have been appointed by Lord Curzon at a heavy cost to check the higher education in an indirect manner, are greatly exercising the public mind. In the present state of things education is a *sine qud non* for the progress of a nation or country. The higher classes cannot be expected to condescend to follow low handicrafts, if high education is rendered inaccessible to them. The proper course for the Viceroy will be to establish a technical school in every town for the benefit of the lower classes, and to reform, and not to abolish, the system of high education. The fees in private schools and colleges have been fixed with due regard to the means of the people. Any further increase in the scales of fees will press very hard on them. If the examination standards are raised, the students will have to work harder, and thus their health, which is already far from satisfactory, will be still more affected. It is to be hoped that His Excellency will weigh well all the *pros* and *cons* of the case before sanctioning such recommendations.

SRI GOPAL PATRIKA, 1st December, 1902.

Certain recommendations of the Universities' Commission.

(f).—Agriculture and questions affecting the land.

20. The English *Hindosthán* (Kalakankar), of the 1st December, publishes the following contribution by a correspondent headed "Agriculture in India, II."—"We should correct our own mistakes and remove the defects already existing in us before expecting a rise in our prosperity. The Government has ever been, and is prepared to be, very liberal towards us. There are, however, I think, certain matters in which we still require Government help and advice, but we have not intelligence enough to represent them, and unless we represent them we cannot expect a remedy.

HINDOSTHÁN, 1st December, 1902.

Agriculture in India.

I have been considering for some time past the subject of Indian agriculture, and the more I thought into the matter the more inclined I felt to offer my humble suggestions in this essay which I have divided into four parts as follows :—

Part I—General.

Part. II—Importance of agricultural cattle; various advantages derived from them; provision of pastures and fodder, and improvement in their breeding.

Part III.—Best methods of tilling the land to expect a reasonable outturn therefrom and the growing up of various crops.

Part IV.—Relations between landlords and tenants and their treatment of each other.

I am sorry I could not spare time in my official capacity to devote to this subject, and was therefore unable to put this essay before the public long before this. For want of time I have to write on the subject during the night time by sacrificing a good deal of my rest and comfort.

I took up the work in hand in the middle of December last, *i.e.*, after the "Famine Pamphlet" prepared by me was printed, but owing to ill-health I was soon obliged to postpone it till the end of January 1902 when a bad tumeur on my throat was operated on in the hospital.

Before mentioning what India was up to the Mahabharat, the great battle fought between Kaurauas and Pandavas, how her prosperity began to decline, and what was her condition during the empire of other foreign nations, prior to the occupation of the country by the present civilized British Government, I wish to explain in brief the difficult question above-mentioned.—'How is this and where lies the fault?'

Some people (with whom I do not agree) complain of heavy assessments and taxes imposed by Government; others attribute the poverty of the nation to the export of Indian grain to Europe: while most of the rural masses think the Railways to be responsible for carrying off grain to various remote places from the tracts of the country in which it was actually produced, and put forward the same plea as a cause of their falling into poverty. I entirely differ from them in all the above assumptions.

The question of Revenue assessment has recently been a subject of long correspondence between the Supreme Government and the Secretary of State. Matters were thoroughly enquired into, and the Revenue assessment system was carefully compared with that now existing under the British rule, and after a minute examination of all the details, and after consulting the best private and public authorities in Revenue matters, it was safely concluded by the Government of India that the Government takes a very just and fair share of revenue from Indian landlords, and that the State demand is in no way excessive.

My own opinion is that the country is nowhere immoderately assessed—I, however, think that the revenue assessed on land suitable for cattle pastures should be remitted by Government, and some provision should be made by law to bind the zamindars to leave a sufficient quantity of land in each village for the grazing of agricultural cattle. At present, as explained in Part II in detail, this want is very badly felt. If Government is unable to remit the revenue on such lands, it would be well for Government to recoup itself with the same amount in the shape of taxes imposed on cattle grazing on the rent-free lands set apart for pastures.

By the adoption of this policy the provision of land for pastures would become compulsory, and the Government would not lose anything by being recouped of its revenue in the way stated above. My idea is that the general indebtedness of cultivators is not due to the supposed high proportion of the Sovereign's share of the land revenue to the produce of the land, but to the following causes :—

(*a*) Increase in population. (*b*) Rise in the price of agricultural cattle. (*c*) Unfavourable seasons. (*d*) High rate of interest charged by the *banias*. (*e*) Certain imprudent habits of landlords and tenants. (*f*) Neglect on their part in providing pastures and fodder for cattle.

In ancient times the demand of the king was paid in kind—*i.e.*, the king was in partnership with husbandmen of the nation, and was entitled to a certain proportion of the produce of the land. This system of payment of Imperial dues, though faulty in many respects, secured better provision for unfavourable seasons, as both the king and the rayet had to sustain the proportionate loss of their shares, and the grower had hardly any necessity to borrow grain to satisfy the king's demands. This system, however, ceased long before the country came under the British rule. But under the present Government we enjoy far better advantages than the above. The benefit of prosperous seasons is left to be derived by the landlords and cultivators, the Government taking only the sum fixed at the time of settlement, while during the very unfavourable years considerable remissions in the land revenue are made, besides the relief afforded to the famine-stricken.

Taking all the matters into consideration, I am fully convinced that the country is very leniently assessed, and the increase in the aggregate amount of the land-revenue of the present day is not due to any unfair assessment, but to the cultivation of plenty of waste land owing to the increase in population."

Agriculture in India.

21. The English *Hindosthán* (Kalákánkar), of the 3rd December, publishes the following article, headed "Agriculture in India, III":—As concluded by Government, the assessment is exceedingly low when compared with the share of the produce to which Government is entitled by the traditions of the country.

HINDOSTHAN, 3rd December, 1902.

In some of the former times the ruling power required the country to maintain a zamindari force (in addition to Imperial and Military strength) with a considerable number of horses and elephants. This was in addition to its share of agricultural produce of the land. Besides this, a good deal of *begar* system or forced labour was in existence. The people had also to supply *rasad* free of cost to the king's *lashkar* (civil and military) when it happened to pass through their villages and towns.

During this time, some of the Government taxes on births, marriages and other private ceremonies were levied. All the above unjust and unfair demands have been abolished by the British Government.

Now I take up the objection held by the public in general about the export of grain to foreign countries.

When I prepared, in October last, a pamphlet on the subject of famine prevention, a friend of mine, who is a subscriber to the *Bangabasi* of Calcutta, and who happened to come to Bijnor, told me that the *Bangabasi*, in criticising my suggestions in one of its issues, held that the transport of grain to other foreign countries was the sole cause of famines in India. I have not seen the paper myself, and have therefore entirely to depend upon my friend (who is not now here) for this information. It is a universally admitted fact that India is one of the most agricultural countries in the world, and her chief trade is in grain and in other agricultural produce, which adds greatly to her commercial income. If the export of grain to Europe were stopped, the country would fall short of money, and would be unable to procure for herself many things that are now-a-days imported from Europe, from the biggest item of cloth and metal to the lowest item of matches. It is true that India would thus have larger stores of grain to meet the demand of any sudden famine or scarcity, but the corn would naturally sell very cheaply and would seriously affect the prosperity of the agricultural population, because, when corn was cheap, the money incomes of the cultivators would proportionately fall; for instance, the rate of wheat at present ruling in the market is 13 seers per rupee, and a cultivator can easily get about Rs. 3 for a maund of wheat. If the export of it to Europe were not allowed, the market value of a maund of wheat would be reduced to Re. 1-4, or even less than that. The landlords and cultivators would therefore feel great difficulty in paying the rent of land, and thus the general indebtedness now complained of would assume a serious shape, and most of the cultivators would abandon their lands and resort to other means of living.

It will be ascertained from the English histories of India, that external commerce is not a new thing during the British reign, as the Hindus navigated

the ocean 1400 years before the Christian era, and had trading operations with Arabia, Muscat, Egypt, Syria, Persia and China, partly by sea and partly by land, though it was not carried on on such an extensive scale as at present.

In former times, however, India took no greater share in it beyond its own limits, the foreign nations chiefly trading with India by sea. This shows therefore that Indian grain was exported more or less to other parts of the world in ancient times also.

Again, if the Indian grain were not allowed to pass beyond its own borders, what would be done with the extra grain that India could not herself consume and that would accumulate year by year? Would it not go to waste if an exterior outlet were not allowed?

As to the objections held about railways, I have to say that the advantages of a network of railways are self-explanatory, and are too numerous to detail. In short, the following are some of the facilities afforded to us by the railroads:—

(*a*) Very safe, quick and cheap means of travelling.

(*b*) Easy and economic export and import of inland trade to and from different remote parts of the country.

(*c*) Easy receipt and delivery of our letters, a facility never enjoyed, or even dreamt of, in former times.

(*d*) Speedy import of grain to the localities threatened or stricken by famine.

(*e*) Immediate concentration of troops from their centres to places where the peace has been disturbed, or where an alarm is raised of foreign invasion.

(*f*) General development of the country and free access to any part of the Empire.

(*g*) Relief of a large number of agricultural cattle which would be required for the trading service if railways were not in existence."

HINDOSTHAN, 2nd December, 1902.

Mr. Norman's new style of well sinking.

22. The Hindi *Hindosthán* (Kalákánkar), of the 2nd December, referring to the new system of well sinking, called the "Kazusa" system, invented by Mr. Norman who was in the service of the Japan Government, remarks that the system is a very cheap and simple one. The system has already been adopted in Japan, and been approved of by the Governments of Italy and the United States. Such wells will be very useful in India which is an agricultural country *par excellence*. The editor recommends Mr. Norman's system to the special consideration of the Irrigation Commission.

BHARAT JIWAN, 1st December, 1902.

Importance of the preservation of cattle.

23. The *Bhârat Jiwan* (Benares), of the 1st December, points out that India is an agricultural country; that cultivation is carried on here with the help of cattle, and that the milk of kine is the most nutritious article of food for Hindus. The protection of cattle is, therefore, of vital importance in this country. Formerly when there was no cow-killing here, the people were strong, healthy and prosperous. But since the introduction of that evil practice they have declined in strength and wealth. The Bombay Government once issued a resolution urging the importance of the protection of kine, but the resolution has not been attended with any satisfactory results. Mr. Jassawala of Bombay has now started a movement for the preservation of cattle. It would be well if the National Congress took up the cause of that movement on economic grounds.

ARYA DARPAN, for November, 1902.

Memorial submitted to the Viceroy by a Parsi on the cow-killing question.

24. The *Arya Darpan* (Shábjahánpur), for November, says that Mr. Khurshedji Sorabji Jassawala of Bombay has submitted a memorial to His Excellency Lord Curzon praying that the slaughter of kine and buffaloes may be legally prohibited not on religious, but on economic grounds. He contends that 90 per cent. of kine and 10 per cent. of buffaloes are killed solely to provide food for the British army, the Europeans and the Musalmans in India, the result being that *ghi* and milk, which constitute the staple articles of luxury for the natives of this country, are becoming more and more scarce every day, and that the scarcity of oxen for the plough is telling hard on the agriculture of the land; famine is becoming more and more chronic, and the editor hopes that Lord Curzon will give special consideration

to this memorial and signalize the occasion of the coming Coronation Darbar by acceding to the prayer, thereby impressing the minds of the people of India, so to speak, with the seal of British justice and mercy.

(g).—General.

25. The *Oudh Punch* (Lucknow), of the 27th November, in its Supplement, publishes a letter in which the writer, referring to the case of Mr. A. T. Duguid, Assistant Engineer, Bengal Duars Railway, who caused the death of a Musalman, named Karim in April last, by a kick in the side, and who was sentenced to a fine of Rs. 150 by the Deputy Commissioner of Jalpaiguri, death being ascribed by medical evidence to a rupture of the spleen. There was an appeal to the High Court at Calcutta which awarded a further punishment of six weeks' simple imprisonment to the Assistant Engineer concerned. It is to be regretted that such unfortunate cases have long been and still continue to be of frequent occurrence; but Government has taken no steps to check them, although the Native Press has made strong comments on the subject. If the death of a native is caused by a European, the latter should be hanged, whether the death be due to a rupture of the spleen or any other cause. Now that it has been placed beyond doubt that the weak spleens of natives cannot stand the kicks and blows of rampant Anglo-Saxons, the law should be amended with a view to render persons, who cause death in this way, liable to capital punishment. It would be still better, if Providence strengthened the spleens of natives, so that they may be able to stand the kicks and blows of Europeans, and their children may not be deprived of their bread by the death of the bread-winners.

Case of Mr. Duguid, Assistant Engineer, Bengal, who caused the death of a native.

OUDH PUNCH, 27th November, 1902.

26. The *Naiyar-i-Azam* (Moradabad), of the 26th November, states that the Government of India has prohibited the use of the Dum-Dum bullet. But the British Military Officers consider that the use of that bullet is necessary to check the fierce attacks of the savage and fanatic frontier tribesmen. However, these tribesmen have never misbehaved themselves in warfare. Under these circumstances it is to be hoped that Lord Curzon will not allow the Dum-Dum bullet to be used even against the frontier tribes.

Question of the use of Dum Dum bullet against the savage tribes on the frontier.

NAIYAR-I-AZAM, 26th November, 1902.

27. The *Roznámcha-i-Qaisari* (Allahabad), of the 27th November, on the authority of its Muttra correspondent, complains that, as European and native troops on their way to Delhi pass through the Muttra district, cultivators are pressed into service from day to day (to work as coolies for the troops) and are paid no wages. Agricultural cattle are seized and used in carts for transport purposes, and cultivators are consequently unable to irrigate their standing crops. Government should take steps to save the peasantry from suffering losses in this way, which may be attributed by them to the Delhi Darbar.

Impressment of labour in Muttra owing to the troops passing through the district on their way to Delhi.

ROZNÁMCHA-I-QAISARI, 27th November, 1902.

28. *Al Bashir* (Etáwah), of the 25th November, says that the Local Legislative Council elections are over. They have proved no exception to the rule. This time, too, no Muhammadan has been returned. The majority of the voters being Hindus, the election of a Musalman is simply out of the question under the present system. If Government is labouring under the impression that one Muhammadan member nominated by it is sufficient to watch the interests of the Muhammadan community, it is mistaken. Government will at once perceive its mistake if it looks up the proceedings of the Council since its formation and sees how many questions have been put so far by the Hindu members and how many by the Muhammadan members. The motto of the Muhammadan members is that, if speech is silver, silence is gold. Indeed, it would seem that they consider it to be a great sin to utter a word in the Council. During the last two years the Hon'ble Raja Tasadduq Rasul Khan, C.S.I., never made a speech from his seat in the Council advocating the cause of his co-religionists. His renomination can therefore afford no joy to them. The Hon'ble Pandit Madan

Local Legislative Council and the Muhammadan community.

AL BASHIR, 25th November, 1902.

Mohan Malviya being a strong opponent of Urdu, the Musalmans have good reason to view his admission to the Council with apprehension. He will lose no opportunity for injuring the Musalmans and benefiting the Hindus. Sir Antony MacDonnell latterly nominated two Muhammadan members. It would be well if Sir James Digges LaTouche had not reduced that number. The Hon'ble Raja Tasadduq Rasul Khan, C.S.I., is one of the two representatives of the Oudh Taluqdars, the Hon'ble Rai Bahadur Sri Ram being the other. But the Muhammadans of the province of Agra are not represented at all. It is to be hoped that Government will see its way to modifying the rules with a view to securing the return of a representative of the Muhammadan community.

PRAYIG SAMACHAR, 29th November, 1902.

29. The *Prayág Samáchár* (Allahabad), of the 29th November, says that hitherto Marahti was the court language in some districts of the Central Provinces, Uriya in Sambhalpur and Hindi in others. But the editor is extremely glad to learn from the Nagpur *Berar Times* that the use of Hindi has been extended to all the districts in those provinces except Sambhalpur where Uriya will still continue to be in use. Hindus should be ashamed of themselves for their indifference to promoting the cause of their mother tongue, while the authorities are so ready to lend them a helping hand.

Extension of the use of Hindi in the Central Provinces.

V.—LEGISLATION.

Nil.

VI.—RAILWAY.

MOHINI, 2nd December, 1902.

30. The *Mohini* (Kanauj), of the 2nd December, complains that the booking clerks at Anwarganj railway station in Cawnpore harass passengers, sometimes rejecting good silver coins as bad ones, and sometimes declining to give change.

A complaint against the booking clerks at the Anwarganj Station in Cawnpore.

VII.—POST OFFICE.

Nil.

VIII.—NATIVE SOCIETIES AND RELIGIOUS AND SOCIAL MATTERS.

PRAYIG SAMACHAR, 29th November, 1902.

31. The *Prayág Samáchár* (Allahabad) of the 29th November, referring to the order of the District Magistrate of Allahabad requiring Swami Ala Ram to execute a bond for Rs. 25 and to furnish two sureties for Rs. 1,000 each to be of good behaviour for a year, remarks that the order appears to be too severe in view of the fact that Swami Ala Ram's pamphlets and leaflets to which objection has been taken are based on the texts in Swami Dayanand Saraswati's books. How can a man who fights his opponent with the latter's weapon himself be condemned to be guilty?

The District Magistrate's order in Swami Ala Ram's case.

ARYA DARPAN, for November, 1902.

32. The *Arya Darpan* (Sháhjahánpur), for November, says that a Brahmachari Shama Nand urges that the just and benign Government of India should enact a law enforcing monogamy among the natives and another enjoining the marriage of virgin widows among Hindus.

Monogamy and widow marriage among Hindus.

IX.—MISCELLANEOUS.

EDWARD GAZETTE, 21st December, 1902.

33. The *Edward Gazette* (Sháhjahánpur), of the 1st December, regrets to say that the only difference which the Mecca pilgrims find between the old and new regulations is, that they are now allowed to embark from Bombay and Karachi as well. This concession has not much improved matters. The ten days' quarantine which was the chief cause of inconvenience under the old regulations is still enforced. If only those pilgrims who hail from areas free from plague are allowed to proceed to the Hedjaz, the quarantine is unnecessary: on the other hand, if pilgrims from infected districts are also at liberty to embark, it is very dangerous to put the latter in the same camp with the former. It is to be hoped that the authorities will reconsider the matter and save the pilgrims from unnecessary trouble and inconvenience.

Regulations for the Hedjaz pilgrims.

34. The *Zamindar-wa-Kashtkar* (Bijnor), for November, states on the authority of a correspondent, that the use of foreign sugar imported into this country appears to have something to do with the spread of plague. Foreign sugar probably gets poisoned in the hot climate of this country. Dogs and monkeys do not eat it when it is placed before them. Medical authorities had better make an inquiry into the matter.

ZAMINDAR-WA-KASHTKAR for November, 1902.

Foreign sugar and plague.

35. The English *Hindosthán* (Kalákánkar), of the 1st December, has the following paragraph:—"Nineteen persons have lost their lives at Malkowal, a small village near Gujrat, in the Punjab, through being inoculated with contaminated serum prepared in Bombay, and in consequence Government have ordered all inoculation to be stopped throughout the province, for the present at least. The villagers have, however, recognised that it was a mishap, the blame, if any, being entirely due to the doctors who prepared the serum, and are quite prepared to go on with inoculation when the authorities make a fresh start. Only one phial of serum was contaminated, and it appears probable that some virus accidentally got into it."

HINDOSTHAN, 1st December, 1902.

Inoculation blunder at Malkowal in Gujrat district in the Punjab.

36. The *Bhárat Jiwan* (Benares), of the 1st December, says that a public meeting was held on the *maidan* of the Benares Town Hall on the 30th November in the afternoon to consider certain writings which had appeared in the *Bhárat Jiwan*. The editor will publish the proceedings of the meeting in a future issue.

BHARAT JIWAN, 1st December, 1902.

Public meeting held at Benares to protest against certain articles in the *Bhárat Jiwan* against the Maharaja of Benares.

ALLAHABAD:
The 9th Dec., 1902.

PRIYA DAS, M.A.,
Government Reporter on the Native Press
for the United Provinces of Agra and Oudh.

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SELECTIONS

FROM THE

NATIVE NEWSPAPERS

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I.—Politics.

(a).—Foreign.

1. The *Oudh Akhbár* (Lucknow), of the 5th December, says that it would seem that the Russian Government desires to establish direct relations with Afghanistan and has sent 10,000 troops to the Russo-Afghan frontier to support its claim. The Government of India should be on the *qui vive* and move the troops, who have assembled at Delhi, to the north-west frontier as soon as the Darbar is over, thus giving Russia tit for tat: this is the only way to bring Russia to her senses and deter her from making any unreasonable requests.

Oudh Akhbar, 5th December, 1902.

Russia and Afghanistan.

(b).—Home.

2. The *Bhárat Jiwan* (Benares), of the 8th December, says that Lord and Lady Curzon who are anxious to perpetuate the memory of the coming Coronation Darbar, could not do better than check the wholesale slaughter of the bovine species, which has been admitted by all sensible persons to be one of the principal causes of the growing poverty of this country, where 90 per cent. of the people depend on agriculture for their living. The editor refers to the great utility of cattle, and says that Akbar, the famous Muhammadan king, prohibited cow-killing. It is to be hoped that His Majesty the King-Emperor and Lord Curzon will accede to the earnest prayer of Hindus, which would lead to the prosperity of the country and win the hearts of the entire Hindu population.

Bhárat Jiwan, 8th December, 1902.

A suggestion for the prohibition of cow-killing in honour of the Coronation Darbar.

3. The *Roznámcha-i-Qaisari* (Allahabad), of the 9th December, referring to the fact that arrangements have been made for the slaughter of cattle at Madnigram for the supply of beef to the camps at Delhi, observes that the wholesale slaughter of kine on such a happy occasion cannot but be deeply regretted. It will cause great grief and sorrow to Hindus, Sikhs, Parsis, &c. The Viceroy can easily arrange for the supply of other kinds of meat. If His Excellency does not allow kine to be killed at Delhi on the occasion of the Coronation Darbár the memory of the Darbár will long be cherished with joy by the people, and His Excellency will save the lives of lakhs of useful cattle and earn the gratitude of Hindus, Sikhs, Jats, and Parsis.

Roznámcha-i-Qaisari, 9th December, 1902.

A suggestion for the prohibition of the slaughter of kine at Delhi on the occasion of the Darbar.

4. *Al Bashir* (Etáwah), of the 2nd December, complains that some Hindu newspapers have lately been publishing a false and exaggerated description of the Darbar held by Raja Yudhishthira five thousand years ago. Even the rulers of Hungary, Russia and China are represented to have attended the Darbar, but it has not been pointed out what means of conveyance was adopted by them. The *pandal* had 1,000 columns of crystal, and the tank of water near the pandal had flights of steps made of crystal! Where was such an immense quantity of crystal obtained from? If the dome over the Darbar Hall was so high as it has been represented to be, the question is, how could the men, who built it, get air to breathe at such a height? The fact is, the description of Yudhishthira's Darbar is pure fiction. The Government of India is going to hold the Coronation Darbar on an unprecedentedly grand scale to give the world an idea of its great power, wealth and vast resources; while, on the other hand, these Hindu newspapers are publishing grossly exaggerated accounts of a Darbar held five thousand years ago, apparently with a view to show that the coming Delhi Darbar dwindles into insignificance before it. The Indian masses being ignorant and credulous, will readily believe that Raja Yudhishthira was more powerful than the English nation, and thus the object of the Darbar will be frustrated.

Al Bashir, 2nd December, 1902.

Hindu newspapers accused of publishing exaggerated accounts of the Darbar held by Raja Yudhishthira.

5. The *Advocate* (Lucknow), of the 7th December, says:—"Dr. Wallace in his leaflet, the *British Indian Recorded*, exposes three cases of wrong and injustice done by the India Office. The first two cases refer to Dr. Mohan Lal Dhingra and Dr. Durga Prasad Goil, both of whom were anxious to come out to the Punjab as plague doctors, but whose prayers were not granted because they

Advocate, 7th December, 1902.

India Office accused of three extraordinary acts of injustice.

happen to be natives of this ill-fated country. We do not wish to speak at length on these wrongs based on race grounds as we have become habituated to them. The third case which refers to a young Irishman deserves mention. Not only natives of India are kept out of the services of the land, because they happen to be Indians; but even domiciled and non-domiciled Europeans are denied opportunities to serve the Government simply because they have received their education in India. We shall allow Dr. Wallace to narrate the story :—

A young Irishman, the son of an army man, who was born and educated in India, after passing the Indian University Matriculation, was sent to Scotland to learn engineering. He went through a five years' course, obtained scientific and technical diplomas, and was in addition certified to as being an unusually able railway construction engineer." Armed with these excellent passports, he, according to official form, presented himself at the India Office to Sir Alexander Rendel, the consulting engineer of that stronghold of prejudice and wickedness, with a view to obtaining an appointment as a Railway Engineer in India. After reading his British diplomas and other recommendations Sir A. Rendel said—"Yes, I can give you an appointment in the Punjab where there are three vacancies. You have excellent qualifications." "Thank you, sir," said the Indo-Irishman. "By the way," said Sir A. Rendel, "where did you receive your early education?" "In Mussoorie, sir," said the stalwart youth. "In Mussoorie", howled Sir Rendal, "damn it, that is in India; I can't give you an appointment." "Why, sir?" asked the applicant. "Because," said Sir Rendel, "we look upon men educated in India as morally and intellectually inferior." The youth bowed and left.

So the very atmosphere of India is to be shunned. People educated here are assumed to be morally and intellectually inferior simply because they are educated in India!"

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

Nil.

IV.—Administration.

(a).—Judicial and Revenue.

Oudh Samáchár, 7th December, 1902.

Appointment of Mr. Freeman as officiating Junior Secretary to the Board of Revenue.

6. The *Oudh Samáchár* (Lucknow), of the 7th December, says that Mr. Freeman has been appointed to officiate as Junior Secretary to the Board of Revenue in place of Babu Baleshwar Prasad, who is going on leave. Mr. Freeman's appointment is naturally viewed with disfavour by the public. Natives hold but a few offices of trust and responsibility, which are being taken out of their hands one by one. The present Lieutenant-Governor is accused of patronizing Europeans and Eurasians at the expense of natives. When His Honor was Chief Secretary to Government, this Mr. Freeman was removed from the Survey Department and appointed a first grade Deputy Collector at once. Now he has been appointed Junior Secretary to the Board of Revenue in utter disregard of the claims of deserving Native Deputy Collectors. Lately another Eurasian has been made a Deputy Collector, which is a cause of dissatisfaction to natives. Eurasians threaten to usurp the official *loaves and fishes* of natives more and more every day. The children of the soil did not expect such treatment in the time of Sir James Digges LaTouche, especially of Lord Curzon. It is to be regretted that, far from receiving any new privileges in honour of the Coronation Darbar, they are threatened with the loss of those they already have.

(b).—Police.

Nil.

(c).—Finance and Taxation.

Oudh Akhbár, 4th December, 1902.

Levy of income-tax on poor-houses.

7. The *Oudh Akhbár* (Lucknow), of the 4th December, urges that all endowments, religious or charitable, should be exempt from the payment of the income-tax. The levy of income-tax from a poor-house is most disgusting. Any deduction made from the income of a poor-house must lead to some poor people being deprived of their livelihood. A representation had better be made to Government on the subject in the proper way.

(d).—Municipal and Cantonment Affairs.

8. A local correspondent of the *Roznámcha-i-Qaisari* (Allahabad), of the 9th December, protests against the levy of a house-tax by the Allahabad Municipal Board on the ground that the Board already levies a house-tax in the shape of water-rate, and that the people have suffered heavily from the ravages of famine and plague. It has been alleged that the Board requires forty thousand rupees more to improve the roads, drains and street-lighting. But it is better that the roads, drains and street-lighting should remain as they are than that the people should be crushed with over-taxation. The roads, &c., at Allahabad are in a satisfactory condition and there should be no hurry to improve them. If the introduction of a house-tax is inevitable, at all events the houses, the annual rental value of which does not exceed Rs. 100, should be exempt from it, in order that the tax might not affect the poorer classes and might not lead to widespread popular dissatisfaction. The representatives of the people on the Board are greatly to blame for increasing the taxation, the people already groaning under their burdens.

Question of the introduction of a house-tax at Allahabad.

Roznámcha-i-Qaisari, 9th December, 1902.

(e).—Education.

9. The *Advocate* (Lucknow), of the 7th December, says:—"The conclusions of the Simla Educational Conference held last year are now under the consideration of the several educational authorities in India. The Universities Commission was the result of the suggestions of the Conference on university education as it obtains in India. And the report of this Commission as well as the Circular Letter of the Government of India on the same are now public property. The Conference considered all kinds and grades of education, university, secondary, primary, technical, industrial, female, and that of special classes. The Government of India have taken the public into their confidence on one of the topics alone. As to the rest a correspondence is in progress between the Imperial and Provincial Governments on the one hand, and between the latter and the Provincial Directors of Instruction and the Universities on the other. Why not publish conclusions of the Simla Educational Conference with reasons for public criticism and suggestion? In the course of the opening speech delivered by Lord Curzon before the Conference, the hope was held out to allow the public a full opportunity to consider the proposals of the Government before they were put to practice. We do hope and trust that there shall be no breach of promise in this case of vital importance to this country.

Allahabad University versus the Simla Educational Conference.

Advocate, 7th December, 1902.

The educational interests of every province in India are entrusted to two agencies, the Education Department and the University. The former has charge of primary, secondary and industrial education, and the latter of the University and technical branches. Since the Conference submitted their report to the Government of India, the Provincial Governments have been off and on addressed on the subject. And on matters relating to the University the Syndicate of the Allahabad University have been and are justly consulted. During this year the Syndicate have expressed their opinion on many subjects affecting the educational interests of the Province for good or for evil. These views may broadly be spoken of as relating to the constitution of the University, teaching, and discipline—all aiming at better education of our graduates. The need for fixing the maximum number of Fellows being demonstrated, the Government of India suggest the adoption of the Bombay system of election and restriction of the right of voting to graduates, of whatever standing, who have obtained the highest degree in any faculty, and who have obtained two degrees, one of which must be in the Faculty of Arts; and to graduates of not less than ten years' standing, who have obtained only one degree. The Syndicate of the Allahabad University is for putting the maximum number of Fellows at sixty and for making the appointments for a period of seven years; it does not propose any alteration in the proportions in which Fellows are respectively appointed or elected; no change in the electoral constituency is recommended; proxy voting is urged to be abolished, and the office shall be vacated by non-attendance for two consecutive years at an University meeting. In one word, our syndics think that graduates should have no business with their *alma mater* after securing their degrees. In the matter of election, Fellows alone, they

hold, should be empowered to elect Fellows. Thus they mean to shut the popular voice out, thinking it perhaps too plebeian for so aristocratic a concern as the University.

The Allahabad University would welcome the creation of an efficient Law College at Allahabad, though it does not recommend the abolition of the various Law Classes and Law Departments attached to Arts colleges when and while efficient. Without giving any opinion on the view held by His Honor the Lieutenant-Governor that the medical 'needs of the Provinces are fairly, if not adequately, met by sending scholarship-holders to Lahore or Calcutta,' the Syndicate agrees with the Government on the desirability of establishing a medical college in these Provinces, of course as a separate institution from the Agra Medical School where the teaching is in vernacular. We go one step more. If possible, there should be more than one institution of the latter type to afford proper medical relief to the people. Any central school for post-graduate studies can be established on the satisfaction of one main condition, the endowment of a number of chairs. Unless this indispensable preliminary be secured, the University rightly thinks it foolish to speak more fully on the subject. As to the admission of private students to university examinations higher than the Matriculation, His Honor thinks that the Allahabad University rules to allow teachers to appear as private candidates should continue. It is indeed most desirable, in the interests of education, that the teachers should be encouraged to prosecute a further course of study. The Syndicate fully agrees in the opinion, and they deserve the thanks of the public for this view. We cannot make out why the University kept quiet on the important question of second grade colleges. Sir James LaTouche holds that such colleges serve a useful purpose. They supply a want also in giving a good general education to students who do not propose to go on to the B. A., but who after passing the Intermediate examination, intend to study medicine, engineering, commerce, agriculture, or industrial pursuits, in which the possession of a fairly good preliminary general education is a distinct benefit. Teachers are the first thing necessary for good teaching. The Allahabad University is ready to hold examination for the degree of licentiate in teaching if the Government undertake to make good any deficiency in the cost of the examination, the fees for which are not likely to be sufficient for the purpose. This is indeed the crucial test. If the rulers are anxious to give us a sound education, they shall spare no expenditure to furnish our schools with trained teachers. Let us see what they want—education or a show of it.

We do not understand what all the hubbub about the fixing of a minimum fee in all sorts of colleges means. The Supreme and Provincial Governments seem to agree in holding that the rate of fee charged in aided colleges should be enforced on the unaided. This rate is 75 per cent. of what is charged in Government colleges. They are at the same time ready to make some concessions for colleges having endowments. The Syndicate only dots the *i*'s and crosses the *t*'s of the Government letter and announces itself to be on all fours with the proposal. Look as carefully as you can on the efficiency of a college, aided or unaided; impose the best restrictions to secure and continue such efficiency; but, pray, do not put a premium on poverty. If good souls there are in India to give the poor the benefit of education, why attempt to dry the genial current of such souls? If moral responsibility is a fact, the accident of birth should not be a bar to education and advancement. When ignorance in both the rich and the poor is not accepted as a plea for breach of any law of the land, how can the State say 'thus far and no further' to the educational ambition of the poor and at the same time punish them for their want of knowledge.

There is also a big cry heard in these days, which increases in intensity and volume, about the institution of hostels or boarding-houses. It is a healthy sign of the times that the educational authorities look to the moral welfare of our young men. Both the Government and the University agree so far. They part company when it is suggested that the affiliation rules should require that proper provisions are made for the board, lodging, and moral discipline of students in boarding-houses, messes or hostels; and that, as far as possible, hostels attached to colleges should be subjected to European management or regulation. The Syndicate has shown a strong common sense in protesting against both. Here

we are tempted to quote the astounding views of the Director of Public Instruction on this subject and others allied to it. In a letter to the Government, Mr. Lewis writes :—

I would suggest that the control of the college hostel be left unreservedly to the Principal in the case of first grade colleges. In these Provinces there are no first grade colleges over which Europeans do not preside and upon the professional staff of which Europeans are not also employed ; nor is it likely that the Syndicate would at any time grant affiliation up to the B. A. standard to a college the staff of which was entirely composed of natives. But for greater security in this matter the rules of affiliation might be amended, and affiliation up to the B. A. standard might only be granted to colleges employing European principals, and placing hostels under resident European suspervision. In the case of a second grade college European supervision for the hostels might not always be obtainable.

We leave it to our readers to draw their own conclusions of this attempt at Europeanising all our institutions."

HINDUSTANI, 10th December, 1902.

Certain regulations passed by the Senate of the Allahabad University.

10. The *Hindustani* (Lucknow), of the 10th December, says that it would appear from the recent proceedings of the Senate of the Allahabad University that the Local Government has decided that the colleges which teach up to the B. A. standard, should have only European Professors and that every college should have a hostel in connection with it under the management of European Professors. Such a restriction as to race is to be deeply regretted. If some colleges in Bengal, Bombay, and the Punjab are being satisfactorily conducted under entirely Native control, there is no reason why any impediment should be placed in the way of native managers of colleges in these Provinces. On the one hand, natives are induced to stick to their native customs and manners, while on the other, the appointment of European Professors in colleges is insisted upon. These things conflict with each other and will not promote the objects Lord Curzon has in view.

SHAHNA-I-HIND, 1st December, 1902.

Lieutenant-Governor's reply to the address of the Nadwat-ul-Ulama.

11. The *Shahna-i-Hind* (Meerut), of the 1st December, in commenting upon the reply of Sir James Digges LaTouché to the address of the deputation of the Nadwat-ul-Ulama presented on the 8th November last, observes that Sir Saiyid Ahmad Khan obtained a certificate of true loyalty from Government for himself, his disciples and followers. He could hardly obtain such a certificate without casting a doubt on the loyalty of the *Ulama* (learned men), tampering with the principles of the Muhammadan faith, and undermining the *mojizát* (miracles) and the pilgrimage to the Hedjaz. In short he would Anglicize the Muhammadan population in utter disregard of the fact that in doing this he would be entirely destroying Islam. The Lieutenant-Governor's remark that the liberty granted by Government is not based on weakness or disdainful toleration is nothing short of a libel on loyal Musalmans, and shows how bad an idea His Honor has of the *Ulama*. The late Lieutenant-Governor questioned the loyalty of the Ulama, for which they themselves were responsible to a certain extent. The Nadwat-ul-Ulama did not submit an address to him explaining their aims and objects. The Nadwa submitted such an address to the present Lieutenant-Governor, but they committed a serious mistake in the allegation, that Musalmans do not like to send their sons to the Aligarh College for instruction. As the Aligarh College is in the good books of the Lieutenant-Governor, such an allegation has led His Honor to imagine that the Ulama are really old-fashioned and untrustworthy men, as they were represented to be by Sir Saiyid. The Nadwa should have been content to remark that the Aligarh College could not be sufficient for the requirements of 70 million Musalmans. His Honor's remarks that there could be no concord and unity among the Musalmans of different sects, and that an attempt for a union among Christians was unsuccessful in Europe is true enough. But should no attempt be made to effect a union because there is little hope of success ? Should a patient, who is not expected to survive his disease, be poisoned ? If the Ulama are labouring under any dark hallucinations, the Lieutenant-Governor, too, is not free from such hallucinations. It is to be regretted that the head of the Local Government should have such views towards the Ulama. Under these circumstances it would have been better if no address had been presented to him by them. Are they prepared to make over their *Dár-ul-Ulum* to the Aligarh College in accordance with the wishes of the Lieutenant-Governor ?

(f).—Agriculture and questions affecting the land.

ADVOCATE, 7th December, 1902.

Irrigation Commission in Oudh.

12. The *Advocate* (Lucknow), of the 7th December, observes:—"In Lucknow the Irrigation Commission collected a mass of evidence which will be of help to the Commission in coming to the conclusion that there is a great unanimity among the landholders of the province as to the manner how irrigation can be facilitated here. All the Taluqdars of Oudh that appeared before the Commission, representing different districts and possessing varied experience, held one view of the matter, and it was that Oudh did not stand in need of canals. The Hon'ble Raja Tasadduq Rasul Khan, C.S.I., the Hon'ble Rai Sri Ram Bahadur, Raja Ram Pal Singh of Kori Sadhouli, Chaudhri Nasrat Ali, Khan Bahadur, and Sheikh Inayat-ullah were the witnesses produced before the Commission, and all of them more or less laid stress on the fact that the zamindar apprehended that the soil was likely to be spoiled by canal water. Oudh needed only wells, not *kutcha* but *pucca* ones, which would prove a great protection against famine. But it is a pity that the construction of wells and tanks is no more encouraged. The zamindars are afraid that the profits of any improvement made in the land by the erection of wells will go to the State coffers. So they do not invest money. The cultivators have not the funds to have *pucca* wells at their own cost. Raja Rampal Singh, in telling the Commission that the zamindars needed nothing more than the assurance that they would get consideration for improvements at settlement times, spoke out the mind of his brother zamindars who have the means but show a deal of hesitation in employing it to improve their property. The Hon'ble Rai Sri Ram's advice that the *takavi* advances should be made on easier terms, and the Hon'ble Raja Tasadduq Rasul Khan's hint that the *takavis* would be useful if they reached those for whom they were intended, should arrest the attention of the Government. The interest charged on *takavi* is almost double of what the Government has to pay on loans contracted by it. No attempt should be made to make money out of these transactions. If the desire to help the cultivators is sincere, if the wish to provide him with means to better his lot is genuine, then the Government should be ready to help the needy with its great credit, and charge only that much interest *plus* charges as it has to pay in the market. In this connection we would ask the Commission to suggest that the soil of Oudh should be examined by experts, and it should be seen whether it is possible to bore artesian wells either on the plan of America or on the *Kazusa* system of Japan. Some years ago a trial was made in Lucknow to bore artesian wells: the attempt had, even after partial success, to be given up owing to causes into which it is no use now entering. But one failure should not prevent the Government from making one more attempt. There are public spirited Taluqdars in the province who would be willing to co-operate with the Government, provided the lead be taken in the matter by the State, and it be demonstrated that artesian wells can be successfully bored in the soil of Oudh. When it is clear that the proposed Sardah Canal cannot be constructed in the face of the strong and reasonable opposition of the Taluqdars of Oudh, the least that the Government can do to help the province of Oudh is to encourage well sinking. It is necessary to remove the distrust which is caused by the policy followed by Settlement Officers in assessing all improvements made during the term of the previous settlement. To encourage zamindars or tenants, possessing occupancy rights, to have their own wells is the best protection which the Government can have here against famine. Oudh, once the garden of India, can be made altogether safe from the inroads of famine, at least its *rabi* crops area can be protected from drought if the Government takes upon itself the responsibility of seeing Oudh covered by wells sunk either with funds supplied on its credit or raised by the people themselves. The zamindars want nothing more to protect their tenants from the ravages of scarcity and drought than protection from the ravages committed during settlement operations by over-zealous officers."

PRAYAG SAMACHAR, 6th December, 1902.

Preservation of cattle.

13. A correspondent of the *Prayág Samáchár* (Allahabad), of the 6th December, writing from Arrah, strongly supports the Memorial which a Parsi gentleman of Bombay has forwarded to the Viceroy praying for the preservation of cattle, and points out that the decline of cultivation and the public health is due to the wholesale slaughter of kine, observing that if cow-killing is not checked, the extinction

of the human race in this country is only a question of time. If Lord Curzon puts a stop to the slaughter of cattle in honour of the Coronation Darbar, His Lordship would earn the gratitude of the people, saving them from utter destruction with which they are threatened. At the same time they should put the shoulder to the wheel and exert themselves to preserve cattle as far as possible, taking good care not to do anything against the law. Every (Hindu) family should keep at least one cow.

(g).—General.

Shooting case, Bijnor.

14. The *Sahifah* (Bijnor), of the 5th December, in its local news column states that lately a regiment of British soldiers on the march was encamped in the Bijnor district. A soldier of the regiment, while engaged in shooting, shot a cultivator and escaped with a fine of Rs. 50! The man was accidentally shot. The soldier did not know that a cultivator was working in his fields! It is almost impossible to prevent European soldiers from shooting while on the march.

SAHIFAH, 5th December, 1902.

Praise of Lord Curzon in connection with the 9th Lancers case.

15. The *Hindosthán* (Kalákánkar), of the 5th December, represents his Excellency Lord Curzon as a true friend of the people of India, ever ready to inquire into any misfortunes and difficulties which befall them, and to punish offenders regardless of colour or creed. It may still be in the memory of the public how His Lordship soon after his arrival in India dealt with the soldiers who had outraged a Burmese woman under very painful circumstances. The editor refers to the case of the 9th Lancers and to the punishment inflicted on the whole regiment for concealing the troopers who had caused the death of a Muhammadan cook. The punishment of the whole regiment has convinced the people that they cannot be ill-treated by any one with impunity during Lord Curzon's Viceroyalty, and greatly endears him to them, who are very anxious to set a movement on foot for an extension of his term. Indeed, His Lordship's term should be extended for another five years, so that he might be able to solve the twelve problems he has in view.

HINDOSTHÁN, 5th December, 1902.

Preservation of old buildings.

16. The *Oudh Samáchár*, (Lucknow), of the 7th December, highly praises Lord Curzon for the interest His Lordship takes in the preservation of old buildings which are standing memorials of India's past glory and good specimens of old Indian art. His Lordship is sparing no trouble and expense in carrying out the necessary repairs,

OUDH SAMACHAR, 7th December, 1902.

A satisfactory arrangement made by the Collector of Sukkur in Sind for the supply of provisions to his camp.

17. The Hindi *Hindosthán* (Kalakankar) of the 9th December, says that according to the *Sind Gazette*, Mr. Mules, Collector of Sukkur (Sind), has adopted a good plan for the supply of provisions to his camp. When he goes out on tour, he sends for the village headman and orders him to depute a *bania* to his camp. He then instructs the *bania* to supply nothing to any person without receiving cash payment. This arrangement has saved the landholders and *banias* all trouble and loss, but is very disagreeable to his clerks, chaprasis and private servants. It would seem that his private servants have struck work. His chaprasis told him that under the new arrangements they could not make both ends meet. But he was inexorable and told them to resign their posts, if they liked. If other officers followed suit, the *rasad* scandal would soon be a thing of the past.

HINDOSTHÁN, 9th December, 1902.

Condition of Hindus as compared with that of Musalmans in the United Provinces.

18. The Hindi *Hindosthán* (Kalákánkar), of the 3rd December, says that according to Mr. Burn's Census Report there has been an increase of 14 per cent. among the Musalmans in these provinces during the last twenty years and that Musalmans live longer and are more prolific than Hindus. Mr. Burn attributes this state of things to the circumstance that Musalmans take better food than Hindus, while on the other hand, Hindus are more addicted to the use of *ganja* and *charas*, and that child marriage is less prevalent among Musalmans than Hindus. The Hindu leaders, who support all Hindu customs, good and bad, indiscriminately, should take a warning and make a point of checking evil customs which are so injurious to their co-religionists.

HINDOSTHÁN, 3rd December, 1902.

OUDH AKHBAR, 2nd December, 1902.

A suggestion for the improvement of the economic condition of the people by district officers.

19. The *Oudh Akhbár* (Lucknow), of the 2nd December, urges that district officers should be required to submit an annual statement showing the improvement or decline of the economic condition of their respective districts. If the District Officers interested themselves in the matter and tried to improve the means of livelihood of the people, the country would soon show signs of improvement. The District Officers could do much to revive the Indian trade and industries which have been ruined by foreign competition, by their friendly advice and sympathy.

OUDH SAMACHAR, 7th December, 1902.

Language Chapter in Mr. Burn's Census Report.

20. The *Oudh Samachár* (Lucknow), of the 7th December, quoting some statistics from the Chapter headed Language, in Mr. Burn's Census Report, showing what proportion of the people speak the Western Hindi, Eastern Hindi, Urdu, Bengali, English, &c., in these Provinces, observes that during the last ten years 45 per cent. of the books published were written in the Persian character and 34 per cent. in the Nagri character. During 1891, 266 Urdu against 119 Hindi books were registered, but the corresponding figures for the year 1900 are 512 and 437 respectively. This shows that Hindi is looking up, though both Urdu and Hindi are still, so to speak, in their infancy. It will be seen that about 1,000 books were published in 1900 for fourteen and a half crores of people. This is enough to give an idea of the backward state of education in these Provinces. It is the duty of the advocates of Urdu and Hindi to refrain from petty mutual jealousies and to make common cause in promoting primary education. In those districts where the Urdu dialect prevails, the primary education should be given in Urdu, and in other districts in Hindi. As regards the question, what should be the court language, it had better be left to Government for decision. The opinion expressed by Mr. Burn on the subject is entitled to weight. There can be no question that primary instruction should be chiefly given through the medium of Hindi.

V.—LEGISLATION.

Nil.

VI.—RAILWAY.

Nil.

VII.—POST OFFICE.

Nil.

VIII.—NATIVE SOCIETIES AND RELIGIOUS AND SOCIAL MATTERS.

ROHILKHAND GAZETTE, 8th December, 1902.

Cost of a pilgrimage to Mecca.

21. A correspondent of the *Rohilkhand Gazette* (Bareilly), of the 8th December, referring to the statement published in the Government Gazette, showing, on the authority of the Vice-Consul at Jeddah, the expenses (Rs. 483-8-0) which an Indian pilgrim to Mecca has to incur, endeavours to show that the Vice-Consul's estimate is rather high. For instance the Vice-Consul has put down the passage money from India to Jeddah with food at Rs. 84, whereas the passage money with food from Bengal to Jeddah is Rs. 75, and from Bombay to Jeddah Rs. 45. According to the official statement the quarantine tax at Camaran and Jeddah is Rs. 15, besides other expenses at Jeddah, but only 60¾ *ghurash* are levied at Camaran as the quarantine fee. Again, the price of a *Shugduf* (used on camel's back) has been put down at Rs. 15 and the camel-hire on three occasions at Rs. 25 each and on one occasion at Rs. 100. These expenses do not devolve on a single pilgrim but are shared by two pilgrims. As it is, the Indian Musalmans think twice before undertaking a pilgrimage to the Hedjaz owing to heavy expenses. But the high estimate (Rs. 483) published by the Vice-Consul at Jeddah will still further discourage them from starting to Mecca as pilgrims. The writer publishes a complete statement of expenses based on his personal experience of last year, and remarks that the lowest cost of pilgrimage is Rs. 300 and the intermediate cost Rs. 400.

Case of Swami Ala Ram.

22. The *Oudh Samáchár* (Lucknow), of the 7th December, does not think that the *Prayág Samáchár* is justified in taking exception to the order of the District Magistrate of Allahabad in the case of Swami Ala Ram. No religious preacher should abuse any religion and give offence to any person. The Hindu religion, which the Swami advocates, is the most tolerant religion on the face of the earth. It is to be hoped that Swami Ala Ram will mend his ways in future.

Oudh Samáchár, 7th December, 1902.

IX.—Miscellaneous.

Mulkowal catastrophe.

23. The *Oudh Samáchár* (Lucknow), of the 7th December, publishing a vernacular translation of the memorandum issued by the Punjab Government on the Mulkowal catastrophe, observes that the reader can judge for himself how far the action of the Government was well advised. Doctors were imported from England on high salaries, satisfactory arrangements were not made for the supply of prophylactic serum, and the doctors are now sitting idle, the inoculation work being suspended for the time being. The Native Press, and even some English doctors, protested against the inoculation campaign, and the event has justified their protest. Inoculation has already led to a number of deaths. Government alleges that the 19 men who died at Mulkowal voluntarily underwent inoculation, while the public declares that they were forced by the Tahsildar to undergo the operation. The editor has evidence to show that in the Firozpur and other districts the villagers took to flight at the sight of plague doctors. The Punjab Government is inclined to pay compensation to the heirs of the deceased. But can a small sum of money be adequate compensation for the deaths of their bread-winners? The Punjab Government took no notice of the Mulkowal catastrophe until its attention was drawn to it by the public! Such an unfortunate incident is possible only in this country. Had so many deaths occurred in any other country it would have been followed by bloodshed. In no other country can such experiments be made with the lives of the people. The salaries of the plague doctors and the cost of plague serum are defrayed from the hard earnings of the people. The question is whether the compensation which will be paid to the heirs of the deceased will also come from the pockets of the people? At all events, the Punjab Government is bound to publish the names of the officials who are responsible for the catastrophe. After the occurrence of such a serious catastrophe it is simply out of the question that any persons will voluntarily undergo inoculation. The Punjab Government had better dispense with the services of plague doctors to prevent the spread of distrust of Government among the people.

Oudh Samáchár, 7th December, 1902.

Cause of the decline of the prosperity of India.

24. A correspondent of the *Sanádhyopákárak* (Agra), for November, describes his dream in which he was transported to the city of London, and while enjoying the scenes in Hyde Park he was accosted by two ladies, *viz*, Mother Lakshmi (Goddess of Wealth) and Dame Civilization. There ensued a long conversation between the writer and Mother Lakshmi, in the course of which he complained to her of her shifting her abode from India to England and exhorted her to return to her old home once more, at least for a short time only. The Goddess, however, explained to the writer that the people of India have only themselves to blame for their ruin, and told him that they could not expect to welcome her back to their country until they girded up their loins and made a point of encouraging Indian arts and industries. If they made up their minds to use no goods other than those of Indian manufacture, they would soon regain their lost prosperity.

Sanadhyopakárak, November, 1902.

Bhárat Jiwan and the Maharaja of Benares.

25. The *Oudh Samáchár* (Lucknow), of the 7th December, says that it would seem that the *Bhárat Jiwan* office was formerly held in a house belonging to the Maharaja of Benares. The Maharaja desired to raise the rent, but the editor of the *Bhárat Jiwan* did not agree to an increase and had to vacate the house. The latter maliciously brought some false charges against the Maharaja in the columns of his paper. Lately, the citizens of Benares held a public meeting to contradict the charges, and the editor tendered an apology and agreed to publish it in his newspaper, contradicting the charges. In a recent issue of this paper, he,

Oudh Samáchár, 7th December, 1902.

referring to the prosecution of the editor of the *Akhbár-i-Am* of Lahore, advised his contemporaries to be more careful and guarded in their language and not to allow themselves to be led away by their feelings. But example is better than precept.

BHARAT JIWAN, 8th December, 1902.

Offer of an apology to the Maharaja of Benares by the editor of the *Bharat Jiwan*.

26. The *Bhárat Jiwan* (Benares), of the 8th December, says that the citizens of Benares held a public meeting on the *maidan* of the Town Hall on the 30th November to consider certain articles which had appeared in the *Bhárat Jiwan* of the 3rd, 10th and 17th November regarding the Maharaja of Benares. The articles were not intended to cast any reflection on the Maharaja. But if those articles have given offence to the public, the editor is very sorry for this, and offers an apology to the Maharaja and the meeting. It is a matter of great satisfaction that the citizens of Benares hold the Maharaja in such high esteem. The editor has no doubt regarding the generosity and good morals of the Maharaja. If any articles in his paper cast any reflection on his conduct, he begs to be pardoned by His Highness.

JAM-I-JAMSHID, 30th November, 1902.

The horizon tinged with red at sunrise and sunset—a bad omen.

27. The *Jám-i-Jamshid* (Moradabad), of the 30th November, says that in these days the horizon in the west is tinged with red for an hour or so both at sunrise and sunset. This is generally considered to be a bad omen. They say that the western horizon was to be found very red both in the morning and evening for some time preceding the fall of the Muhammadan kingdom of Bagdad. The people took alarm and commenced releasing slaves, offering prayers and distributing alms with increased activity. Halaku killed the Khalifa, his Ministers and Kazis, took possession of the treasures and then set fire to the city.

ALLAHABAD:
The 16th Decr., 1902.

PRIYA DAS, M.A.,
Government Reporter on the Native Press for the United Provinces of Agra and Oudh.

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I.—Politics.

(a).—*Foreign.*

1. The *Uruj* (Bijnor), of the 14th December, says that the Afridis who are lawless marauders have always been a thorn in the sides of Afghanistan and India. When they are reduced to a state of penury, they take to robbery and plunder right and left. Lately the Amir of Kabul sent for the frontier jirjas and made liberal gifts to them. In return they promised not to commit plunder in Afghan territory. The Amir has thus made a *finesse* in frontier politics. Russia has collected 10,000 troops on the Afghan frontier. The Amir, being a friend and ally of the British Government, asked Russia what such a large gathering of troops meant. He has explained away the matter. The fact is that Russia desires to enter into direct commercial relations with Afghanistan and to locate an agent at Kabul. There can hardly be two opinions that the establishment of Russian influence in Afghanistan would be very injurious. The subject lately engaged the attention of Parliament. It is to be regretted that the late Amir did not allow the Indian railway and the telegraph to be extended to his capital, otherwise no such difficulties would have arisen. Even the present Amir does not favour these projects. If any internal disturbances occur at Kabul, the Government of India is unable to render prompt aid to the Amir in suppressing them, owing to the want of facilities of communication. However, if the Amir continues to be friendly and loyal, Afghanistan will remain a buffer state between Russia and India.

Urvj, 14th December, 1902.

Russia and Afghanistan.

2. The *Sahifa* (Bijnor), of the 12th December, publishes a list of the subscriptions lately raised in aid of the Hedjaz Railway fund at some places in the Bijnor district. The total amount of the subscriptions raised on the last occasion was Rs. 232½, while that raised and remitted on a previous occasion was Rs. 900.

Sahifa, 12th December, 1902.

The Hedjaz Railway fund in the Bijnor district.

(b).—*Home.*

3. The *Prayág Samáchar* (Allahabad), of the 13th December, says that the one common prayer of the people of India to His Majesty King-Emperor Edward VII and to His Excellency the Viceroy to perpetuate the memory of the coming Coronation Darbár is for the prohibition of cow-slaughter in this country. Surely if Government desire to save the people from starvation, to ameliorate their condition, and to improve agriculture which is rapidly declining, it cannot do better than to preserve their cattle.

Prayig Samáchár, 13th December, 1902.

A suggestion for the prohibition of cow-killing in honour of the Delhi Darbar.

4. The *Bharat Jiwan* (Benares), of the 15th December, says that Mr. Jassawala has shown in his memorial that 136,875 kine have to be killed every year for the supply of beef to the seventy-five thousand British soldiers alone in the country. The entire number of cattle killed during the year must be terrible indeed. The country is sinking deeper and deeper into poverty as cattle are becoming more and more scarce owing to their wholesale slaughter. It will be a happy day for India if this fact is brought home to Lord Curzon. If His Gracious Majesty and His Excellency see their way to checking cow-killing in honour of the Coronation Darbár they will acquire everlasting fame and Hindus will place them among the ranks of gods.

Bhárat Jíwan, 15th December, 1902.

A suggestion for the prohibition of kine-killing in honour of the Delhi Darbar.

5. The *Bhárat Jiwan* (Benares), of the 15th December, understands that the Darbar at Delhi will be followed by great rejoicings at Calcutta in the latter part of January next and that a committee has been formed to raise subscriptions for the purpose. There will be a grand display of fireworks at the race-course. The celebrated manufacturers of fireworks connected with the Crystal Palace has been engaged to prepare fireworks for the occasion, and two and-a-half lakhs of rupees has been remitted to Brock and Company to defray the cost. Who has sent this big order—Government or the Calcutta Corporation? In either case the money must have come from the pocket of the poor Indian tax-

Bhárat Jíwan, 15th December, 1902.

Display of fire works at Calcutta in honour of the Coronation.

payer. The natives in their present unsatisfactory condition can ill afford to have such costly *tamáshas*. Sympathetic Englishmen have often advised natives not to waste money in pyrotechnic displays. It is difficult to understand why Englishmen are going to do the same thing themselves.

AL BASHIR, 9th December, 1902.

A suggestion for providing temporary Muhammadan mosques at the Delhi camp.

6. *Al Bashir* (Etáwah), of the 9th December, urges that if Government builds a temporary church at the canvass city at a heavy cost at Delhi, it should also provide some temporary mosques for the use of Musalmáns. These mosques may be made of canvass, or bamboos and straw, or even mere *chabutras* (platforms) of earth will do. Such a measure will be a fresh proof of the great regard which Government has for the religious feelings of the people, and will deserve to be written in golden letters in the history of the Coronation Darbár.

HINDUSTÁNI, 17th December, 1902.

The extravagance of Native Chiefs and other persons in connection with the Delhi Darbar.

7. The *Hindustáni* (Lucknow) of the 17th December, observes that not only the Native Chiefs, but also men belonging to the middle class are incurring extravagant expenses for show and pomp at Delhi on the occasion of the coming Coronation Darbár. The Mahárája of Rewah has gone the length of getting a white elephant from Siam. Similarly the Mahárája of Baroda has constructed a portable wooden palace in his capital, which has been put up in his Delhi Camp. In short, the Native Chiefs are vying with each other in show and extravagance. Even the middle class are not more sensible in the matter. Such being the extravagance of the ruling chiefs and the people, it is no easy matter to refute Lord George Hamilton's assertion that India is getting more and more prosperous. There are several Conferences also to be held at Delhi on the occasion of the Coronation Darbár, which numbers of delegates propose to attend, not because they have the social and educational reforms of their respective communities greatly at heart, but because they will thus be enabled to witness the Darbár pageantry. Gentlemen, who are now ready to spend money freely on their visits to Delhi, seldom contribute to any useful public movements, and even "forget" to pay for the newspapers they take in.

TOHFAH-I-HIND, 11th December, 1902.

Appointment of Lord Kitchener as the Commander-in-Chief of the Indian Army.

8. The *Tohfah-i-Hind* (Bijnor), of the 11th December, giving a brief account of the military career of Lord Kitchener from the very beginning, and praising his Lordship's most distinguished services in the Soudan, and especially in the late South African War, laying special stress on the great shrewdness and sagacity he displayed in bringing this war to an end without exterminating the enemy, congratulates the Indian Army on the appointment of such a distinguished General as their Commander-in-Chief. It is very fortunate that Lord Kitchener has been placed at the supreme command of the Indian Army at the present time; when Russia is collecting a large force on the Afghan frontier, and seeking to place a Russian agent at Kabul.

II.—AFGHANISTAN AND TRANS-FRONTIER.

EDWARD GAZETTE, 9th December, 1902.

Policy of the present Amir of Afghanistan.

9. The *Edward Gazette* (Sháhjahánpur), of the 9th December, says that it cannot understand the policy of Amir Habib-ullah in professing continued friendship to the British Government and at the same time granting a handsome allowance to a person like the Huddah Mullah, a well-known enemy of the latter. The British public opinion has of late been much exercised at the alleged exchange of communications between Russia and Afghanistan, and the writer thinks that His Highness will be well advised to adhere to the policy pursued by his illustrious father, who made a point of enjoying the goodwill of the British.

BHÁRAT JIWAN, 15th December, 1902.

Grant of an allowance by the Amir of Kabul to Huddah Mullah.

10. The *Bhárat Jiwan* (Benares), of the 15th December, says that it would seem that the Amir of Kabul has granted an allowance of Rs. 16,000 a year to Huddah Mullah for distribution among other Mullahs and Shaikhs. Of late His Highness' ways have been mysterious. God knows what his feeling is towards the British Government at present.

III.—Native States.

11. The *Bhárat Jiwan* (Benares), of the 15th December, observes that it is impossible to say what the entire cost of the Delhi Darbár will be to Government, the native chiefs and others. But it is clear enough that the Darbár will greatly add to the debts of many ruling chiefs. The Darbár expenses of the Nizam of Hyderabad have been estimated at nine lakhs, and those of the Mahárája of Mysore at six lakhs. These are mere estimates. Probably the actual expenses will be considerably higher. This money could be turned to better account by the chiefs in improving the condition of their subjects. The Darbár being held in accordance with the orders of the Viceroy, the native chiefs and public, who are nothing if not loyal, must gladly support it.

Heavy Darbar expenses of the native chiefs.

Bharat Jiwan, 15th December, 1902.

12. The *Sulah Kul* (Gorakhpur), of the 6th December, quoting that portion of Lord Curzon's late speech at Jaipur in which he highly praised the Mahárája of that State for his simplicity of character, his love for his people, &c., holding him up as a model Indian prince, observes that His Excellency gave useful advice to every prince whose State he visited during his late tour, but the words he addressed to the Mahárája of Jaipur were specially important and weighty. Lord Curzon clearly explained the policy which the Government of India means to pursue towards native chiefs, and his speech is therefore deserving of their special attention.

Lord Curzon's speech at Jaipur.

Sulah Kul, 6th December, 1902.

IV.—Administration.

(a).—*Judicial and Revenue.*

Nil.

(b).—*Police.*

13. The *Oudh Samáchár* (Lucknow), of the 14th December, referring to the sittings of the Police Commission at Allahabad, observes that the substance of the evidence of the Collector, the Police Superintendent, and other officials is that the police are not so bad as they are represented to be by the public and the native press, that there are, no doubt, faults in the force, but that they can be remedied by raising the rates of salaries, giving the police some additional powers, and strengthening the European and Eurasian element. On the other hand, the consensus of non-official native opinion is to the effect that police oppression has become intolerable and that the root of the evil is the combination of the executive and judicial functions of the District Magistrate, and that natives should be admitted to the higher ranks of the police force, Europeans who are ignorant of the language and customs of the people being unable to investigate crimes. Both the parties agree as to the need for raising the salaries; but while the European officials recommend an increase in the number of European and Eurasian officials, the private native witnesses make the same recommendation in favour of natives. The Commission has lately been examining a large number of District Magistrates and Police Superintendents. If Government desired to obtain the opinions of these officials, there was no need to appoint the Commission which will involve a heavy expenditure. Their opinions might have been more easily obtained by issuing a circular to them. The principal recommendations made by the native witnesses so far are the following:—(1) the Magistrate should cease to be the head of the District Police, *i.e.* there should be a separation of the police and the judicial functions; (2) natives should be appointed to posts of trust and responsibility in the police: there should be an increase of salaries, and ability or merit should be the first consideration in recruiting the force; and (3) the village chaukidárs should be under the control of village *panchayets* and landholders and not the police. Again, the public complain that the police already exercise undue powers. If the suggestion of Government officials is accepted and the powers of the police are increased, God protect the people! It is earnestly to be desired that the inquiries of the Police Commission will lead to a reduction of police tyranny and oppression, and the admission of educated natives to suitable posts in the police force. The public have great confidence in Lord Curzon.

Police Commission.

Oudh Samachar, 14th December, 1902.

HINDOSTHÁN, 16th December 1902.

Mr. Alfred Nundy's suggestion for the recruitment of Police Inspectors from native graduates.

14. The Hindi *Hindosthán* (Kálakánkar), of the 16th December, says that in his evidence before the Police Commission Mr. Alfred Nundy suggested that Police Inspectors should be recruited from native graduates, that their pay should be from Rs. 100 to Rs. 400, and that Inspectors should be eligible for promotion up to District Superintendentships. The editor approves of the suggestion regarding the admission of graduates into the police, inasmuch as the enlistment of well educated men is essential to the reform of the police.

EDWARD GAZETTE, 16th December, 1902.

Need for the enforcement of section 110 of the Criminal Procedure Code in Shahjahanpur.

15. A local correspondent of the *Edward Gazette* (Sháhjahánpur), of the 16th December, complains that those parts of the town of Sháhjahánpur, which lie to the north and south of the railway station at Sháhjahánpur, are largely inhabited by *badmáshes* who are robbers, receivers of stolen property, etc., etc. Hakím Muhammad Bashir-ullah Khan, a member of the (Municipal) Board, resides at a short distance from the quarters of *badmáshes* living to the north of the railway station, and should be able to give some information regarding the character of his neighbours. The District Magistrate would do well to direct the police to keep a strict watch over the bad characters in question, and send them up to court under section 110 of the Criminal Procedure Code, and thereby put some check on their mischievous practices, to the great relief of the peaceful and law-abiding population of the town.

(c).—Finance and Taxation.

SULAH KUL, 11th December, 1902.

Excise duty on the Indian Cotton manufactures.

16. The *Sulah Kul* (Gorakhpur), of the 11th December, referring to the imposition of excise duty on the products of Indian cotton mills in 1896, observes that Sir James Westland, the then Financial Member of the Viceroy's Council, adopted this measure simply to please the Lancashire mill-owners. He urged in support of the measure that the duty imposed was a small one, and would fall on the consumers, and not affect the pockets of the manufacturers. One Mr. Padshah has lately brought out a pamphlet in which he shows that the imposition of the excise duty led to an immediate fall of 12 per cent. in the price of India-made cotton goods, so that the manufacturers have been the sufferers, and their margin of profit has been very considerably reduced. But it is a well known fact that where the interests of British manufacturers clash with those of Indians, the latter have invariably gone to the wall in the past, and will continue to do so in the future. In imposing the excise duty on Indian cotton goods it was also urged, on behalf of Government, that as an import duty was levied on Lancashire cotton imports into India, it was expedient to impose a countervailing duty on Indian cotton goods. But if the same argument were applied to the import of Indian food-grains into England, the latter should impose an excise duty on grain grown on the British soil. But no such thing is done!

(d).—Municipal and Cantonment Affairs.

RASIK MITRA, July to December, 1902.

Cleanliness of the city of Cawnpore.

17. The *Rasik Mitra* (Cawnpore), in its combined number from July to December, says that the Cawnpore Municipal Board, which is paying special attention to the cleanliness of roads and houses, would do well to arrange for the cleanliness of drains in the narrow lanes.

NASIM-I-AGRA, 15th December, 1902.

Inspection of municipal offices by the Commissioner during his cold weather tours.

18. The *Nasim-i-Agra*, of the 15th December, urges that every Commissioner, during his cold weather tour, should also inspect the municipal offices within his jurisdiction. He should pay special attention to cases in which persons who build houses are prosecuted for a breach of a municipal bye-law and are heavily fined, the prosecution being generally due to a misunderstanding of the orders passed on applications for permission to build houses, which are not very clear. On appeal, the Magistrate's order is generally reversed, and the fine is remitted by the High Court. But the persons concerned are put to a great deal of unnecessary trouble and expense No such prosecution should be instituted by a Municipal Board without the previous sanction of the Commissioner. The Joint

Magistrate is generally the Vice President of the local Municipal Board, and also in charge of the town. The result is that he orders a person to be prosecuted for an offence against a municipal bye-law and then himself tries and convicts him. The Commissioner should carefully examine the records of a certain proportion of such cases.

(e).—Education.

19. The *Káyasth Samáchár* (Allahabad), for November, observes:—"The convocation address of His Honour the Chancellor of the Allahabad University had for its main topic the establishment of teaching Universities, or rather the addition of the teaching function to the merely examining one. But he did not hold out the least hope of the State initiating any such progressive measure. Our rich men are to do it, it seems. It is a pity that Government can find money for many questionable projects, and even *tamáshas*; but when the question of high education is talked of, it is asserted that as it has a commercial value, those who wish to have it, must pay for it."

KÁYASTH SAMÁCHÁR, November, 1902.

The convocation address of the Chancellor of the Allahabad University.

20. The *Oudh Samáchar* (Lucknow), of the 14th December, says that, at the instance of the Local Government, the Senate of the Allahabad University has resolved that no college shall be affiliated to the University up to the B. A. standard until all its Professors are Europeans, and it has a hostel or boarding-house under European management! In other words, native Professors are to be entirely excluded from the education of native boys. On one hand, the Viceroy does not approve of natives keeping company with Europeans and of the presence of Europeans in Natives States; while, on the other, the Local Government will not allow colleges to have any Professors other than Europeans! If native Professors are able to conduct colleges satisfactorily in Bengal, Bombay and the Panjáb, why have natives in these Provinces been condemned to be unfit for the work?

OUDH SAMÁCHÁR, 14th December, 1902.

Certain new regulations of the Allahabad University.

21. The *Káyasth Samáchár* (Allahabad), for November, publishes the following article headed, "the Problem of University Reform in India," which is an address read at the Mayo Hall in Allahabad on the 5th November by Bábu Satish Chandar Banerji:—"Few documents in recent times have caused so much stir in India as the Report of the Universities Commission. The reason is not far to seek. For the report was eagerly expected, various rumours were set afloat concerning it, and it was not published till after some mystification practised with regard to it. It has now been widely read and widely discussed, as it raises, and deals with questions of momentous importance, in all of which the educated public of India and also the uneducated, are deeply concerned. This was only expected. What, however, had not been equally foreseen is that the recommendations embodied in the Report are mainly of an official body, and that the only really non-official member of the Commission, the only member in whom the educated native population of the country had confidence and whom they had acknowledged as their responsible representative (as appears from the parties, etc., held in his honour at the various centres which the Commission visited), was constrained to record an elaborate note of dissent. That Mr. Justice Gooroo Dass Banerjee has amply justified the confidence reposed in him is clear from the fact that all his fellow-countrymen, who are competent to judge and speak in this matter, have with one voice emphatically declared their concurrence in, and approval of his note. I for one cannot find one word there which I do not cordially accept."

KÁYASTH SAMÁCHÁR, November, 1902.

The problem of University reform in India.

I do not desire to imply that the recommendations which find place in the Report of the Universities Commission are generally unsound. As a matter of fact there is much in the Report which is eminently sound. This could hardly have been otherwise, for it is unquestionable that the Commission was composed of men of learning and wisdom, and they have done their work honestly. They placed a true ideal before them. To quote their own words, "In all matters relating to the higher education efficiency must be the first and paramount consideration." In the details of the scheme set forth by them, therefore, there is not much which educated Indians will be disposed to quarrel with. But what has been

strongly objected to is the underlying policy which has dictated many of the recommendations made. This policy stated frankly is that the Universities in India should henceforth be placed entirely under the control of the State and under the guidance of the several Directors of Public Instruction. Some of the recommendations also seemed to involve another very dangerous policy, *viz.* that the gates of our Unversities should henceforth be closed upon the poor. It is gratifying to find, however, that the Government of India has not deemed the apprehensions of the public regarding either of these points as entirely baseless. This is apparent from a very important letter published in the *Gazette of India* of the 25th October 1902. It is very gratifying indeed to learn from this that the Government of India emphatically disclaim any intention of receding from the policy set forth in the Educational Despatch of 1854 and affirmed by the Education Commission of 1882. In this paper I propose to discuss some of the more important reforms recommended by the Universities Commission with special reference to this letter.

Now there can be no doubt that in British India education has in the past been mainly directed by the State. And it is eminently desirable that in years to come, too, education should spread under the fostering care of Government. All the same the fact has to be reckoned with that a large number of educational institutions now established in India are private seminaries, and it is also desirable, nay necessary, that private effort should increasingly be directed to the dispelling of ignorance from the country. But we are afraid that private enterprise would receive a very serious check if our Universities were to degenerate into so many departments of a bureaucratic Government. Theoretically an ideal Senate for an Indian University would in my opinion consist of eminent educationalists, selected from the staff of both State and private institutions, eminent and practical scholars, and well-educated and independent native gentlemen, fathers and guardians of the boys reading in our schools and colleges. It is beyond dispute that the class of gentlemen last named are quite as much interested in the education and well-being of Young India as anybody else, and every now and then questions come up before the Senate upon which their considered opinion should always have due weight given to it. For instance, take the question of a minimum age-limit for matriculation. The Government seem now to be quite decided in opinion that such an age-limit must be fixed. Of course when the Government say *must*, it is idle to discuss the question further. But I have never been able to make out why an age-limit should be fixed at all. Human intelligence is not a fixed quantity and the development of this intelligence can not be governed and regulated by rigid and artificial rules. Any attempt, therefore, to bind down the normal and natural growth of the mind to arbitrary time-limits is an outrage upon both physiological and psychological laws. If the standard of the matriculation examination is not high enough, raise it; if boys pass this examination who should not have passed it, who are not intellectually ripe for the superior training that the professors of our colleges administer to their students, by all means have the examination in future conducted on more scentific principles and in a more searching and thorough manner so that none but those who are fit may be allowed to cross the Rubicon and step inside the portals of the University. But it is hard to see why one who is otherwise fit should be kept back because, forsooth, he is too young. Some of the Anglo-Indian journals are pleased every now and then to tell us what they call "home-truths" regarding the humble character of our attainments and the "cheap and nasty" education which we love. Of course thought is free, but comparisons are always odious. No man with any self-respect would care to retort to such cheap dirt-throwing. But I fully measure my words when I say that there is not a single native of India with any education who is not sincerely anxious that there should be more light in the land, that knowledge should grow from more to more, and that not only should we press forward to higher ideals but teach our boys to attain to loftier heights than those which their fathers could climb up to. The man who has received some education never turns to look back with disdain towards those who are still toiling at the base of the ladder; but this man, because of the education which he has received, is in a position to realize how very very little he knows and how very much more there is to be known and learnt, and from the heart of hearts he cries as he presses on, "Forward, forward let

ns range." To take a concrete instance, my education was both "cheap and nasty." I never read in a school or college where the authorities charged a higher fee than Rs. 3 a month, and I had not to pay any fee for attending the M. A. class. I have read with Professors (English Professors, mind you, imported direct from the "great European Universities" situate on the banks of the Cam and the Isis) who often left me to my own devices and advised me when lecturing on the literature of their own country that as they had nothing new to tell me I need not attend their lectures. I was very green then, because the Allahabad University had not yet come into existence and I had passed my Entrance Examination before I had completed my fifteenth year; so I was sometimes glad to be let off for an hour or so. But even then I used to feel keenly that nobody would tell me the many things that I wanted to know, and I can assure you, gentlemen, that in later days I have often regretted that I was not put in the way of spending my hours more usefully then. Ah, there are so many things that I should like to have learnt, that I am yet most anxious to learn, and that I might have learnt with comparative ease if my studies had been properly directed! My education, therefore, was both "cheap and nasty;" but this does not prevent me from aspiring after something better and higher, though not necessarily dearer. I therefore repeat that fitness should be the only test applied in educational matters and the crime of youth not allowed to become a bar to progress. Our well-meaning critics, however, tell us that we do not understand our true interests, and consequently Indian parents are often guilty of unduly forcing their tender children. The Government of India, differing from the Universities Commission, have declared that "the natural precocity of the Indian youth, the deplorable physical and mental consequences of over-pressure upon young boys and the dangers attending their premature entry upon collegiate life furnish weighty arguments in favour of fixing the minimum age at which a candidate may present himself for examination at 16, rather than 15" We are deeply grateful to the Government for the solicitude it has so feelingly expressed for our young boys, but it *is* remarkable that the Indian parent should be unmindful of the health and well-being of his child and should have to be reminded of his duty by the Government. Strange, nay, shameful want of paternal care this! But I believe the Indian parent is not really quite so lacking in natural feeling. And I believe the tribunal to which a question of such momentous importance, I mean the question of the proper age-limit for a matriculant, should in the last resort be submitted is one composed of the fathers and guardians of would-be matriculants. It is not alone "the comparatively small class of medical students" or the still smaller class of Indian students who desire to complete their education in England or compete for the Civil Service that are concerned; the question as to when a young man will begin to earn is one of vital moment to most families in this poor country. I have heard considerable talk both in and out of the Senate-hall of the University of Allahabad about the "freer atmosphere of College life," but I have never been quite able to understand the exact meaning of this phrase as applied to Indian Colleges. For in our country College life in its incidents does not materially differ from School life. It is mostly day-scholars who resort to our Colleges, and these scholars reside with their parents or other natural guardians, and are brought in contact with much the same sort of fellow-students after they have matriculated as they used to consort with in the lower school classes. It may be that some of the Professors in our Colleges have no liking for tutorial work and do not choose to instruct their pupils in the same way or with half as much attention as an humble school teacher would. But this fact would not necessarily make the atmosphere of College life *freer*. I must be very perverse and purblind, but somehow or other the arguments so far brought forward in support of the view that a minimum age-limit should be fixed for the Entrance examination have failed to convince me, and I am not yet prepared to vote in favour of this proposal. But if an age-limit is to be fixed, I wholly fail to understand why it should be 16 and not 15. There is no magic in 16. If an age-limit is to be fixed at all, let it be the lowest possible. Both the School Reform Committee appointed some time ago by the Lieutenant-Governor of these Provinces and the Universities Commission appointed recently by the Government of India have recommended 15. I dare say many would vote for this as the lesser of two evils I am sorry to have taken up so much time over this matter, but I have done so only because I

wanted to emphasize the point that every now and then questions come up before the Senate which should not be decided upon *à priori* or abstract grounds alone, but upon which the considered opinion of the responsible representatives of the party concerned or likely to be affected by any alteration in the rules should be obtained. It has been again and again observed that the Senates of the Indian Universities stand in need of reform. The reason of this is that appointments to the Senate have not always been made upon the true principle. A man is often made a Fellow of an Indian University not because of his high intellectual attainments or of any exceptional interest that he has displayed in matters educational, but because the Government is desirous of honouring him, and does not perhaps care to make him a C.I.E. or a C.S.I. The result is that many a person becomes a member of the Senate who has absolutely no business to be there. A man, in my opinion, does not deserve to be made a Fellow who regards the office only as an honour and not as an opportunity to serve the true interests of education and of his country. We do not want large Senates, we want capable Senates: we want independant and intelligent men who are no faddists, no theory-mongers, but who take real interest in the work which they are called upon to do and who are prepared for, and used to, hard and honest thinking. The number of *ex-officio* members should be reduced to a minimum. It is a man's personal qualifications and not his official position, which should determine his eligibility for a seat on the University Senate. Government members often find themselves in a delicate position. Those who know something about the recent history of the University of Allahabad will be able to recollect several instances where some at least of such members felt constrained to vote not according to their private convictions, but according to mandates issued unto them: *e. g.* to refer to one instance only, it will be remembered how, when the proposal for fixing 16 as the minimum age-limit for Entrance candidates was to be brought forward and some opposition to the measure was apprehended, the Director of Public Instruction thought fit to issue to all educational officers who happened to be Fellows of the local University, a circular letter in which they were pretty plainly bid to muster strong on the occasion and support a motion which had been put forward at the instance of His Honour the Lieutenant-Governor. It will also be remembered how the official Fellows did muster strong at the meeting of the Senate, and how they carried the measure through by sheer numerical strength of votes. They did not care to speak or discuss or listen to argument, and if some of them did speak, prompted no doubt by a laudable desire to support their chief, and not wholly without an eye to the main chance, I ween, they did not say anything which was worth reporting. I saw several of them show the utmost impatience when one amendment after another was brought forward, and they continually looked at their watches. They had come to the meeting only to vote and go away, and the sole interest they betrayed in the proceedings was that these might not last too long. They were afraid of missing the Railway train. Now this is not the proper attitude to adopt when a question of such moment comes up before the Senate. And the very fact that such an attitude was adopted by some at least of the Fellows present is conclusive evidence that "something is rotten in the State of Denmark."

Some of my hearers will no doubt be able to remember other instances where a systematic attempt was made on behalf of the authorities to "burke" votes, and the meetings of the Senate were no better than packed meetings. I am very sorry to have to say this, but facts cannot be blinked. In the Allahabad Senate the non-official members are in a hopless minority. It is therefore not difficult for the Government, if they be so minded, to carry through any measure which they favour, however strong may be the popular feeling about it. It is surely a matter of sincere congratulation that the present head of administration in the United Provinces, it has been officially declared, is not going to follow the policy of his hon'ble predecessor. All the same it cannot be too often emphasized that so long as *ex-officio* and Government Fellows continue to predominate in the Senate and educated public opinion is not adequately represented there, the danger remains. Lord Curzon has always been an optimist, and His Excellency does not consequently share the apprehension that a five years' tenure will not be favourable to independence on the part of Fellows. But be it spoken with shame and sorrow that our experience of life-Fellows has not always been such as to lead us to

hope for better things if the recommendations of the majority of the Universities Commission regarding the reconstitution of Indian Senates be carried out. The proposed regulations regarding the election of Fellows in future are, however, to be welcomed, and in my humble opinion the Bombay system should be generally adopted. That is, in the case of graduates who have obtained only one degree, the right of voting should be restricted to those who graduated at least ten years before the date of election. And the privilege should not be restricted to those only who reside in the Presidency towns. But as for the Government nominations I am strongly of opinion that they should not in future be made on any consideration other than fitness to serve on the Senate of a University, and as to all Fellows generally, the rule should be not that they should vacate office after five years and seek re-election, if so desirous, but that they should cease to be Fellows of the University if they fail to attend a specified number of consecutive meetings of the Senate. Provision may be made for physical inability to attend such meetings, but otherwise in my opinion the rule should admit of no exceptions. Surely we do not want men like Dr. Thibaut or Pandit Sundar Lal, to mention local names only, to go out of office after five years and canvas for re-election. I am also strongly of opinion that in all Indian Universities the system of voting by ballot should be adopted. The advantages of this system are obvious, and I have no doubt that, if it were adopted, the result of the voting at a meeting of the Senate or Syndicate would in future show more accurately the views actually and honestly entertained by the Fellows present.

It is in this connection of the reconstitution of our Senates that I desire to speak about the position of the Director of Public Instruction. The Director of Public Instruction is always believed to be a specialist and is generally a very capable officer, and it is proper that he should be an *ex-officio* member of the Senate. But is it desirable that he should be made quite a "Sir Oracle"? The Director of Public Instruction has always enjoyed a very high position on the Senate and the Syndicate of the University of Allahabad, and as some of my hearers will be able to remember, the University has occasionally played second fiddle to the Education Department in a way not at all edifying. The University is a wholly independant body and should in every instance judge for itself. Now a rule was passed at a meeting of the Senate of the Allahabad University several years back, the principle of which I cannot accept. The rule in question is formulated thus in the last Calendar: "The Director of Public Instruction, North-Western Provinces and Oudh, will forward to the Registrar, during December of each year, a list of the Government and Aided Schools in which the Entrance Class is maintained with his approval. Candidates who may have studied in uncertified schools shall be shown in the list of candidates as 'Private candidates, and not as pupils of any schools". This means that a school may in every way be a well-conducted and efficient institution, but if for some reason or other the authorities of this school are unfortunate enough to incur the wrath of what is known as the Education Department, the Director of Public Instruction may at his will cease to 'certify' this school (to use the technical expression), and the result that will automatically follow will be that the school will cease to be recognised by the University. Now, is not this wrong on principle? I have no complaint to make against our present Director of Public Instruction. He is a very worthy and very able man, and his sympathies are broad. But it is easy to conceive the case of a Director of Public Instruction with narrower views, who would like to meddle in season and out of season with the affairs of a private, aided or unaided school and force his own pet ideas upon the managers or proprietors of that school. Such meddling is bound sooner or later to lead to friction between the school authorities and the Director, and may result in the non-recognition and consequent abolition of a very good school. Or again, it may be that there are certain regulations introduced by the Director of Public Instruction, say certain courses of study prescribed for particular classes, and the managing committee of a private school may, in view of the special conditions of that school and the peculiar requirements of boys reading there, find itself unable to adopt the entire curricula; they may, in fact, find it necessary to modify it. But the Director of Public Instruction may take it into his head to insist upon a complete and thorough-going adoption of the curricula, and upon the school authorities declining to do what they consider—quite honestly, mind you—to be detrimental to the best interests of their school, the

Director may decline to extend his certificate to this school. Now, in my humble opinion, upon such a state of things coming to pass, the Director's order should not conclude the University Senate or Syndicate from investigating and deciding for themselves whether the school is one which efficiently teaches up to the Entrance standard, is well-equipped, with the necessary apparatus and laboratories and playgrounds, etc., whether it maintains proper discipline among its students, and is otherwise a fit and "competent" school for sending up candidates for the Matriculation examination held by the University. The Education Commission of 1882 recommended that the internal management of private institutions should not be interfered with. And I am glad to find the Government of India have quite recently expressed their approval of the principle I have been contending for. In the letter addressed to the Local Governments by the Governor-General in Council the following observations occur: "It appears to the Governor-General in Council that the objects which the Commission have in view will be sufficiently attained if it is laid down that no school shall be recognised unless the local Education Department can certify that it conforms not with the Departmental rules which may not be in all respects applicable, but with the rules framed by the Syndicate for this purpose. Under this arrangement the recognition or non-recognition of a school will be the act of the University, and the functions of the Education Department will be limited to placing before the University the information requisite to enable it to exercise its controlling authority." I hope the rule of the Allahabad University I have referred to will now in due course be abrogated, and it will be distinctly and definitely understood for the future that recognition or non-recognition, affiliation or disaffiliation of schools and colleges ought to be an act of the University and not of one or more individuals to whom even in their official capacity the University is not and should not be made subordinate.

So far regarding the correct position of a University and the proper attitude of its Senate. The next matter I propose to touch upon is the question of what has been often sneered at as "cheap education". The majority of the Universities Commission have recommended that a minimum rate of fees should be fixed and levied in affiliated colleges. The question has been discussed very fairly in the circular letter of the Government of India and, as the Government is prepared evidently to make substantial concessions to public opinion on the matter, it is not necessary for me to dilate upon this topic. It will be sufficient to point out that the poorer classes in India constitute the intellectual aristocracy of the country, and no policy could be more mistaken and more suicidal than one which eventually led to the exclusion of members of these classes from our schools and colleges. In my opinion, therefore, no restriction should be imposed upon such benefactors of humanity as are inclined to endow seminaries, but they should be left to make such provision as they think proper for an extensive dissemination of knowledge in the empire. The pall of ignorance still lies thick and heavy upon the land, and what is wanted—imperatively wanted—is that it should be raised as a whole, and not that only stray portions of it, few and far between, should be cut through and light let in. Genius cannot be created to order. Everybody cannot be a Sir Isaac Newton or Michael Faraday, a Francis Bacon or Thomas Carlyle. But then everybody, at any rate many, can be taught and trained to understand and appreciate what the past masters have achieved. Let us hasten slowly, but let us hasten as a body. When the nation at large have made some progress and attained to a certain height, you will see it will become easy for some of our compatriots, for those who are brighter than others, gifted with larger brains and more capacious minds to climb up to heights that really deserve that name and to shine as beacon-lights there. I therefore say let education be daily made more efficient, but do not sacrifice breadth to height, do not narrow the base of education and make it the monopoly of intellectual giants. A giant will find his place without the aid and fostering care of a University, it is the dwarfs, and they constitute an overwhelming majority, who have to be helped and led and directed. I have not been able to refer to-day to the Report of the Education Commission of 1882—a very valuable document—but I believe that Commission recommended that the "undiminished spread of education, in the country should be the first consideration and therefore the cost of education should not be increased. I also believe it was then pointed out by an eminent educationist, Principal Wordsworth of the Bombay

Elphinstone College, that a student in India had to pay more for his education than a student in Germany. And yet few countries have produced scholars so profound as Germany.

I have now done. I am quite as anxious as you all are to hear our worthy President. I will only remark in conclusion that no substantial reform can be introduced and given effect to without spending a large sum of money over it. In fact, many of the reforms will never be carried out if we do not get a more competent staff of teachers for our schools and colleges. Any reform of the system of education without making due provision for competent men to work the system can but result in failure. It will be beginning reform at the wrong end. But better men can not be obtained without paying better salaries. Besides large libraries, laboratories, &c., cannot be established unless there are funds forthcoming for the purpose. Lord Curzon, with characteristic hopefulness, believes that people will come forward with endowments and prizes. But past experience in India hardly lends support to any expectation of the kind. India is not a rich country, and the few rich men in India, I am afraid, have not yet taken very kindly to occidental learning, to any learning for the matter of that. The Government of India for a long time to come yet, I apprehend, will have to find the funds for educational experiments and reforms. If, however, the Indian Crœsus could be plainly given to understand by officials that educational endowments are favoured by Government and might bring a decorous handle to one's name, he will not, I dare say, tie his purse-strings quite so tight. I would therefore draw the special attention of rich men in India to the Viceroy's emphatic declaration that "they can devote their wealth to no more excellent purpose than the provision of some measure of higher education for the poorer students who, from whatever cause, are left behind in the race for scholarships." Those who can, those who have the money, ought to come forward at this juncture, and answer to the imperative call made upon them by their mother-country—mother-country, as you know, gentlemen, being according to our scriptures, higher than heaven itself. Unless we are prepared to help ourselves, how can we ask anybody else to help us? I would therefore respectfully beg the Government to set the example by finding funds for the establishment of some University libraries and laboratories and the appointment of some fellowships for the promotion of post-graduate research, and to bring pressure upon Indian gentlemen of rank and position and wealth to go and do likewise. We want these things far more urgently than either the Victoria Memorial Hall or the Delhi Darbár.

22 The *Edward Gazette* (Sháhjahánpur), of the 9th Decebmer, publishesan open letter, addressed by a correspondent at Moradabad to the *Nadwat-ul-Ulama*. In this letter the writer condemns the *Nadwat* as highly injurious to the interests of the Musalmáns of the present day. The Muhammadan College at Aligarh has, by great efforts, been able to open the eyes of the Muhammadans to their present great need, *viz.* high English education. The Maulvis of the *Nadwat*, bigoted as they are, desire to induce Muhammadans to adhere to their old form of education, which will simply spell ruin for them, so far at least as their worldly interests are concerned. The *Nadwat* proposes to introduce English only as a second language in the curriculum of studies prescribed for its school (at Lucknow), but a mere smattering of English will not do at the present day, and will not enable the Muhammadans to hold their own in the struggle for life against others. The fact is that a set of Maulvis have started the *Nadwat* simply to injure the Muhammadan college at Aligarh, and to divert at least a portion of the money which otherwise would find its way to the Aligarh College, and lessen the financial difficulties under which that institution has been labouring. In his reply to the address of the deputation from the *Nadwat*, the Lieutenant-Governor of the United Provinces rightly advised the *Nadwat* to improve the Aligarh College, instead of establishing a separate College of their own, remedying any defect which they thought existed in the religious education given there. The *Nadwat* might undertake to regulate the religious education of the students and the trustees of the college would gladly accept their proffered services in that direction. The Muhammadan students of all sects, Shias and Sunnis, conformists and non-conformists, *wahábis* (*Ahl-i-Hadís*) and others,

Edward Gazette, 9th December, 1902.

Nadwat-ul-Ulama and the Aligarh College.

stand on an equal footing in the Aligarh College, no sectarian distinction as that made in the *Nadwat* being observed there. It will be a great day indeed when all the Muhammadan sects co-operate with each other in reforming the present system of education and in promoting the interests of the nation. [The editor also publishes a letter from another correspondent, in which the latter advises the *Nadwat* to modify its present programme, and shifting its headquarters to Aligarh, settle down within the precincts of the Muhammadan College in that town. There is great need in this college for the establishment of a branch to encourage high education in the Arabic language and literature, and the *Nadwat* may well undertake this work and thereby satisfy Government that both the Aligarh College and the *Nadwat* aim at teaching the students allegiance and loyalty to the British Government along with imparting instruction in secular learning and science.]

(f).—Agriculture and questions affecting the land.

Nil.

(g).—General.

HINDUSTÁNI, 17th December, 1902.

A shooting case, Hardoi.

23. The *Hindustáni* (Lucknow), of the 17th December, says that it would seem that three soldiers of the Hampshire Regiment lately left Lucknow and went to Sándi in the Hardoi district on a shooting excursion. They penetrated high-standing crops and commenced shooting. A poor peasant was wounded by small shot. An investigation was made and the soldiers let off scot-free. Will Government make an inquiry and order compensation to be paid to the wounded peasant ?

URÚJ, 14th December, 1902.

A British soldier fined Rs. 50 for the offence of shooting a native in the Bijnor district.

24. The *Urúj* (Bijnor), of the 14th December, states that the soldier who lately shot a cultivator near the Amhera Police station in the Bijnor district was sentenced to a fine of Rs. 50 last week by the court of the District Magistrate. Something is better than nothing. At all events, the Magistrate considered the life of a native to be of some value and did not act like military officers, who took no notice of such unfortunate incidents, on the pretext that the soldier concerned was drunk at the time or accidentally shot the deceased.

AWÁZA-I-KHALQ 8th December, 1902.

Village and mohalla headmen.

25. The *Awáza-i-Khalq* (Benares), of the 8th December, complains that the headmen of villages and mohallas in towns are not men of the proper type. Some have been convicted of criminal offences, and many are hard beset with poverty. Few of them are gentlemen in the proper sense of the word. They are hand and glove with the police and help the latter in trumping up false cases and fleecing the people. If proper selections were made, these headmen could check crime and prevent irregularities in connection with the supply of provisions to the camps of officers on tour. One of the causes why respectable persons do not like to be made headmen is that the District Officers do not treat these men in the proper way.

V.—LEGISLATION.

Nil.

VI.—RAILWAY.

AL BASHÍR, 9th December, 1902.

A suggestion regarding the tickets supplied to passengers on the East Indian Railway being printed also in Urdu.

26. *Al Bashír* (Etáwah), of the 9th December, complains that the tickets supplied to passengers on the East Indian Railway are printed only in English and Hindi and not in Urdu as well, and that consequently those passengers who know only Urdu are put to much inconvenience. The editor urges that as the line passes through many districts where Urdu is the principal dialect of the people, the Railway authorities had better order the tickets to be printed in a tri-lingual form.

VII.—POST OFFICE.

Nil.

VIII.—Native Societies and Religious and Social Matters.

27. The *Advocate* (Lucknow), of the 14th December, says:—"Now that the Congress is about to meet, all sorts of things have begun to be said about the future of the movement. Friends and foes are all alike ready to say anything and everything of its present leaders and draw their own conclusions. Nobody has any reason to quarrel with the critics or the conclusions which they draw from the materials placed before them. A mild protest against optimism or over-zealous pessimism might be permissible in order to warn the unwary supporter that he should for himself consider the situation and be not carried away by the effusions of this or that school of thought. That the interest in the movement is flagging, that its financial stability is not at all sound, that it is not based on a sound organization, are facts we all know to be true. The want of the last qualification has, we know, alienated the sympathy of not a few of our Panjab friends. But surely it is far from accurate to say that the responsibility for this state of things rests on the heads of the leaders of the movement, or, as it has been suggested from Calcutta, on some clique that wants to monopolize all power in its hands. None condemned more strongly the unceremonious abolition of the Indian Congress Committee than ourselves; none expressed disapproval of the unconstitutional method adopted in nominating the President for the next Congress without consulting all the local committees than ourselves; but surely we for one moment would not impute motives to anybody and for these blunders we shall not withdraw confidence from the leaders of the movement whose past services were great and which the country cannot adequately repay. To suggest that a large number of people from this side of the country will not be going to Ahmedabad, to insinuate that the unconstitutional steps taken in throwing out the proposal about the nomination of Rev. Mr. Kali Charan Banerji has so deeply annoyed the Congress men in Upper India that they will not be willing to help the movement by putting hands into their pockets,or to suggest that these recent events have so affected the mind of the supporters of the Congress cause in Upper India that they will not arrange to hold an annual session any time here, is rather overstating a case. The interest in the cause undoubtedly is at its lowest ebb in Upper India, perhaps the responsibility of holding a session once more in the near future will be taken up with a deal of reluctance, but that will be due to some other causes. There is lack of enthusiasm and want of activity, because we as a people have not yet learnt the art of carrying on political agitation to a successful issue, and because we have not yet learnt to make any sacrifices for a broader non-denominational cause and in the interest of the country at large. We have not yet a strong public opinion to back us. Here people have not yet received the training to work in co-operation; the great defect in the national character of Hindus is that of not working together to gain objects with which our little personal self has no immediate concern. This is, in a pre-eminent degree, apparent in these provinces. One Ajodhia Nath dies and we do not find another to take his place. A Bansilal Singh, owing to age and ill health, becomes physically incapable of doing much active work and we do not find another to step into his shoes. A Madan Mohan gets more important provincial work in his hands and there is nobody to relieve him of the Congress work. The ranks of old leaders are being thinned, new ones are not taking their place. Surely this is not due to any fault of the old leaders: they cannot manage to keep up the strength of their early days, nor can they always live. The fault lies in our very constitution: we have not yet got into the habit of steady work, so necessary for the success of a good cause. We start one movement after another; each dies for want of support long before it is out of its boyhood. We start clubs, associations, and leagues; establish trading companies; found charitable institutions: all to die with their founders. The Congress could not fare better. The fault of failure cannot be traced to leaders whoever they may be. They are at fault in being a little credulous, but credulity is another trait of our national character. We may talk loudly, but we cannot get out of the fact that as to working on organized lines in every movement to which we put our hands we have been weighed in the balance and found wanting. After examining the situation we think it the duty of the rank-and-file to do their very best to help those they consider to be leaders and that not in word. There is no

The future of the Congress movement.

Advocate, 14th December, 1902.

want detractors: let us not be carried away and say things which are likely to be misunderstood by the public and lead them to draw wrong conclusions about the future of the movement which we have reared up with great sacrifice in so many years. The future we should try to mould in the light of past experience. We should candidly acknowledge the past failings and try to benefit by our experience. The future of the Congress movement should be shaped in a manner that it may be worthy of us. It was a mistake to break up the Indian Congress Committee, but this mistake can without difficulty be removed. There should be no hesitation in the matter. We would like to make the Indian Congress Committee a larger body and put life into it by making it work all the year round. We would have five hundred members of the Committee, each bound to supply the Committee with at least Rs. 25 a year either from his own pocket or by collection. The money thus received we would equally divide for work in England and that in India. The British Committee we should maintain at all costs. For ourselves we would like to see the journal *India* converted into a monthly again, but in this matter we shall loyally follow the views of such leaders as Mr. Dadabhai Nowroji, Sir William Wedderburn, Mr. A. O. Hume and Mr. W. C. Bonnerji, who are on the spot and are surely better judges of the influence which *India* carries. All the same, we shall not sacrifice the British Committee either for *India* or for the show here. It is a happy news that in spite of the want of public spirit which Upper India is showing in not sending a large number of delegates to Ahmedabad, the session is expected to be so great a success that there is hope for a good surplus to accrue which may go to strengthen the hands of our friends in England. This is no doubt cheering news and ought to encourage us to hope for a better future for the movement."

AWÁZA-I-KHALQ, 16th December, 1902.

Election of National Congress delegates at Benares.

28. The *Awáza-i-Khalq* (Benares), of the 16th December, states that a public meeting, held at Benares on the 7th idem under the presidency of Munshi Madho Lal, elected four delegates for the coming session of the Indian National Congress.

KÁYASTHA, SAMÁCHÁR November, 1902.

The *Advocate of India* as an apologist for Congress unconstitutionalism.

29. The *Káyasth Samáchár* (Allahabad), for November, says:—"Our review of the present situation of the Congress movement, in the last number of this journal, has led, as we expected, to some heart-burnings. Truth, however, is proverbially unpalatable, and we were quite prepared that the apologists of the Congress, as it is at present conducted by some of its leaders, would try their best to explain away the gravity of the charges we brought against that movement—its chronic decadence, the spirit of apathy and listlessness among all ranks of its supporters, the want of financial stability, the crying need for an active organization to keep up from year's end to year's end continuous agitation on the lines approved of by the Congress, the *desideratum* of suitable literature to educate public opinion both here and in the British Isles, and above all of that spirit of intolerance of criticism and rampant high-handedness which recently characterised the doings of some of the most prominent Congress leaders, the most glaring example of which was the practical suppression of the Indian Congress Committee, by resorting to methods equally unconstitutional and unworthy of a body professing the objects which the Congress does. It is notable, however, that the defence of the Congress leaders and their methods should have emanated from a quarter, whence it was least expected, for it is not any Indian Journal—English or Vernacular—but an Anglo-Indian daily of Bombay, the *Advocate of India*, that has come to the rescue of the leaders criticised by us and has chosen to lay its lance in rest in support of their conduct. Now, we are grateful to those of our Anglo-Indian contemporaries like the *Statesman* and the *Advocate of India*, which sympathise with our political aspirations and champion our cause, and we have always entertained the highest regard for these Anglo-Indian newspapers, but we confess we begin to read between the lines when we find such a halting defence of the Congress—as at present conducted— as that which appeared in the *Advocate of India*. We shall let our contemporary speak for himself, and we therefore quote below the whole paragraph, as it appeared in that journal:—"An instance of how sometimes even the soundest and soberest of men will go astray from either want of correct information or from prejudice may be discerned

in the paragraph which has recently appeared in the *Káyasth Samáchár*. It is well known that there has prevailed for sometime a difference of opinion on one or two questions connected with a resolution the Indian National Congress passed a couple of years since. But the most prominent leaders have not been in sympathy with it. These have for years past held the opinion that the time for a hard-and-fast constitution has not yet arrived. The real constitution should come out of the growth of the National Convention itself. But the more impetuous and ardent spirits were for it. It was, however, admitted even after a year's experience, that the special rule touching an unwieldy committee of some sixty representative members, chosen from the different provinces for certain executive functions, failed. It was, therefore, deemed advisable not to repeat the experiment. This caused an ebullition which found sufficient echo in the Congress organs of different shades of opinion a few months ago. But to magnify this difference of opinion into any very serious 'squabble' as the imagination of the writer in the *Samáchár* has called it, is really to give it an importance which it does not possess. For that matter even in the best regulated organizations, from Parliament downwards, there are occasionally rifts in the lists of the great parties. It may suit anti-Congress organs to make capital out of this insignificant difference of opinion, but that it has very serious consequence is entirely denied. In all probability, there will be some further discussion on the subject and the matter satisfactorily solved without any blood being spilt or any bones broken." We believe our readers will share with us the doubt as to whether the defence set up by our Anglo-Indian contemporary does not really amount to an impeachment of the Congress. But instead of making any observations of our own, we prefer to place before our readers the testimony of a third party, whose impartiality cannot be questioned. The *Indian Nation* of Calcutta, which deservedly enjoys the reputation—even amongst official circles—of being the sanest and soberest Indian journal, thus delivers itself on the controversy between us and the *Advocate of India*:—"We are afraid the *Advocate of India* in charging the *Káyasth Samáchár* with going astray upon a matter concerning the Congress, 'from either want of correct information or from prejudice' has only convicted himself of the aberration that he imputes to his contemporary. The case is not one of a difference of opinion, with reference, for instance, to an article of the programme. Where many topics are discussed there is room no doubt for some little differences of opinion among a body agreed on general principles. These 'insignificant differences' might cause 'rift in the lists (?) of the great parties.' But '*squabble' is rather too mild than too strong a term to describe the grave discontent and disagreement*—very little of which found expression—*occasioned by the silent, summary supersession of the Congress Committee*, which had been formally constituted and vested by the Congress with definite functions. If the Committee was unable or unwilling to work by reason of its unwieldy character or anything else, and if the weight of opinion in the Calcutta Congress was against its continued existence, the proper course would have been to propose its abolition, and if necessary to substitute some other machinery. The 'experimental character' of the organization which the *Advocate* assumes, but does not prove, might have been declared and the Congress called upon to consider if the experiment was worth repeating. But *to abolish the Committee by simply ignoring it, to merely sniff it out of existence was an insult to the Committee, an insult to the Congress that had elected it and an irregular proceeding, utterly unworthy of a body committed to a defence of democratic principles and arrayed against arbitrary exercises of authority.* To say that the time has not arrived for giving the Congress a constitution is to make a serious admission. It would be interesting to know what further developments the 'National Convention' must make in order that a 'real constitution,' might mechanically 'grow,' out of it. *No constitution can grow or exist if the leaders are permitted to exhibit an unconstitutional mood with impunity.*" It is not, however' the *Indian Nation* alone which supports us in our charges against the methods adopted by the Congress leaders during recent years. In the United Provinces public opinion, so far as it can be gauged, is strongly opposed to the lines on which the Congress has been conducted of late, and we find that the *Advocate* of Lucknow shares our feelings of regret and disappointment, at the arbitrary proceedings of the Congress leaders. This is what our contemporary writes in a recent issue:—"The impression has gone deep down into the masses

that no amount of prayer and petition, protests and resolutions, moves the Government. Unconsciously the leaders of the people have also begun to behave similarly. Occasions there have been many when they have resented criticism from younger workers and carried matters with a high hand. Even in the proceedings of the Congress where we assemble to criticise the arbitrary dealings of the Government, there have been occasions, when the older and the younger workers did not move in harmony and temper got the better of discretion. *The practical and uncere-monious dissolution of the Indian Congress Committee is an illustration in point.*" We hope the views of the *Nation* and the *Advocate* which we have quoted in justice to ourselves will satisfy the *Advocate of India* and those others whose views it represented in its editorial paragraph, that in bringing our charge against the Congress leaders we did not "go astray from either want of correct information or from prejudice," nor did give way to our "imagination" in magnifying into something serious what might after all be a petty affair. There being nothing secret in the working of the Congress, we claim to have as much "correct information" of the working of the movement as any of our contemporaries, while as to "prejudice," that, if we have any, is certainly in favour of and not against the Congress. We would certainly plead guilty to being endowed with a fair share of imagination—and we pity those who are destitute of it—but that we did not give way to that much-maligned faculty is evident from the fact that the *Nation* sums up the situation with the observation, that "*squabble is rather too mild than too strong a term*" to describe the situation. If therefore we have erred in our estimate of the present condition of the Congress movement, we have the consolation that we have done so in very good company.

ADVOCATE, 18th December, 1902.

A suggestion for the appointment of an Indian as Secretary to the British Congress Committee and editor of *India*.

30. The *Advocate* (Lucknow), of the 18th December, says :—"Knock at the door of the Indian bureaucracy for bread, and you shall almost invariably be given a piece of stone. Then you must go abroad to beg for food. When there, you are in a strange land not known to any, and more likely to get a kick than a bit of bread. You appeal to some kindly soul to speak a word for you. Then you may get on and live upon a few crumbs that are let fall from the master's table. For fear of refusal you ask your patron to do the begging for you: he may out of his kindness do it—not unoften he does more than is expected of him—but you find your begging bowl more and more empty every succeeding day. As regards the political work of educating the British public in our, more properly in their officers' affairs in India, we are come to this undesirable state. It is a fact that only a few Englishmen are interested in exploiting India, the majority like to see us contented under their rule. And their ignorance may be a bliss to them, but veritable death to us. What to do then? An English friend thus writes to the *Patrika:* 'You can remove this ignorance, however, by a most easy and cheap method, namely, by circulating freely an Indian newspaper among the leaders in England. The Congress organ, *India*, was started with that object in view. But Englishmen would prefer the indigenous material—direct evidence. A paper ought to be started from here, by an Indian or from there, and circulated in England to such newspapers, leading Englishmen and societies as are likely to take interest in Indian affairs. For instance, 'The Daily News,' 'The Manchester Guardian,' 'The Morning Leader,' 'The New Ages,' 'The Mercury,' 'Reynolds' Newspaper,' 'Truth,' 'Review of Reviews,' etc., and to such people as Sir William Wedderburn, Messrs. Caine, Roberts, Lewis, Schwann and four hundred others. The Liberals failed to attend Parliament during the Indian Budget debate. Why? because they did not know what to say.' Times without number we have said this, nay more, we have even given cut-and-dried schemes but to no effect. Keep the British Committee as it is and have *India* in any form, but put an Indian as Secretary to the former and as editor of the latter. We are sure our good friends and well-wishers, Sir William Wedderburn and Mr. Hume, will be all the more ready to help him with advice, admonition, and persuasion."

NÁTYA PATRÁ, December, 1902.

Case of Ala Ram.

31. The *Nátya Patra* (Allahabad), for December, says that the Hindus of Allahabad spared no trouble and expense in defending Ala Ram. But they could not possibly save him from the consequences of the abusive language in which he had indulged. After all, he had been convicted and ordered to furnish

two sureties for Rs. 1,000 each for one year. The thoughtful Hindus declined to contribute towards the expenses of his trial, observing that he did not properly represent the Hindu religion and only injured it by his vituperation. He claims to be a Sannyási, but he is not so, as is evident from the assumption of the title of "Ságar" by him and from his frequent change of form of dress. He is not even entitled to a bow (*pranám*) by a Bráhman.

ARYA MITRA, 8th December, 1902.

Mr. Burn and the Arya Samaj.

32. The *Arya Mitra* (Moradabad), of the 8th December, publishes a communication from one Bábu Braj Nath, B.A., who highly praises Mr. Burn for his able and impartial exposition of the Arya Samáj, its principles of belief, ritual and social aims, and observes that, according to Mr. Burn, while among Hindus hardly one male in 13 aged 20 are over can read and write, almost half the Aryas of the same age are literate. Out of 10,000 persons among Hindus, 297 are literate; among Musalmáns 282; among Jains 2,213; among Christians 4,140, and among Aryas 2,428. The faith Arya is in accordance with reason and does not ask its believers to follow it blindly. The fact is that only that religion, which has educated followers, can be expected to maintain the public peace. The *Ala* (tall talk) of Ala Ram and the *Jehád* formula of Muhammad can only lead to a disturbance of the public peace and bloodshed. Religions, the followers of which have been influenced by ignorance and fanaticism, have been the cause of great misery to the world. The Arya Samáj, being composed of educated men, stands first and foremost among the true friends and supporters of the British Government in this country. According to Mr. Burn the "cultured" party of the Arya Samáj, which controls the Dayanand Anglo-Vedic College at Lahore, does not object to the moderate use of liquor. On what authority is this allegation of Mr. Burn, which is nothing short of a libel, based? Mr. Burn should make an inquiry and modify his opinion. The writer argues that Mr. Burn is mistaken in thinking that the contention of the Arya Samáj that the terms in the Vedas are derivative *(yougika)* and never merely the names of definite concrete objects *(rurhi)* is incorrect. Professor Max Müller himself divides the Vedas into *Chhands* and *Mantras*, and admits that the words in the former are derivative, but is opposed to the acceptance of the terms in the latter in that sense. The writer refers to some *mantras* in which according to him Professor Max Müller accepts the word *ashwa* (horse), in the derivative sense of fire. The writer complains that the opponents of the Arya Samáj have heaped abuse on the devoted heads of its *updeshaks* (preachers) and placed every possible impediment in their way. They even laid violent hands on Pandit Lekh Ram. When they do not hesitate to treat the members of the Arya Samáj in this inhuman manner, it is no wonder that they represent it as a political movement. Mr. Burn has clearly shown that the charge is unfounded, for which he is entitled to the gratitude of the Arya Samájists, and now no Government servants should be afraid to openly declare their connection with the Arya Samáj and attend its meetings. The writer finds fault with orthodox Hindus for not rendering relief to poor Hindu orphans in times of famine and saving them from falling into the hands of Christian missionaries. If the Hindus do not approve of any principles of the Arya Samáj, at all events they should co-operate with the Arya Samáj in promoting those good objects about which there can be no difference of opinion. They should see how the country is being attacked by enemies on all sides. On the one hand, the Christian missionaries are busy wresting from Hindus their children, on the other hand, the Musalmáns are freely using their axe against them. If they are too idle to exert themselves to stem the rising tides, at least they should lend a helping hand to the Arya Samáj in carrying out its noble mission.

IX.—MISCELLANEOUS.

AWÁZA-I-KHALQ, 16th December, 1902.

Lac industry of India threatened with decline.

33. The *Awáza-i-Khalq* (Benares), of the 16th December, regrets to say that the Indian lac trade with Europe, which is worth a crore of rupees a year, is threatened by the artificial lac invented in Germany which will be half as cheap as the Indian lac. The decline of the trade will mean starvation to the aboriginal tribes which earn a livelihood by gathering and selling lac. It is high time that the Government of India and educated natives devised some means of saving the lac industry.

RASIK MITRA, July—December, 1902.

34. The *Rasik Mitra* (Cawnpore), in its combined number for the months from July to December, expresses deep regret at the circumstance which the Mahárája of Benares' *karindas* (agents) have ejected the *Bhárat Jiwan's* office from a house and rented it to a prostitute, which is very objectionable. Such ill-advised proceedings on the part of servants fix a dark stain on the fair fame of their master. The Mahárája of Benares should reconsider the matter.

The ejectment of the *Bhárat Jiwan's* office from a house belonging to the Maharaja of Benares.

AIN-UL-AKHBÁR, 14th December, 1902.

35. The *Ain-ul-Akhbár* (Moradabad), of the 14th December, complains that the estate of Maulvi Ibrahim Ali at Bachraon in the Moradabad district has been deeply involved in debt, and urges that it should be placed under the management of the Court of Wards.

A suggestion for the estate of Maulvi Ibrahim Ali at Bachraon in the Moradabad district being placed under the management of Court of Wards.

ALLAHABAD:
The 23rd Decr., 1902.

PRIYA DAS, M.A.,
Government Reporter on the Native Press
for the United Provinces of Agra and Oudh.

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SELECTIONS

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NATIVE NEWSPAPERS

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I.—Politics.

(a).—Foreign.

Nil.

(b).—Home.

Prayág Samáchár, 20th December, 1902.

A suggestion for abolishing cow-slaughter and the salt tax in honour of the Coronation Darbar.

1. The *Prayág Samáchár* (Allahabad), of the 20th December, referring to the approaching Coronation Darbár at Delhi, observes that in former times whenever a sovereign was crowned, some special concession was invariably made to the people, and some of the tax remitted. Would Lord Curzon and the King-Emperor earn the everlasting gratitude of the people of this country by abolishing the slaughter of cows for food and the salt tax in honour of His Majesty's Coronation?

Oudh Akhbár, 24th December, 1902.

A suggestion to grant a pension or gratuity or to re-admit into the public service a certain class of ex-Government servants in honour of the coming Coronation Darbar.

2. A correspondent of the *Oudh Akhbár* (Lucknow), of the 24th December, observes that there is no historical record of any rejoicings having ever been held in India on such an extensive scale as they are to be held on the 1st January next to celebrate the Coronation of King-Emperor Edward VII. All classes of people will be benefited in one way or another on the happy occasion. Chiefs and noblemen will receive titles and salutes, there will be newly made darbaris, the artizan class will have a splendid opportunity for showing specimens of their work at the (Industrial) exhibition, a number of prisoners will be released, Government servants in the various departments will get an increase of pay, and so forth; but there is a class of people whose case is especially worthy of consideration. There are a number of ex-Government servants, who while holding certificates of having done good service in the past, were dismissed by their officers for very slight mistakes or negligence, but not for any criminal offences. Some of these are no longer fit for further service while others are quite capable. It would be an act of great compassion and mercy indeed if the former class were granted a pension or gratuity; and the latter re-admitted into the service in honour of His Majesty's Coronation. This act of imperial grace to such ex-Government servants would not only relieve them of their sufferings but serve to perpetuate the memory of the happy occasion.

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

Nil.

IV.—Administration.

(a).—Judicial and Revenue.

Nil.

(b).—Police.

Káyasth Kul Bháskar, November, 1902.

Police reform.

3. The *Káyasth Kul Bháskar* (Etawah), for November, points out that the police possess great power for good or evil, that the people come more in contact with them than with any other class of Government officials, and that a petty police official can bring a most respectable gentleman into trouble. The police generally abuse their power and are dreaded by the public more than even plague. Government has been convinced of the existence of the evil and has appointed a commission to reform the police. The writer refers to the suggestions made by Mr. Romesh Chander Dutt in his evidence before the Police Commission, and observes that the recruitment of the police from better men on increased pay would no doubt improve matters, but that no effectual improvement is possible until a strict control is exercised over the police with a view to preventing them from abusing their powers and checking their high-handedness.

Mr. Alfred Nundy and the Police Commission.

ADVOCATE, 21st December, 1902.

4. The *Advocate* (Lucknow), of the 21st December, says:—"The Counsel given by Mr. Nundy may be one of despair as suggested by the President of the Police Commission, for all those who have any knowledge of the condition of the Police feel overwhelmed with the magnitude of the evil with its many-sided aspects; but that he entertains some hope of this evil being mitigated, if not done away with, is evidenced from the fact that he has proposed a scheme of reform which, though somewhat drastic in its nature, has otherwise much to commend it. With the evidence of Mr. Nundy before us we entirely dissent from the view taken by the *Pioneer* that his scheme would tend to substitute District Superintendent of Police and Inspectors, who are untrained, and the European staff of a low class and ill-educated. True, the President took that view, though Mr. Nundy in his cross-examination protested that a sufficient number of respectable Europeans could be found in the country to compete for appointments which carried with them a respectable salary, and, as stated by him in his *Note* the demand would very soon create the supply. The conclusion was therefore somewhat forced by Mr. Fraser that Mr. Nundy's scheme necessarily pushed to the front the low class European and was calculated mainly to benefit him; and here we might be permitted to enquire what is the precise definition of the term "low-class European" which fell so frequently from the lips of the President. It would be interesting to know who is to be considered the high class European on whom the Government looks with a kindly eye, and the social *pariah* whose impudence in aspiring to the privileges of those above him must sternly be suppressed. Alas! for the rarity of Christian charity, preached though the latter is so unctuously and persistently from Christian pulpits!

Want of space prevents our giving Mr. Nundy's evidence in full; but before any accurate idea can be obtained as to the merits of his scheme, it will be necessary to form some conception of the evils it is supposed to provide against. In his pamphlet on Police Reform he has given a vivid description of the inefficiency and demoralization of the police, and the causes which have contributed to render them so pronounced. But even in his answers to the Police Commission he has said enough to indicate that it is no ordinary remedy that will cure a disease which may now be considered to be chronic. The Sub-Inspectors, he says, are corrupt and oppress the people, and it could hardly be otherwise when we take into account the absence of public opinion, and the fact that these officers are under-paid and have to meet demands from various directions which leave them no other alternative but to supplement their income by a variety of illegal methods. The Inspectors Mr. Nundy puts down as being with rare exceptions a lazy and useless lot, taken up with the routine work of examining registers of sorts at *thánas*, exercising no supervision on the investigating work of the Sub-Inspectors, but of levying a tax on them for overlooking their sins of omission and commission and for sending up a favourable report about them. Considering the class from which these Inspectors are drawn, and the long years of apprenticeship they have served in the school of intrigue and corruption whilst serving in the lower grades, the world would hear more about them, but that with advancing age they prefer a life of ease, and that their opportunities for making their influence felt have been considerably reduced. As to the Superintendents, Mr. Nundy is of opinion that with some exceptions they 'are inefficient and taken up with too much routine work where they work at all. The supervision they exercise is of a most perfunctory nature.' And no wonder he has moments of despair when he looks at the men and the method by which these men are recruited. In his note appended to the answers given by him he says: 'The young Assistant who comes out from England, and who may have selected this service as a last resort is hardly calculated to develop into an efficient officer, and he is severely handicapped by an absence of the knowledge and customs of the people of the country, of the habits and of the various methods to which they resort in even simple transactions. There is no Training School in this Province, and under an easy-going District Superintendent of Police he does nearly no work and learns next to nothing, but after a few years finds himself at the head of the police of a district. What else can the poor man do but lean on some subordinate official, who soon commences to make capital out of him? How can such an officer exercise any real supervision on his subordinates as regards the investigation of crime and their general conduct?'

With a department officered as is the police, the *morale* of the lower ranks could never be high; and what is more, says Mr. Nundy, no improvement can reasonably be expected until the machinery by which an active and vigilant supervision can be exercised over them is improved. There are two alternatives that can under these circumstances be adopted, and the first is of course to obtain a better class of men as Superintendents of Police, in fact of the same stamp as members of the Civil Service. Now, there is a consensus of opinion that the pay of certain branches of the police force must be raised, *viz.*, the chaukidárs, the constables and the Sub-Inspectors. This in itself means a large outlay of money, larger perhaps than the country can afford to pay having regard to other demands and the necessity of reducing taxation under some heads. The question, therefore, naturally arises, whether the money is available that will be required for the increased salary of the superior officers of the police, for, says Mr. Nundy, a small increase is absolutely useless, it will make no difference whatever in the sort of men that will continue to be drawn in the future to this Department. The increase must be of a very substantial nature, and this there can be no doubt the country cannot afford to provide for. The other alternative, therefore, remains which offers an easy and inexpensive solution of the difficulty. A capable and responsible head is wanted, and in theory he is already provided for in the District Collector, who is at present the nominal head of the police of the district; but his duties are so multifarious that as he does not claim to possess superhuman powers, he does not discharge any one of these duties to his own satisfaction or to the satisfaction of others, who are by no means hypercritical. If, therefore, such an officer is to be of any use whatever in the police department where his services are urgently needed, he must be relieved of some portion of the duties he ordinarily performs, and for this Mr. Nundy looks in the direction of his magisterial powers, of which he thinks the officer ought to be divested both for the reason that this will tend to the better administration of criminal justice as well as give him time for the better discharge of his other duties.

The scheme, then, that is put forward is, that the Collector is to be the real head of the police, as he is at present the nominal; that his designation is to be altered from District Magistrate and Collector to that of District Collector and Superintendent of Police; and that under him each district is to be provided with an officer to be called the Deputy Superintendent of Police, who, with the Inspector, is to be a member of a Provincial Police Service that is to be constituted. This officer would hold a position analogous to the Deputy Collector, and would be recruited entirely in India by competition or nomination, special stress being laid on a knowledge of the vernaculars of the province. After a time Deputy Superintendents could also be partially recruited by the promotion of Inspectors about whom Mr. Nundy says they must be officers of a class quite distinct from that from which the Sub-Inspectors are to be drawn, and it is only in rare cases that the latter are to be promoted to the higher grade. The Inspectors are to be specially recruited from among the graduates and to be drawn from the same class of men as Tahsíldárs, and would then be feared and respected by their subordinates which they are not at present. They are to be placed in four grades drawing a salary of Rs. 150, Rs. 200, Rs. 300, and Rs. 400 for each grade with a house allowance of Rs. 30 a month, and the prospect of promotion to Deputy Superintendentship for efficient and meritorious service. Half the Sub-Inspectors are to be specially recruited from among those who have at least passed the University Entrance Examination and the other half by promotion of the Subordinate Officers, whilst their salary is to be raised to Rs. 50, and Rs 75, and Rs. 100 for the three grades, and a free uniform be given them when first appointed, and Rs. 100 towards buying a horse. The Head Constables are to draw a salary of Rs. 15 to Rs. 30, and the constable from Rs. 7 to Rs. 10, whilst the chaukidár ought to have his pay raised to Rs. 4 with the prospect of being drafted into the regular police if efficient. Such is the scheme put forward by Mr. Nundy, and as we said before there is much in it to commend it to the public and to the Police Commission."

(c).—Finance and Taxation.

Nil.

(d).—Municipal and Cantonment Affairs.

Proposal to levy a house-tax at Meerut by the Municipal Board.

5. The *Sahifa* (Bijnor), of the 19th December, complains that though the octroi duty was more than once raised at Meerut, the local Municipal Board has lately resolved to levy a house-tax also on the people. The population of the town mostly consists of poor classes, and the revenue assessments in the district were lately increased at the revision of settlement. The house-tax which the Board has proposed to introduce will press very hard on the people. The Board should, therefore, reconsider the matter.

SAHIFA, 14th December, 1902.

(e).—Education.

The Government of India's communication about the Universities Commission's Report.

6. The *Káyasth Samáchár* (Allahabad), for November, observes:—"The controversy in regard to the Report of the Universities Commission has entered upon a new stage since we wrote last month. The Government of India have issued since then a circular letter to all the local Governments and Administrations, in which the latter are invited to submit to the Government of India their views on the various points raised in the Commission's Report. The latter is a lengthy document and traverses the whole ground covered by the Report, as also the important objections that have been urged in the Press and on the platform, in memorials and in Resolutions, against some of the suggestions of the Commission, which the people apprehend would do them no good. The letter refers to the appointment of the Commission as the result of a consensus of opinion that 'the system adopted experimentally in India nearly half a century ago, while it has been responsible for great strides in higher education, has also developed anomalies and even abuses.' It then goes to refer to the method of inquiry adopted by the Commission, and the Governor-General in Council pays a high compliment to the work of the Commissioners and goes on to declare that 'the position occupied by the Hon'ble Mr. Justice Banerjee and his high authority in educational matters lend great weight not only to his 'Note of Dissent,' but also to the many recommendations of the Commission in which he agrees.' The letter then proceeds to declare that the 'the Governor-General in Council considers it desirable to disclaim emphatically any intention of receding from the policy set forth in the Educational Despatch of 1854 and affirmed by the Education Commission of 1882.' 'That policy,' the letter proceeds to observe, 'was deliberately accepted at the time by the Government of India, and their adherence to it remains unshaken.' The disclaimer on the part of the Government of any intention to deviate from the policy laid down in the memorable Despatch of 1854 and ratified by the Government of India's Resolution on the Report of the Education Commission of 1882, will no doubt be read with gratification by the educated Indians, and we cannot sufficiently express our gratitude to Lord Curzon for his having at so early a stage of the discussions made the emphatic pronouncement, in language distinct and clear, which can leave no room for misunderstanding and misapprehension. The attention of the local Governments and Administrations is next directed to the fact that in publishing the Commissioner's Report, just after its completion, 'the intention of the Government of India was to evoke the fullest and freest expression of opinion not only from Governments and officials, but also from individuals, representative bodies, and the public press, so that before arriving at a final decision they might be in the possession of the views of all persons interested in the future of Education in India.' After this welcome assurance the letter goes on to discuss the question of the minimum rate of fees to be levied in affiliated colleges and the proposals in respect of the second grade colleges in respect of which the Government rightly think that the largest volume ofc riticism has been mainly directed. It would take us far beyond the scope of this note to discuss the views of the Government in regard to each of these and other topics dealt with in their letter. The Government have so freely and unequivocally expressed their views on most of the controversial points discussed in the Report, that their letter might be regarded in the light of a revised edition of the Report itself. All criticisms of the Report that might now be urged shall have to take into account the views and opinions of the Government as expressed in their letter. From the passages that we have extracted, our readers will have seen that the document is couched in an eminently conciliatory language, and is conceived in a spirit which

KÁYASTH SAMÁCHÁR, November, 1902.

will go a long way in disarming the opposition that was roused on the publication of the Report. Wherever it has been possible to do so, the Government have tried to explain away the effects of the Commissioner's recommendations which were calculated to injure the prospects of higher education; but where that has not been found to be practicable, the Government have had no hesitation in dissenting from the same. Altogether the outlook before us has considerably improved by the publication of this letter, and we have no doubt that by the time the final stage in the drama is reached, both the Government and the people shall have come to be agreed upon the solution of the problem which will satisfy all parties concerned."

OUDH SAMÁCHÁR, 21st December 1902.

A complaint regarding vernacular schools in the Jalaun district.

7. The *Oudh Samáchár* (Lucknow), of the 21st December, publishes a communication from Bachu Lal, Treasurer in the Bhinga estate, who complains that the head masters of vernacular schools, as a rule, in these Provinces do not send up all the boys in the Middle class at the annual examination, the boys who do not appear to them to be up to the mark being disqualified by them on some pretext or another. This practice has been carried to an excess in Jalaun. For instance, there were four students in the Middle class in the Kalpi Tahsíli School, of whom two were turned out by the head master about two months ago. It is to be regretted that head masters, being influenced by ill-feeling or ulterior motives, should deal so unfairly with boys who are highly disappointed at not being allowed to appear at the examination. It is to be hoped that the District Magistrate will enquire into the matter and redress the grievance of school-boys.

HINDI HINDOSTHÁN, 23rd December, 1902.

Weak eyesight of students.

8. The Hindi *Hindosthán* (Kalakankar), of the 23rd December, with reference to the general complaint regarding the eyesight of students in schools and colleges being injured by hard study, urges that the books prescribed in the curricula should be printed in large type and that the books prescribed should not be so numerous as they are at present. The Sanskrit scholars, who use books written in a large hand or printed in large type and have not to study many books at the same time, have much better sight than college students. Again, the use of kerosine oil for lighting purposes and the habit of smoking, both of which are spreading amongst students but are injurious to sight should be discouraged.

KÁYASTH SAMÁCHÁR, December, 1902.

The forthcoming Session of the Muhammadan Educational Conference at Delhi.

9. The *Káyasth Samáchár* (Allahabad), for December, says:—"The promoters of the Muhammadan Anglo-Oriental Educational Conference—to give the movement its full appellation—have resolved to convene the next session of that movement at Delhi, and to hold it during the Darbár week. The choice of the place is unexceptionable, as there is no doubt that a session of the Conference at Delhi is bound to induce a large number of delegates to attend it, due no doubt to the attractions of the Darbár. The local Committee, working in consultation with the standing Committee at Aligarh, have made excellent arrangements for the accommodation and the entertainment of the delegates and the tariff fixed for board and lodging is reasonable enough, in all conscience—even at the enhanced rate recently introduced—regard being had to the terms that are being asked for at Delhi for the Darbár week, for much poorer accommodation and supply of meals. For this the Managing Committee are to be congratulated as also on their having secured for the Presidential chair no less a personage than His Highness Sir Agha Khan, K.C.S.I., who is not only the respected spiritual leader of a large section of our Muhammadan fellow-subjects, but is also a good scholar of English and some oriental languages, as well as an earnest thinker on the problems of the day. So far all seems to portend a success for the Conference; but when we come to consider what it is going to deliberate upon, we confess we do not see our way to any reasonable answer. The Conference, as is well-known, was started by the late Sir Syed Ahmad, a couple of years or so after the Congress had come into existence, mainly as a counterblast to that movement, one of the objects of which—if not the main object—was to wean Muhammadans from attending the Congress; and as the Educational Conference sat in the same week with the Congress, it was impossible for a Muhammadan to attend the latter, for fear of incurring the odium of the more zealous of his co-religionists. At any rate,

even assuming for the sake of argument that the object suggested by us did not weigh with the founder of the Conference, there is no gainsaying the fact that it largely stood in the way of Muhammadans joining the Congress. Since Sir Syed's death, the movement has been regarded as a heritage bequeathed by him to the community, and it has been regularly held, from year to year, in different parts of the country. On Sir Syed's death, the promoters of the Conference adopted as their war-cry, 'A Muslim University for India,' and the last four sessions of the Conference have been largely devoted to working out the details of the proposed University. But the Report of the Universities Commission has given a quietus to this demand for a communal University and whatever other suggestions of the Commission might or might not be adopted by the Government of India, there is no doubt that the unanimous expression of opinion of the Commissioners—one of whom was Mr. Syed Husain Bilgrami—on this point is not likely to be set aside by the Government of Lord Curzon. That being so, the *raison de etre* of the Educational Conference ceases to exist. There is nothing else connected with the subject of Musalmán education which does not receive sufficient attention at the hands of the Government and which can be said to require the expensive machinery of an annual congregation to promote and advance. We are not, therefore, surprised to find that even amongst its own ranks grumblings have been heard of late, and the letters of Mr. Mehdi Hasan, Barrister-at-Law ("Nawáb Fateh Nawaz Jang"), late Home Secretary to the Government of the Nizam's Dominions and of Háji Muhammad Ismail Khan—long the right arm of Sir Syed in conducting the Conference—have drawn our attention to the dissatisfaction existing amongst some of the prominent Muhammadan leaders, in regard to the working of the Conference. Mr. Mehdi Hasan in his letter to the *Pioneer* remarks that 'there are certain features connected with the Conference which I disapprove and would fain see them modified." He fears that the 'Conference will come out with a Resolution which will embody a hymn of praise of the Universities Commission's Report, or the most that can be expected of it is to ignore this subject altogether.' Either of the two courses is, in Mr. Hasan's opinion, to be strongly deprecated as unworthy of a movement which professes to voice Muhammadan public opinion on matters educational. Mr. Mehdi Hasan entertains his fear because he thinks that the Conference is run more as a political institution with the claptrap of a little too superfluous loyalty as its creed. He advises the Conference and the Musalmán body politic to 'sympathise with and make common cause with the Hindus in matters in which their joint welfare is involved.' The other critic of the Conference, Háji Ismail Khan, in the course of an 'open letter' addressed to Maulvi Mehdi Ali ('Nawáb Mohsin-ul-Mulk') embodies his objections to the movement as at present conducted. He concludes as follows:—'Under existing conditions the money spent by delegates on railway-fares in journeying to the Conference, causes me deep regret all through the year, as I wish it had been spent on their own children.' This is a strong denunciation indeed; but we wish we could say that it was ill-founded. For our part the Educational Conference has had its day. It has been tried in the balance and found wanting. It has done little practical good, even in the way of popularizing the Aligarh College, and its labours for nearly a decade and-a-half have been barren in even securing sufficient funds to complete the College building as originally designed. It is time, therefore, that it altered its methods and its programme. We have had too much of loyalty to Government and too little of practical progress in Education, even in respect of the Aligarh College, let alone a University. Let its promoters therefore, bestir themselves in right earnest. If our opinion carried any weight with our Muhammadan brethren, we would emphasize upon them the extreme necessity of Social Reform. If the Muhammadans are educationally backward it is because they are socially backward; and it would be best, in our opinion, if the Conference could be given a wider scope so as to include in its programme questions of Social Reform. A Resolution to that effect was passed, after a considerable struggle, at the last session of the Conference at Madras. We hope the Delhi session would be memorable for inaugurating the new policy in right earnest. It is not only the Hindus who stand in need of social progress, but their Muhammadan fellow-subjects as well. Weightier words on this subject have not been spoken than by the late Mr. Justice Ranade, that foremost Indian thinker of our generation: 'Both Hindus and Muhammadans have their work cut out in

this struggle. In the backwardness of female education, in the disposition to overleap the bounds of their own religion, in matters of temperance, in their internal dissensions between castes and creeds, in the indulgence of impure speech, thought and action on occasions when they are disposed to enjoy themselves, in the abuses of many customs in regard to unequal and polygamous marriages, in the desire to be extravagant in their expenditure on such occasions, in the neglect of regulated charity, in the decay of public spirit in insisting upon the proper management of endowments—in these and other matters,' said the late Mr. Ranade, in the course of his memorable speech at Lucknow in 1899, 'both communities are equal sinners, and there is much common ground for improvement on common lines.' These are words of wisdom and truth which we would commend to our Musalmán brethren, and now that they have been echoed by Mr. Mehdi Hasan, we sincerely hope that they will fall on willing ears."

(f).—Agriculture and questions affecting the land.

Nil.

(g).—General.

PRAYÁG SAMÁCHÁR, 20th December, 1902.

An assault by a Railway Engineer on a Native at the Abhanpur Railway Station on the Bengal-Nagpur line.

10. The *Prayág Samáchár* (Allahabad), of the 20th December, states that a Mr. Silcock (?), Railway Engineer, lately assaulted, at the Abhanpur Railway Station on the Bengal-Nagpur line, a priest of the temple at Rajim, imagining that the latter, who was conversing with a fellow passenger, laughed at him. The people of Chhatisgarh are too timid, or the Engineer would not have been able to assault the priest with perfect impunity. It is said that the matter is under inquiry. Could not Lord Curzon devise some means to stop the boxing propensity of Europeans, just in the same way as His Excellency has succeeded in checking the ruptures of spleens of natives by the kicks of British soldiers by introducing electric *pankhas* in barracks?

NAIYAR-I-AZAM, 19th December, 1902.

A complaint in connection with the supply of provisions for the camps of officers in the Etah district.

11. "A zamíndár" writing to the *Naiyar-i-Azam* (Moradabad), of the 19th December, observes that it is one of the duties of zamíndárs to supply provisions to the camps of Government officers on tour, but that they are required to do so only in those places where there is no bázár in the neighbourhood. It is said that Government has issued a circular directing officers to obtain their supplies direct from the bázár while encamped in towns. If such a circular has actually been issued, it is very strange that it is not observed at all in the Etah district, where tahsíl peons are still to be found much harassing zamíndárs.

OUDH SAMÁCHÁR, 21st December, 1902.

Case of Lieutenant Steyns in charge of the Grass Farm at Lucknow.

12. The *Oudh Samáchár* (Lucknow), of the 21st December, says that a native clerk attached to the Grass Farm at Lucknow was lately prosecuted for embezzlement and committed to the Cantonment Magistrate for trial. In the course of the inquiry the Cantonment Magistrate found that Lieutenant Steyns, who was in charge of the Farm, was also implicated. Had Lieutenant Steyns been a native, he would have been prosecuted at once. But as he was a European, the Cantonment Magistrate satisfied himself with reporting him to Government. On the 26th November last he was tried before a court-martial on the charges of entering fictitious names of coolies in the daily roster of coolies employed on the Grass Farm and misappropriating the wages alleged to have been paid to them, and of embezzling other public money. He was convicted, but the punishment inflicted on him was simply dismissal. Is this not a parody of justice? Had Lieutenant Steyns been a native, he would undoubtedly have been relegated to jail. The question is, how came the case to be transferred from the Cantonment Magistrate to the court-martial? Such cases lead the people to say that there is one law (*lit.* justice) for white men and another for black men.

V.—LEGISLATION.

Nil.

VI.—Railway.

Nil.

VII.—Post Office.

Nil.

VIII.—Native Societies and Religious and Social Matters.

13. The *Káyásth Samáchár* (Allahabad), for November, publishes an article headed "The Indian Muhammadans and the National Congress" contributed by "Muslim, a political observer." The following extract is taken from it:— Káyásth Samáchar, November, 1902.

National Congress and Muhammadans.

"Times have since then changed. The reasons which led Sir Syed Ahmad to dissuade his co-religionists from joining the movement cannot now hold good. The Muhammadans cannot now excite the suspicion of their rulers by participating in any constitutional political agitation, as they not unreasonably feared to do a decade or two after the mutiny. They have proved themselves to be as loyal to the British connection as any other Indian community. On the contrary, it is feared they have over-done their sentiment of loyalty by proclaiming it *ad nauseam* from the house-tops. Their educational condition, though far from being desirable, is not bad. In fact the eagerness with which they are now taking to English education and the strides which they have made during the last decade give hopes that their educational backwardness will before long become a thing of the past. Scores of educated and enlightened Muhammadans are usefully employed in business and honourably hold their own against their Hindu countrymen in the independent professions. Every year a fresh contingent of enlightened and promising young Musalmáns goes out from the Universities to join the main force. *Ahmad* and *Abdullah* have received the same education, and their minds have been fed on the same strong pabulum of English Literature and English History and Political Philosophy as those of *Bannerji's* and *Bose's*. Both are governed by the same laws and are suffering from the same legal and political disabilities. To both attaches the stigma of belonging to a conquered and therefore '*an inferior race*.' Presumably, therefore, the former also think on their present political plight in the same way as the latter do. How is it then that while the latter make no secret of their thoughts on all questions that affect the well-being of their country and their community the former have taken a vow of silence? To say that the former are more loyal to the British rule than the latter is mere empty bosh. The Muhammadans are neither more nor less loyal to the English rule than the Hindus, the Pársís or the Sikhs. This is well worthy the attention of those who are concerned with the interesting problem of how the English education has affected the different communities of India, intellectually, morally, and socially. On this head we are not in possession of sufficient mass of facts to make anything like correct deductions. But with regard to our own community, we have formed our own opinion after great observation and much reflection. And we venture to offer it with due diffidence and reserve. We are of opinion that English education has made the average Muhammadan a snob and a coward. These are perhaps harsh and unpalatable words, but we have only called a spade a spade. We have, however, called it so in sorrow more than in anger. He lives socially and politically in a state of outward conformity but inward dissent. This moral cowardice is discernible in all public acts of the educated Muhammadans. Nor do their leaders *i.e.* those who pose to represent them, fare better than their followers in this respect—they do worse. Only two years ago they made a sufficient exhibition of it which it would be too long to relate. It was for the first time that the Muhammadans had mustered courage enough to protest against a measure of the Government—this was quite against their declared policy. But they had not gone far when their leaders showed signs of weakness and ultimately broke down. Was it that 'conscience makes cowards of us all?' The evil effect which this episode has left on their national character has been very great. It has left them dispirited and demoralized. It will be long before the community shows any signs of activity. Perhaps the present attitude of the Muhammadans towards a momentous question that is exercising the public mind in India is also due to their demoralization. Some of the proposals of the Universities Commission if adopted by the Government

will affect the Muhammadan community most seriously of all the Indian communities. This is patent to every superficial observer of its pecuniary and educational condition. The educated Muhammadans know it, and their representative in the Commission knew it more than anybody else. But while all other communities and their Press are protesting against the recommendations of the Commission with marked unanimity the Muhammadans of India, their leaders and their Press —with one or two honourable exceptions—are watching the scene with perfect self-complacency. 'If the Government drop the proposals of the Commission taken exception to by the Hindu public we will not remain to be benefited. If not, it is folly to run the risk of being suspected of *disaffection* towards the British *ráj*.' Forsooth those who are protesting against the Commission's proposals will soon be hanged out of land! Now this is the true Muhammadan point of view not only of this question but of all other questions affecting the well-being of the whole country. This shows not only moral cowardice, but moral debasement of the worst kind. In nations as in individuals moral strength, the courage to suffer for truth, is the first essential for progress. What can be said of a community which is lacking in this most important respect? It is doomed some day or other to be hewers of wood and drawers of water. It is too much, therefore, to hope that Muhammadans as a body will join the Congress or lead a separate organization of their own to agitate for political rights.

The fact is that the Indian Muhammadans, even the educated portion of them, have not as yet developed political consciousness of that higher type which is called *patriotism*. They do not yet believe that India is their home for all ages to come, though they have been living here for nearly nine centuries. The antiquity of India does not appeal to their imaginations. Even some of the most glorious periods of the Muhammadan rule do not appeal to them. They are not proud of Akbar and Shah Jahan. They do not know that they will sink or swim with their Hindu countrymen. Some of them have vague hopes of regaining their lost supremacy—not by physical power, but by some miracle. Others there are who look to Mecca and Constantinople and even to Kábul for making their homes. There is yet another section which is haunted by the chimera of Pan-Islamism and is 'hatching vain Empires.' Foolish men and foolish dreams! This does not at all mean that they are not loyal to the British connection. None more loyal. But their loyalty is no better, no worse than that of the other communities of India. Like theirs it is also of a *negative* character. Very few there are among them who think that for better for worse the inscrutable destinies of Providence have cast in their lot with that of England's, and therefore it is from England that their ultimate social and political deliverance must come, when India becomes the autonomous dependency of the British Crown. And they are only those who every now and then raise their feeble voices along with their Hindu countrymen for demanding political privileges. It is possible that with the passing of years others may continue to join them; but they will perhaps have to wait long until one is born among them who

'—moving up from high to higher
'Becomes on Fortune's crowning slope
'The pillar of a people's hope
'The centre of a world's desire'

and shows to the Muhammadans of India the right path to national progress—which can be no other than that of making a common cause with their countrymen, to agitate for political rights and agitate till they have won them—for themselves and for the generations yet unborn—the path which under the spell of vain hopes and false ideals and craven fears they have hithereto missed."

HINDOSTHÁN, 26th December, 1902.

Industrial Exhibition held at Ahmedabad in connection with the National Congress.

14. The English *Hindosthán* (Kalakankar), of the 26th December, observes:—"It is undoubtedly very true that a country without flourishing manufactures will never be able to remain in a prosperous condition. Our country—India—is mostly an agricultural country (because about 80 per cent. of the population of this country entirely depend upon the earnings of the soil), while the manufacturing of the necessities of life is much neglected in this country. The western countries are rich, and why? because the people of those countries fully

realize the value of manufacturing things for the use of their country. Though India is rich enough in producing the raw materials for manufacture, it is regretable that very little attention is paid to manufacturing article for the use of the Indians. What is greatly needed at present is the exhortation which should be given to the people of this country; and this can only be accomplished by holding Arts and Industrial Exhibitions. We are glad to remark that now the political bodies of India recognise the necessity of improving the manufacturing capabilities of the Indians, and it is for this purpose that now exhibitions are held conjointly with the sessions of the Congress and provincial conferences. Recently an Industrial Exhibition was held at Ahmedabad. The Mahárája of Baroda, at the opening of the Exhibition, spoke so very sensibly on the subject of the Exhibition that the *Indian Mirror* has very aptly remarked that the Mahárája 'surpassed himself in the inaugural speech.' From the perusal of the Mahárája's speech we learn that it was a speech full of thought, manliness, patriotism and encouragement."

Muhammadanism and its injunction to Musalmans in respect of foreign rulers.

15. The *Shahna-i-Hind* (Meerut), of the 16th December, observes that it is a mistake to consider Muhammadanism to be based on bigotry. The Muhammadan religion distinctly enjoins upon its followers obedience to the rulers for the time being irrespective of the fact as to who and what they are, so long as the rulers do not command them to commit a sin, in which case they are, of course, not bound to obey. The writer then quotes two or three traditions from Arabic books in support of his statement.

SHAHNA-I-HIND, 16th December, 1902.

The Social Reform Movement in Modern India.

16. The *Káyasth Samácáhr* (Allahabad), for November, observes:—The session of the Social Conference that will be held at Ahmedabad will be remarkable for the fact that it will have for its President Dr. Bhandarkar, C.I.E., who is perhaps the sole survivor of the gallant band who so intrepidly, nearly half a century back, unfurled the banner of Progress and Social Reform in Western India. A distinguished Sanskrit scholar, an antiquarian of the first water, possessing a true insight into the strata of Hindu life and thought during the whole course of our history, Dr. Bhandarkar is pre-eminently qualified to deliver his message to his countrymen on the lines on which they should work out their salvation in future. It need not be remarked that although for practical purposes a distinction has to be drawn between our social and political activities, it is nevertheless true that social progress has the greatest influence on a people's economic condition and political development. The problem of social reform, if but rightly understood and appreciated, has both its economic and political aspects. The questions that form the staple of discussions at our Social Reform Conferences—the education of our females, the encouragement of foreign travel, the abolition of infant marriage, the introduction of widow-marriage, the relaxation of the caste rules in the way of eating and drinking, the fusion of the sub-castes by the introduction of inter-dining and inter-marriage, to refer only to a few out of the many—have got a direct bearing on the future well-being of the body politic. A foretaste of what is in store for us at the approaching Conference was given by Dr. Bhandarkar in his capacity of the President of the Provincial Social Conference recently held at Sholapur. The address, though short, is full of sound suggestions and useful reflections and well maintains the reputation for scholarship and catholicity of views which his friends have long known Dr. Bhandarkar to possess. Dr. Bhandarkar—who, as rightly remarked by a contemproary, is 'a scholar without being a pedant, a patriot without being a perverter of history, who knows our past as few others know it, and who feels for the present as few others realize it,'—struck, in our opinion, the true note when he declared that '*hithérto India has lived an individual life and not a corporate or national life.*' 'The advancement of the individual,' continued Dr. Bhandarkar, 'was the object of thought and endeavour with the Hindus and as spiritual good is superior to temporal, attention was naturally drawn to it.' The enunciation of this doctrine has naturally aroused some controversy as to the ideal of the ancient Hindus and those who study our past with the pre-conceived notion of finding in our ancient literature the germ, in its potential form, of all modern developments, institutions, discoveries, and inventions, are no doubt annoyed to read the uncompromising doctrine of Dr. Bhandarkar, that the main note of the ancient Hindu culture was individualistic and not

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socialistic or national. Those, however, who have brought to the study of our ancient history an impartial mind will have little hesitation in endoraing Dr. Bhandarkar's proposition. Those who like Dr. Bhandarkar have studied our past history, as history should be studied, namely as a science, and are quite unconcerned with reading into it the views which they like to entertain as tending to advance the cause of the so-called 'national glory,' will agree with Dr. Bhandarkar that the essential characteristic of our ancient civilization was individualism, or rather egoism. True, as pointed out by an Anglo-Indian contemporary, there is no doubt that individualism is found even in the most advanced States of Europe and America; but the individualism of the West is based on the belief that it ultimately leads to the national good, which alone is the end in view, and therefore each individual should, so far as practicable be free and unrestricted in his actions and in the development of his faculties. But the individualism of India—or for the matter of that of Asia in general, with perhaps the sole exception of Japan—has always been indifferent to a national existence and national good. The proposition so put hardly needs any demonstration for its proof is writ large in the annals of the Indian history and is stamped on the men and the institutions of our land.' Holding these views it is not surprising if Dr. Bhandarkar earnestly denounced the numerous caste and sectarian movements and institutions which have been recently sprouting up amongst us on all sides. "Caste," said Dr. Bhandarkar, 'forms an essential ingredient of our blood.' 'The races of Europe destroyed those germs in their infancy by using the antidote of the spirit of nationality.' With us, however, in the absence of that antidote, due to our egoistical conception of life, 'the germs of the disease have had an extensive development and 'have rendered the formation of an Indian nationality impossible.' This is no doubt a true view of the question and it is therefore all the more necessary that constant efforts should be directed towards the rooting out of the feeling of caste prejudices and sectarianism and of giving our people a conception of their belonging to a large corporate whole. The Caste Conferences in Upper India have done not a little mischief in fostering and intensifying—however unconsciously—that exclusiveness which is the inevitable characteristic of caste institutions. Let us hope, however, that the new spirit of national and corporate life, which has been so well placed before us by Dr. Bhandarkar, would go a long way in stamping out the baneful results of caste antagonisms, at least in affairs of public life."

IX.—Miscellaneous.

Oudh, Samáchár, 21st December, 1902.

Deputation from the Nagari Pracharini Sabha to Delhi.

17. The *Oudh Samáchár* (Lucknow), of the 21st December, publishes a communication from the Secretary to the Nagari Pracharini Sabha at Benares, who states that the Sabha has sent a deputation consisting of 12 gentlemen to Delhi, with a view to promote the aims and objects of the Sabha. The deputation has already opened correspondence with 63 Rájas and Mahárajás expressing a desire to wait on them each at the time which may be fixed by them.

Vanijya Sukhdayak for November, 1902.

Bharat Jiwan and the Maharaja of Benares.

18. The *Vanijya Sukhdayak* (Benares), for November, referring to the charges brought against the Mahárája of Benares by the *Bharat Jiwan* and to the public meeting held at Benares to contradict the charges, observes that it would appear from the speech of Mahamahopadhyaya Ram Misra Shastri that the Mahárája never reads Hindi newspapers. Had His Highness read the first number of the *Bharat Jiwan* in which insinuations were made against him (and at once entered a protest against those insinuations ?), probably no more insinuations would have appeared in any subsequent numbers. The Mahárája, whose predecessors are famous for their love of Hindi and Sanskrit, should read Hindi newspapers as he does English ones, especially as Government takes so great interest in the Hindi character and language.

Prayág Samáchár, 27th December, 1902.

The *Bharat Jiwan* and the Maharaja of Benares.

19. The *Prayág Samáchár* (Allahabad), of the 20th December, referring to the tender of an apology by the editor of the *Bharat Jiwan* to the Mahárája of Benares, says that the *Bharat Mitra* does not approve of the *Bharat Jiwan* showing the white feather with such undue haste. A Benares correspondent

writing to the *Bharat Mitra* complains that the house which the *Bharat Jiwan* was forced to evacuate is now really occupied by a prostitute. This letter shows that some of the residents of Benares too are dissatisfied with the affair and regard *Bharat Jiwan's* offer of an apology as too hasty. But the *Prayág Samáchár* thinks that if the *Bharat Jiwan* had not acted in this manner and readily settled the matter amicably, its editor, who had been invited to the Delhi Darbár, would not have been able to attend the ceremony with a light heart.

ALLAHABAD: } PRIYA DAS, M.A.,
The 30th Decr., 1902. } *Government Reporter on the Native Press for the United Provinces of Agra and Oudh.*